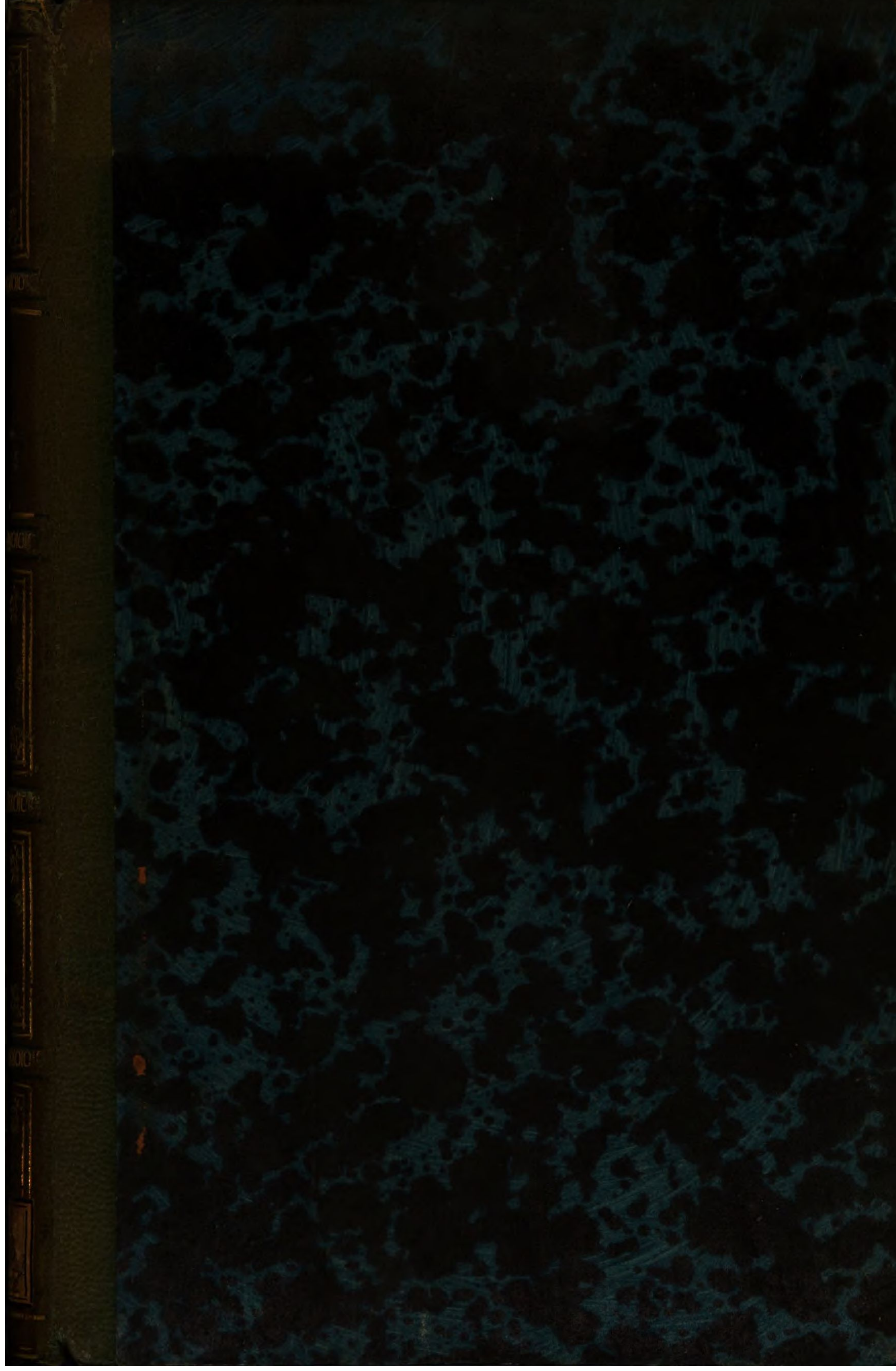
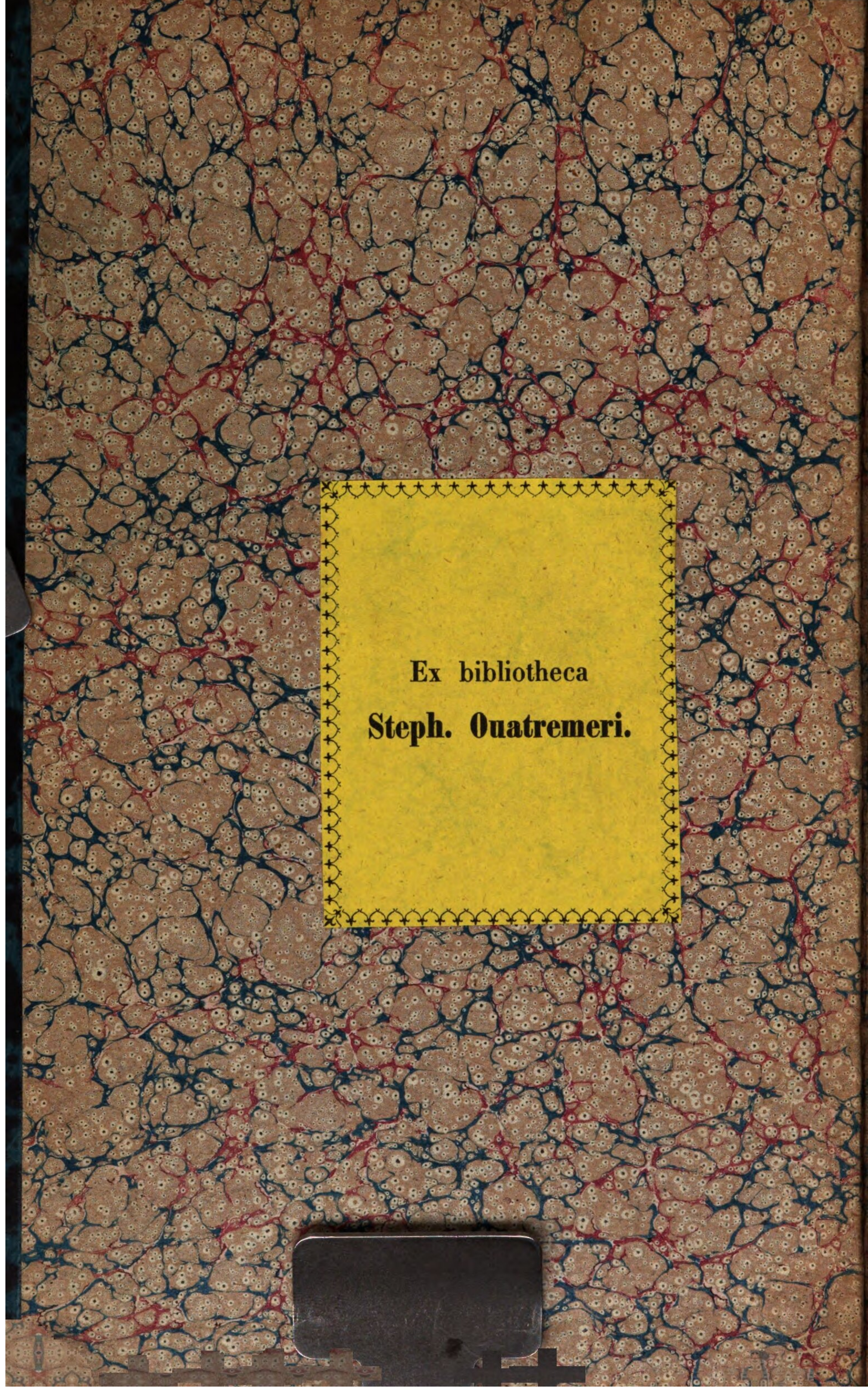
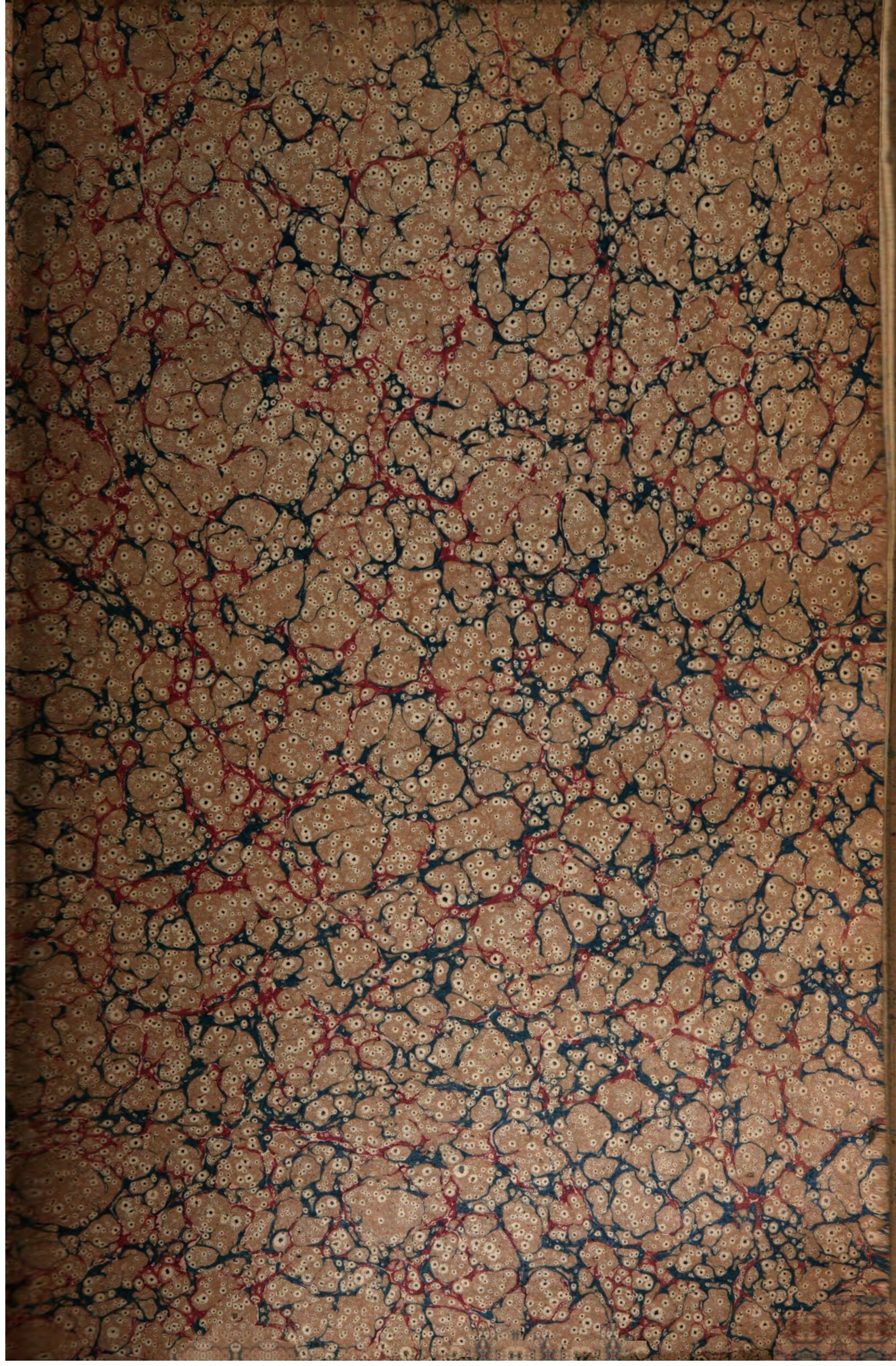




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GREEK ELLIPSES

ABRIDGED

AND

TRANSLATED INTO ENGLISH

FROM PROFESSOR SCHLEIERKER'S EDITION

WITH NOTES

BY THE REV. JOHN SEAGER, B.A.

RECTOR OF WELCH HOSPITAL, FORTH-WORTH, ENGLAND.

AUTHOR OF CLASSICAL CRITICISMS IN PARAGRAPHS, &c. &c.

'CLASSICAL JOURNAL.'

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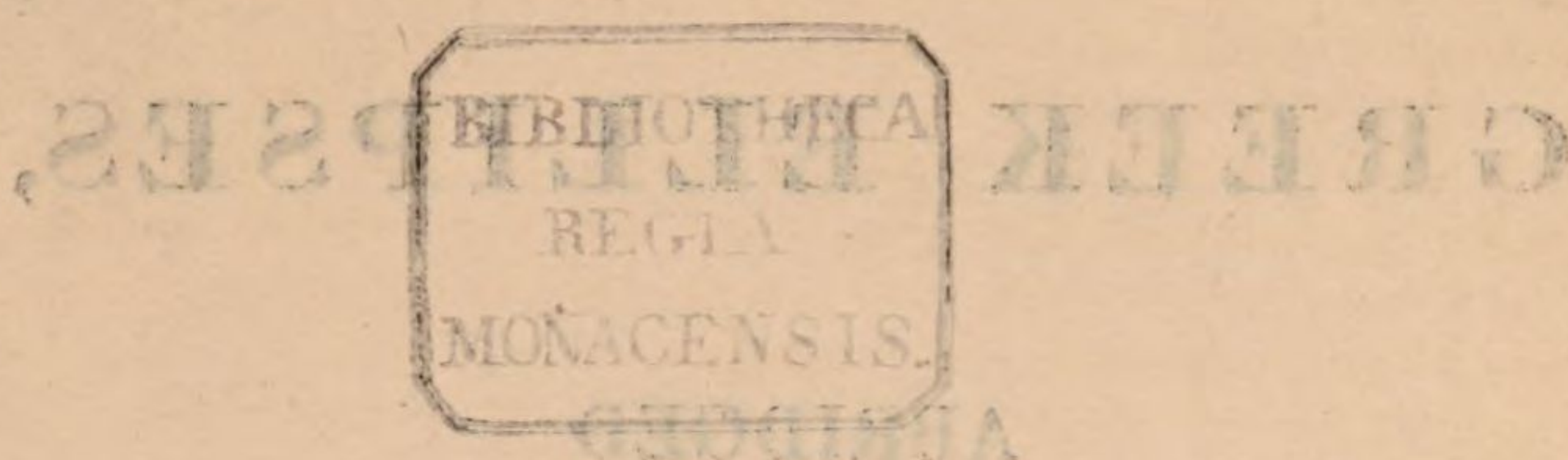
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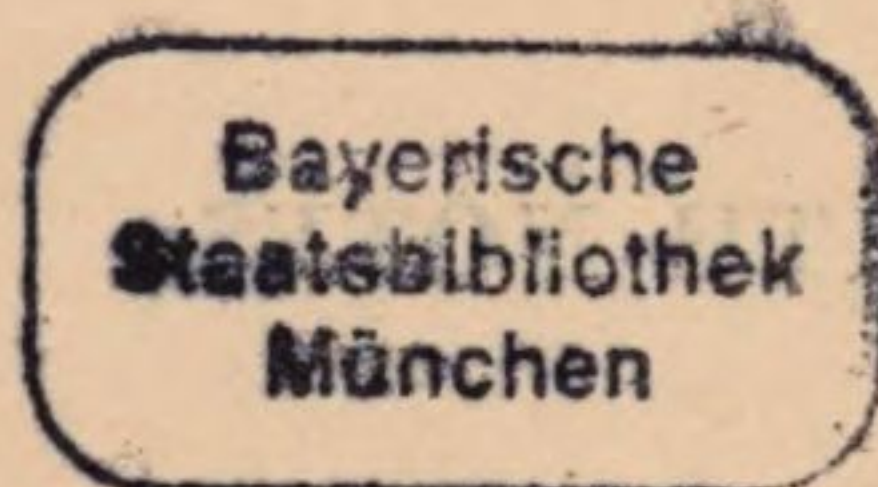
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PREFACE.

THERE are few small works on Greek Literature, which have been more favorably received than LAMBERT BOS'S GREEK ELLIPSES. Much indeed had been written before on the same subject: ¹ but Bos was supposed to have disclosed the whole mystery, and to have furnished a sort of literary charm or talisman, by which most obscurities in Greek authors might be cleared up, ² the anomalies of construction explained and reconciled, and many of the absurd and false dictates of grammarians, both ancient and modern, refuted and swept away to make room for a more rational system of rules and explication. The appearance of such a book was hailed therefore with the greatest applause by all learned men: the first scholars of the age recommended ³ that it should be put into the hands of all students, and even that the whole of it should be committed to memory: and among the honors it

¹ The Greek ellipses, as Bos himself observes, had been treated of by H. Stephens in his Appendix, and by Glasse in his Grammatica Sacra, and the Latin by Sanchez (or Sanctius) in his Minerva, and by Scioppius in his Grammatica Philosophica, and in his Arcanum Grammaticum de Ellipsi, published in 8vo. with the notes of Phil. Muncker at Zittaw. In the writings of ancient grammarians and scholiasts there is only an incidental mention of Ellipsis, as in explanations of particular passages.

² Schwebel gives in his preface, as Bos and Leisner had done before, several instances of erroneous interpretation, all of which are imputed to ignorance of the doctrine of Ellipsis. But they might perhaps with more justice be ascribed to want of sufficient reading, vigilant observation, and careful induction: for by these the mere signification of phrases may certainly be discovered independently of any means, whether by the great mystery of Ellipsis or otherwise, of accounting for their construction, or reconciling it to grammatical rules.

³ Among the rest FABRICIUS of Helmstadt.

received was the title bestowed on it of *aureolus libellus*, or *golden little book*. This title, with regard to bulk at least, it has long since ceased to deserve; for in its progress through its different editions it has gathered such a mass of adventitious matter, that it may be compared to the young lady of Ovid,

Pars minima est ipsa puella sui,

or to Cæneus overwhelmed with the stocks and trees heaped upon him,

*Obrutus immani cumulo.*¹

The precise time when the FIRST EDITION was published I have not been able to discover. The date is not mentioned either by Bos himself or by Schoettgen; and it was unknown to the editor of the Halle edition. It is well known however that it was published in 12mo. at Franeker, where the author was professor of Greek, and that it was very quickly sold.

The SECOND was published at the same place, and by the same editor, the author of the book, in 1712; and scarcely had this second edition issued from the press, when, in 1713, SCHOETTGEN, notwithstanding the disapprobation and remonstrances of Bos, published a THIRD at Leipsig, which was enlarged by the additions both of Schoettgen himself, and of C. F. BOERNER, then professor of Greek at Leipsig.

The FOURTH was published at Dresden in 1728 by SCHOETTGEN, who made fresh additions in it.

The FIFTH and SIXTH were those of LEISNER; and the great accession of matter in these made it necessary to print the work in a larger form. The sixth (or second of Leisner), printed in 1748, contained the observations of G. S. BERNHOLD.

These editions of Leisner were followed in 1763 by the SEVENTH, that of SCHWEBEL, published at Nuremberg; and the little book had now, by his assistance, grown to a large octavo.

The EIGHTH edition came out in 1765 at HALLE in Magdeburg. This, besides other accessions, was enriched with

¹ Ovid. Metam. xii, 514.

the notes of the celebrated MICHAELIS, formerly professor of Divinity, Greek, and Oriental languages at Halle: and in it that part of the work, which treats of the ellipsis of several words together, was first divided into sections.

The NINTH and best is that of Professor SCHÆFER, printed at Leipsig in 1807, containing the valuable notes of the learned Editor himself, over and above those of former commentators, and of FERD. STOSCH, then first inserted.

In the contributions of every one of these editors and commentators something may be found of some use; but those of Schæfer in particular have most enhanced the value of the work. They abound with useful and pertinent examples, with acute and judicious criticisms, and with instructive observations on many false and forced ellipses¹ introduced by Bos and his other commentators. But it is to be regretted that the stores of learning accumulated in Professor Schæfer's edition have been thrown together without order or method. The same observations and the same examples are frequently repeated in different notes: the text is often at variance with the notes, and the notes with one another: the phrases under each word, the ellipsis of which is the subject of discussion, are jumbled together without any attempt at arrange-

¹ Some very just remarks on this last subject had been made before by Leisner^a in his preface: e. g. on the mistake of supposing that because a word is sometimes expressed, it must therefore be always understood when not expressed;^b or that there is any true ellipsis, when the word to be supplied, or one of a similar or kindred signification, is actually expressed in what goes before or follows;^c or when the words supposed to be elliptical are pronounced *δεικτικῶς*, i. e. with indigitation supplying the place of words. Many ellipses, he remarks, have been inferred from corrupt readings; and in many passages the addition of the words of which an ellipsis has been supposed would induce a barbarism; and on some of these points he refers to Camerarius on Thucyd. iv, 92. and Duker on Thucyd. iii, 1.

^a Yet in Leisner's own comments many absurd suppositions of Ellipsis occur.

^b See note *b* p. 2. and note *a* on *ἱκάνειν* p. 180.

^c I am well aware that the ellipsis of *ἀπανθρώκω* mentioned in p. 12. is liable to objection on this account: but I was unwilling to lose the opportunity of apprizing the Reader of an important typographical error.

ment.¹ So great indeed are the perplexity and confusion of this medley, that on a close inspection of the work which I had undertaken, κατεκλάσθη φίλον ἥτορ. It was necessary however to proceed with it; and I must now inform my Readers what method I took, and what I have done, and endeavoured to do. My first step was to exclude repetitions, irrelevant matter, and also such parts as any of the commentators on Bos's work, and especially Schæfer, have satisfactorily proved to be erroneous.² This exclusion enabled me, even within the narrow limits assigned, not only to preserve all the examples and references which are of any importance, but to quote at large a great number of passages,³ to which reference only is made in the original; to quote many more fully, when it appeared desirable to do so for the sake of more complete elucidation; to insert in their proper places the valuable observations and examples which Schæfer has scattered through the Index, and which might there remain unobserved by many, and useless; to verify many of the references, and to insert other references not only to better or different editions, but to parts of this Abridgment

¹ See Γῆ, Γνώμη, Μέρος, Τίς, for example; and many of the verbs and particles.

² I may refer to the following words in the original: Γάλα, Διαγενόμενος, Διελθών, Εἰκός ἐστι, Ἐπὶ τοῦ Διὸς (in the Index), Ἐκαστος (note * p. 87.), Ἐκχώρημα, Ἐλαιον, Ἐρως, Εὖρημα, Εὐχή, Θυγάτηρ, Θυρεὺς, Ἴππος, Καταφερόμενος, Κόρδαξ, Κορυφή, Κύριος, Λιβὰς, Λιμὴν, Λόγος, Λοιδορία, Μαθητῆς, Μαλακόν τι, Μάστιξ, Μέγεθος, Μῆδος, Μῆκος, Μισθὸς, Μίσθωμα, Μνήμα οἱ Μνημεῖον, Νεκρὸς, Νευρά, Νόμος (modus), Νοσῶν, Ξυρὸς, Ὀδόντες, Οἰκοδόμημα, Οἶος, Ὀλίγον, Ὀξος, Ὀπλον, Ὀσμὴ, Ὀστέον, Οὐρανὸς, Πάντα, Πέπλος, Πόλεμος, Πολεμικὸς, Πολεμοῦσα, Πόρνη, Πορνικὸς, Ποσότης, Πραγματεῖαι, Προστασία, Πρόσωπον, Πυγὴ, Πύλη, Ῥῆμα, Ῥύμη, Ῥωμαϊκὸς, Σίαλος, Σκέλος, Σκευὴ, Σκύλα, Σταθμὸς, Σταφυλὴ, Στέρνον, Στέφανος, Στολὴ, Στόλος, Συμβόλαια, Συμφώνημα, Σῦς, Σχῆμα, Σῶμα, Ταφή, Τελετή, Τελευταῖα, Τέμενος, Τέχνη, Τοῖος οἱ Τοιοῦτος, Τοκεῖς, Τράγος, Τριώβολον, Ὑγίεια, Ὑετὸς, Ὑπόδημα, Ὑποθήκη, Φάος, Φίλημα, Φιλία, Φίλος, Φορτία, Φρόνημα, Φυγὴ, Φυλακὴ, Φύσις, Χάρισμα, Χεῖλος, Χοῖνιξ, Χορὸς, Χρεία, Χρῆμα, Χρηστήριον, Χρῶμα, Χύσις (see Λιβὰς), Χῶρος, Ψεῦδος, Ψήφισμα, Ψυχὴ, Ὦν, Ὦδν, Ἀπάγειν, Γίνεσθαι, Δέομαι, Διαδέεσθαι, Διηγείσθαι, Εἰσέρχεσθαι, Ἐκπίπτειν, Ἐπανέρχεσθαι, Ἐργάζεσθαι, Μίγνυσθαι, Ὀνειρῶνται, Στρατεῦσαι, Συνδειπνέω, Χωρεῖν, Πρὸς, Πρὸς, Ὑπὲρ, Ἀλλὰ, Ἄν, Γὰρ, Ἐάν, Εἰ, Εἴθε, Μὴ, Ὦ. Under all these words something which would only mislead students will be found in the original. The same may be said of § 1. on the Ellipsis of several words together.

³ Especially from the New Testament.

which may throw light on the phrases from which such references are made ; to subjoin many notes, which I hope will prove not altogether unserviceable to students ; and to make many other additions, which will appear on a careful comparison with the original.

In the original many ellipses are discussed incidentally, and in parts to which they do not rightly belong : and the transference of these to their proper stations under the words in the alphabetical series was my next step.¹ Having proceeded so far, my principal remaining task was to reduce the materials under each word of the alphabetical series into something like orderly arrangement. To effect this, (although the nature of the subject would not admit of exact classification,) I distributed the phrases into different classes, and in each class, of the longer articles at least, arranged them alphabetically.

If my attempts have been successful, the improvements made by them in this Abridgment, as well as the language in which it is written, will render it to all English Readers much more useful and convenient than the original.

There is one thing more to be mentioned, with respect to which I trust I have consulted their advantage. It is well known that besides the strictures of Schæfer and others on different parts of Bos's work and the commentaries on it, a formal and general attack has been made on the whole, and examples of particular errors given, by Professor HERMANN in a very acute and ingenious performance, his *Treatise on Ellipsis and Pleonasm*. It must be confessed that Bos's principle of explication has in many instances been very absurdly employed, and that his doctrine is not altogether consonant to the most philosophical principles of grammar : but at least until grammar shall be taught on such principles, his work will probably be thought necessary for reconciling many passages of difficult or doubtful construction, to some of those grammatical notions with which students have now

¹ Such words as have now been inserted for the first time in the alphabetical series are distinguished by asterisks prefixed to them.

been familiarised.¹ On the other hand Hermann perhaps in many cases subtilises too far,² and proposes some modes of explication, which, however ingenious, and satisfactory in his hands, and with regard to passages selected by himself, are found to fail when applied to other examples of similar character and analogous construction. A treatise however of so much importance with regard to the subject of this Abridgment, and displaying so much critical acumen, demanded some notice; and therefore in the notes, which I have added, many of the false ellipses of Bos and his commentators, to which Hermann has referred,³ are pointed out.

Ellipses have been erroneously supposed, principally in the following cases, which are discussed at large in the Treatise before mentioned:—

When a deficiency is to be supplied from preceding or following words (the reference of F. Stosch under "*Ἀνοιχίς*", p. 8. affords one example of this); when there is an aposiopesis; when the copula or the subject is omitted (see note *b* p. 78.); when an ellipsis of the predicate is imagined; and consequently, when any ellipsis of adjectives, adverbs, prepositions, or conjunctions, is supposed.

With regard to ellipsis of NOUNS in particular:—When in reality *nothing* is deficient; when a substantive having the form only of an adjective is taken for an adjective; when

¹ Some persons may possibly be found, who, without looking further, may adhere to Bos's system merely because the principles of Hermann are not easily remembered, whereas those of Bos are not easily forgotten.

² Sometimes, on the contrary, he appears to think that giving the meaning of a phrase, and accounting grammatically for its construction, are one and the same thing, to confound the mere interpretation with the rationale.

³ Hermann's notions of an ellipsis, as I collect them from his writings, are, that it is, An omission of words necessary to grammatical construction, but customarily omitted in such manner that of themselves they suggest themselves to the thoughts; an omission of a word which nevertheless is *always thought of*; a phrase which, although incomplete, yet by usage passes as complete.

some certain noun is thought to be understood, there being in reality either no ellipsis at all, or one of something uncertain or indefinite ; when a supposition of ellipsis proceeds from ignorance of Greek idioms ; in the use of the article sometimes with a genitive, at others with a preposition, at others with an adverb ; when there is a commixture or amalgamation, as it were, of two distinct phrases ; when the construction with which a sentence commenced, is abruptly changed, and the remainder proceeds on a different construction, and without regular connexion with the preceding words, as in genitives absolute.

With regard to ellipsis of VERBS :—When a less obvious verb is supposed to be understood instead of a more obvious and simple one ; when two distinct phrases are mingled, or something is referred rather to what is thought than to the strict signification of what is expressed.

PREPOSITIONS :—When any ellipsis of any preposition is supposed : (The case of a noun in construction with a preposition, says Hermann, does not so much depend on the preposition, as the preposition on the case of the noun. Why then imagine an ellipsis of a preposition, when the case happens to be without one ?) as in *genitives* :—1. in construction with a noun expressed, when, any thing being of another thing, *what* it is of that other thing is *said* or *expressed* ; in genitives significative of *part* ; in genitives signifying *separation* or *derivation* ; in genitives signifying *commutation* ; in genitives, when the nouns, to which they are referrible, are latent, and that commixture or confusion of two distinct phrases before mentioned is to be borne in mind ; in genitives which by a gradual departure from their original use, came at length to signify that, on account of which any thing was done or came to pass.—2. In genitives, when one thing is said generally to be of another thing, no mention being made of what it is of that other thing : and under this head, —in expressions derived from phrases having genitives joined with adjectives in the comparative degree ; in genitives without even an adjective joined with them, when the phrases may usually be explained by the help of an adjective or adverb : among these are to be reckoned especially *genitives*

absolute ; in genitives signifying that about which any thing is said or heard ; in genitives of things whereof a *part* is signified, construed with verbs ; in genitives signifying *scope* or *object*, and construed with verbs.

In *datives* signifying effect or efficiency, actively or passively : as in those signifying the instrument or means by which any thing is done ; in those signifying *place* or *time* ; in those joined with ἐπισθαι, ἀκολουθεῖν, with ὁ αὐτός, with ἅμα, &c.

In *accusatives* : when there is a commixture of two distinct phrases ; when there is an aposiopesis.

WHEN any ellipsis of an ADVERB or CONJUNCTION is imagined.

The specimens given in my notes, and this summary, may excite students both to exercise their attention and ingenuity in discovering other examples of false ellipsis, and also to enter on the perusal of Hermann's Treatise itself ;—an occupation, from which they cannot fail to reap much pleasure and advantage.

J. S.

Welch Bicknor,

April, 1830.

GREEK ELLIPSES.

SPECIMEN OF

THE MYSTERY OF GREEK ELLIPSIS EXPLAINED.

ELLIPSIS (from ἐλλείπειν, *to be defective, or wanting*) is a deficiency^a of one, two, or more words, required for complete and regular construction.^b

In the Greek language, there is no part of speech which is not sometimes thus omitted or wanting.

An ellipsis of a *single word* is,

I. of a *noun substantive*; which may be either *the same*, or a *kindred one*, or *one wholly different and unrelated*.

There is an ellipsis of the *same* noun substantive in ἄνθρωποι τῶν πλουσίων, (viz. ἀνθρώπων.) So there is an ellipsis of Θεὸς after Ἰουδαίων and after ἐθνῶν, in Rom. iii, 29. of Ἰουδαῖος between φανερῶ and Ἰουδαῖος, in Rom. ii, 28. of βιβλίον after ὃ ἐστι, in Rev. xx, 12. of λόγος after γὰρ, in Rom. ix, 9. See also 1 Cor. xiv, 33. 2 Cor. iii, 2. Revel. ix, 8. xiii, 2. And to this head may be referred such expressions as, κέρατα δύο ὅμοια ἀρνίου, Rev. xiii, 11. for ὅμ. κέρασι ἀρνίου. See Hom. Il. xvii, 51. and Schæfer ad Plin. Ep. p. 40. a. and in Meletem. Critic. i. p. 57. sq. 134. And under the same head may be mentioned the compendious employment of the comparative degree; as, μυστήριον ἐν αὐταῖς στρέφεται ταῖν θεαῖν ταῖν Ἐλευσινίαιν ἀσφαλέστερον: Alcipher. p. 430. ed. Bergl. i. e. μ. ἐ. α. σ. τῶν μυστηρίων τ. θ. τ. Ἐ. ἀ. See Schæfer. Meletem. Critic. i. p. 127. sq. [and Abridgm. of Vig. p. 26. r. x.]

There is an ellipsis of a *kindred* substantive, when a substantive, allied to a verb which is expressed, is omitted: as, ἀμφ' ἐμοὶ στένεις τάδε, Sophocl. Electr. 1186. underst. στενάγματα. δεινὰ τολμᾶν, (viz. τολμήματα,) Id. Antig. 927. δεινὰ θεσπίσας, (viz. θεσπίσματα,) Id. ib. 1103. στυγνὸν οἰμῶξας, (viz. οἰμῶγμα,) Ib. 1240. οὐδ' ἀνισ-

^a See the Preface.

^b Phrases, in which such a deficiency is observed, are said by Greek scholiasts and grammarians to be expressed κατ' ἔλλειψιν, *by an ellipsis* (see Ἀδύγη), *elliptically*. Ἐλλειψις (and also παρέλλειψις)

Bos.

is used too of a letter omitted in a word by peculiarity of dialect. See Gregor. de Dialect. p. 215. 219. From Schæfer. See H. Steph. Gr. Thesaur. col. 5724. c. of the new edition printed by Mr. Valpy. J. S.

τόρουν μακράν, (viz. ἱστορίαν,) Id. Trach. 321. διδασκόμενος πολέμοιο, (viz. διδαχὴν,) Hom. Il. π, 811. (but Thom. Mag. understands ἔνεκα, *quod attinet ad*, p. 184. See Hemsterhus. there.) ὅζει ἐκείνου μύρου, for στόμα ἐκείνου ὅζει ὀσμὴν μύρου. So, ὑμῖν δι' ἔτους τῶν ἱματίων ὀθήσει δεξιότητος: Aristoph. Vesp. 1058. See also Lucian. Nigrin. p. 22. Ecclesiastic. xxxv, 1. 2. Rom. xv, 5. Psalm xxvii, (xxvi.) 4.^a

There is an ellipsis of a *different* and *unrelated* substantive, when either an adjective stands alone, its substantive not being expressed; as τὸ ψυχρὸν, (underst. ὕδωρ,) ἡ τριήρης (ναῦς), μύριαι (δραχμαί); or when a genitive case is put without the substantive which governs it, as ἐν Διονύσου (viz. ἐορτῇ,) καταβαίνειν εἰς ἄδου (viz. οἶκον), μετέχειν τινί τινος (viz. μέρος), *to have a share with one in something*: or lastly when a verb is put alone; as φασί, (viz. ἄνθρωποι.) See Musæus 44. St. Luke xii, 20. xvi, 9. St. Matth. v, 11. Acts x, 39. πέμπειν πρὸς τινα, (viz. ἀγγέλους.) This ellipsis is found in Latin writers also; as, *Saturnalia, Bacchanalia, Quirinalia*, (viz. *festæ*.) So *frigidam*, Sueton. in Claud. c. 40. *triremem*, Corn. Nep. vii. c. 4. §. 3. *decies centena*, for *decies centena millia sestertiorum*, Hor. Serm. i. 3. 15. *ventum erat ad vestæ*, viz. *ædem*, Hor. Serm. i. 9. 35. Also *aiunt, ferunt*, viz. *homines*.

II. Of an *adjective*: as in διὰ χρόνον, (viz. πολλοῦ,^b) *after a long time*; ἐξ ὀνύχων, (viz. ἀπαλῶν,) [*from infancy; from a little elf*, as Dryden says: literally, *from tender or soft nails*.]

III. Of a *participle*; as, ὁ ἐν τοῖς οὐρανοῖς, (viz. ὢν;) οἱ ἐν τῷ τέλει, (viz. ὄντες,) *those in authority, magistrates*; οἱ περὶ τὸν Παῦλον, (viz. ὄντες,) *those around Paul; the companions of Paul*. So *ens* from *esse*, or *existens*, is understood in Latin: see Priscian. xviii, c. 1. Quintilian. Inst. Or. viii. c. 3. p. 690. Perizon. ad Sanctii Minerv. iv. c. 4.

IV. Of a *pronoun*; as, αὐτοὶ for ἡμεῖς αὐτοὶ and ὑμεῖς αὐτοί. It cannot properly be said that there is an ellipsis of ἐγὼ before γράφω, e. g., of σὺ before ποιεῖς, and the like; because the pronoun is always and necessarily omitted, except when it is emphatical, as when some opposition is expressed, or when it is used with *indigitation*, δεικτικῶς: as, σὺ δ' εἶ τις; Aristoph. Av. 961. See St. Matth. xvi, 18. Cic. ad Div. v. ep. 14. and for ἐγὼ, &c. ὅδε, &c. is often used δεικτικῶς. So in Latin: see Ter. Heaut. ii, 3. 115. Hor. Serm. i, 9. 46. and Schæfer. Meletem. Crit. i. p. 114.

V. Of a *verb*; as δεῦρο, (underst. ἐλθέ.) And the verb may be either—1. *one before expressed*; as, ᾧδέ τι χαρίζεσθε, καὶ ἐγὼ, (viz.

^a There is no ellipsis of ἔρωτα in ἐράω γυναῖκος, of στοχασμὸν in στοχάζεσθαι σκοποῦ, of δουλείαν in δουλεύω, of ἀγῶνα in ἀγωνίζομαι, of φόβον in φοβοῦμαι, &c. The expressions adduced in proof of such ellipses as ἀρχὴν ἄρχειν, are mere pleonasms. From Schæfer.

It ought to be further observed, that from passages in which a word occurs *with some qualification*, as, τὸ ἴσον ἀδίκημα

ἀδικεῖται, Æschin. in Ctesiph. p. 55. (p. 397. l. 4. ed. Reisk.) δεήσομαι ὑμῶν μετρίαν δεήσιν: Id. ib. p. 62. (p. 450. l. 4. ed. Reisk.) an ellipsis of the same word *without any qualification* cannot be inferred. Yet we are desired to understand δεήσιν, wherever δεόμαι σου occurs, &c. J.S.

^b I think with Schæfer that τινὸς rather than πολλοῦ is understood. J.S.

χαρίζομαι,) 2 Cor. ii, 10. καὶ γὰρ ἐγὼ εἴ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς, (viz. κεχάρισμαι,) ib. see also 1 John ii, 25. or—2. *another*; as, ὅπως μὴ ποιήσης τοῦτο, underst. σκόπει, *see, or beware*. The Latin writers imitate both the ellipsis of ἐλθεῖν, as in *promittis ad cœnam*, (viz. *venire*,) Plin. i. ep. 15. see Phædr. iv. 24. 15. also Cic. ad Div. ix, 7. and in the phrase *condicere ad cœnam*; and moreover the ellipsis last exemplified; see Sanct. Minerv. iv. c. 5. p. 664.

VI. Of a *preposition*;^a as, νυκτὸς for^b διὰ νυκτὸς, ἐσθίειν κρεῶν for^c ἐκ κρεῶν. γνώμην ἐμὴν, for^d κατὰ γνώμην ἐμὴν. So *per* is understood in Virg. Æn. vi, 127. and in Cic. ad Div. iv. ep. 3. and *de* is understood in Ter. Phorm. ii. 2. 21.

VII. Of an *adverb*; as, λευκὸς ἢ γάλα, (underst. μᾶλλον,) *whiter than milk*; literally *white than milk*; οἶμαι, for ὥς οἶμαι. So in Latin *magis* is understood: *merentis semper quam captantis gloriam*, Vell. Pat. ii. c. 129. *consilii quam formidinis arbitrantur*: Tacitus de morib. Germ. c. vi. and as ὥς in Greek, so *ut* in Latin, e. g. before *credo*, Cic. ad Div. v. ep. 5. and ep. 15. So far of the ellipsis of a *single word*.

But an ellipsis occurs of *two words*; as in τὸ ἐμὸν: where not only κατὰ is understood, but also πρᾶγμα, or μέρος, the full phrase being, κατὰ τὸ ἐμὸν πρᾶγμα, or μέρος, *as far as in me lies; to the best of my ability*.

Moreover ellipses occur not only of *two words*, but of *more*, and even of a whole clause or member; of which in the proper place.

So much for ellipsis in general. The words which are most frequently defective in Greek will now be treated of in their alphabetical order: and first *Nouns*; under which *Participles* and *Pronouns* will be comprised. Afterwards something will be added on the ellipsis of several words together, and of whole clauses or members.

ELLIPSIS OF NOUNS.

ΑΓΑΘΟΝ, *good*. (See εὔ, under *Adverbs*.)——'Αγαθὸν is sometimes understood with ἀπολαύειν, which, of itself, has a middle or indifferent signification.^e It is expressed by Aristophanes; ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πρόποτε, Plut. 236. See Jens. Lect. Luc. i, 4. p. 24. sq. 'Αγαθὸν is understood after μεστήν in Aristoph. Eq. 811. [814. ed. Brunck.] and ἀγαθαῖς with συμφοραῖς in the same play, 404. [406. ed. Br.] for συμφορὰ is a word of middle signification, and is joined with ἀγαθὴ in Aristoph. Eq. 652. [655. ed. Br.] and Lysistr. 1278. [1276. ed. Br.]

^a Professor Hermann maintains that there never is any ellipsis of any preposition in any case whatever. J.S.

^b See Hermann's treatise on Ellipsis and Pleonasm, c. ix. J.S.

^c See Hermann, as above. J.S.

^d Γνώμην ἐμὴν is said by aposiopesis for γνώμην ἐμὴν λέγειν, *to say what I*

think: the meaning of κατὰ γνώμην ἐμὴν is far different, as in Eurip. Androm. 738. From Hermann. J.S.

^e Examples of ἀπολαύειν used of *evil* may be seen in H. Steph. Thesaur. ii. col. 604. g. (col. 5624. b. c. of the new edit. printed by Mr. Valpy.) J.S.

'Αγαθὸν is in the same manner often understood after πάσχειν, as in Aristoph. Eq. 872. [876. ed. Br.] It is expressed in Aristoph. Eccl. 888. [893. ed. Br.]

'Αγαθὰ must be understood with ὑπάρχοντα,^a when the latter is put without a substantive; for it is expressed by Isocr. ad Demonic. [p. 18. l. 5. ed. Battie. Cantab. 1729.] τῶν ὑπαρχόντων ἀγαθῶν, &c.

It is to be understood with ἀγίων in Hebr. viii, 2. as it will appear on comparison of that verse with ix, 11.

ΑΓΑΛΜΑ, *an image*.—This word is often understood with Διοπετὲς: τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς, (viz. ἀγάλματος,) *and of the image which fell down from Jupiter*: Acts xix, 35. In Herodian it is expressed; αὐτὸ τὸ ἀγαλμα διοπετὲς, *the image itself, which fell from heaven*, i. c. 11. Ἀγάλματα is understood with λίθινα in Xen. de Polit. Lacedæm. iii. 6. and with χάλκεα, ib. and almost always with νευρόσπαστα, [*moved with strings, puppets*,] although Herodotus expresses it with that word, ii, 48. Synesius joins ὄργανα with νευρόσπαστα, p. 98. b. and Orpheus applies the terms παίγνια καμπεσίγυια to puppets, Fragm. xvii.

Ἀγαλμα is understood in inscriptions also on images: thus the Sigeian inscription begins, Φανοδίκου εἰμὶ, &c. *I am the statue of Phanodicus*, &c. So in Plin. xxxiv, 5. *fuit Hermodori Ephesii in comitio, viz. statua*. Also with ἵκελον, when put alone for an image or statue; as in Hesiod. Ἔργ. 71. (see Juvenal ii, 6.) and with ἀφροδίσιον, (see Hesych. in v.) and the like words. And with τὸ τοῦ ἀποτροπαίου, *the statue of the god who averts evil*, in Philostrat. in vit. Apoll. Tyan. iv. c. 10. Ἀγάλματα may be understood too, when Χερουβὶμ is construed as a neuter plural: Hebr. ix, 5. Gen. iii, 24. Exod. xxv, 18. 1 Kings viii, 7.

Ἀγαλμα, *an ornament or decoration*, is understood with παρήϊον, in παρήϊον ἔμμεναι ἵππων, Hom. Il. δ, 142. cf. 144.

ΑΓΓΕΙΟΝ, *a vessel*.—In κεράμειον, *an earthen vessel*. Κεράμιον, when ἀγγεῖον is not added, is a proper name. See Suidas. See Pierson. ad Mær. p. 226. Toup. Em. in Suid. vol. i. p. 253. Pollux vii, 162. [See τεῦχος.]

In πυρεῖον, *an earthen vessel to hold fire*: Hesych.

In χαλκεῖον, *a brazen vessel*: Polyæn. vi. c. 3.

ΑΓΓΕΛΟΣ, *a messenger*.—This word is understood after πέμπειν: καὶ πρὸς Βρασίδαν πέμψαι: Thucyd. iv, 72. ἀγγελον δηλονότι: Schol. See Xen. Cyrop. i. c. 28. Plutarch. περὶ παιδ. ἀγωγ. c. xiv. § 30. Acts xix, 31. Also after ἀποστέλλειν, in St. Matth. ii, 16. where see Casaub. and Raphel. The full expression occurs in Herodot. πέμψας ἀγγελον, i, 127. See also i, 19. and iii, 69. and Weseling. ad Diod. Sic. xiii, 92. Staveren. ad Corn. Nep. ii. 2. 6. Dorvill. ad Charit. p. 51.

So the Latin writers, after mittere, omit sometimes *nuncium*, sometimes *epistolam*. See Corn. Nep. xiv, 2. Justin. v, 9. Gronov. ad

^a Weiske has observed that ἀγαθὰ is not necessarily understood with ὑπάρχοντα, *possessions, goods*; because the sig-

nification of the former word is included in that of the latter, even when it stands alone. J.S.

Liv. viii, 23. xxxiv, 29. Cort. ad Cic. ep. ad Div. ii, 8. and ad Sallust. B. Catil. xxxii, § 3. and Jugurth. xiii, § 6.

ΑΓΙΟΣ, *holy*.—In πνεῦμα, St. Matth. xxii, 43. Rev. ii, 7. 11. sq.

In ἐν ταῖς γραφαῖς, (viz. ἀγίαις,) Acts xviii, 24. Fully in Rom. i, 2. See Lactant. de Mortib. Persecut. c. ii. and Institut. div. iv. c. 20.

ΑΓΚΥΡΑ, *an anchor*.—There is an ellipsis of ἄγκυραν or ἀγκύρας after αἶρειν : as, ἄραντες—ἐπλεον ἐπὶ τὴν Ἐπίδαμνον, *having weighed anchor* : Thucyd. i, p. 17. So iii. c. 91. p. 200. ἄραντες ἐκ τῆς Μήλου. So c. 95. 96. See Lucian. Ver. Hist. i. p. 607. and Acts xxvii, 13.

The word is added by Polyb. ἄρας τὰς ἀγκύρας, Exc. Leg. p. 1313. by Plut. Apophth. p. 204. and by Chariton. p. 20. 20.

Ἐν ἀγκύραις is omitted after πλοῖα ἐστῶτα, in St. Luke v, 2. *in ancoris constiterunt* : Cæs. B. C. iii. 28. [*they lay, or rode, at anchor.*] See Musgrav. ad Soph. Œd. Col. 146. [148. ed. Br.]

Οὐκ ἐπὶ τῆς αὐτῆς ὁρμεῖ τοῖς πολλοῖς, (viz. ἀγκύρας,) Demosth. p. 319. [de Coron. p. 319. l. 18. ed. Reisk.] ἐπὶ δυοῖν ὁρμεῖν, Aristid. t. i. p. 190. a. ed. Cant. *duabus niti ancoris* : Canter. See Oudendorp. ad Thom. Mag. p. 656. b. ὅταν ἀπαρράγῳσιν ἅπασαι, Dionys. Halic. Ant. Rom. t. ii. p. 1033. viz. ἄγκυραι, H. Steph.

ΑΓΩΓΗ, *breeding or training ; education*.—Τὴν διὰ λόγων τραφέντι καὶ αὐξηθέντι, (viz. ἀγωγῇ,) Synesius ad Pylæmen.

ΑΓΩΝ, *contest, game*.—Λαμπρὸν ἐπιτάφιον ἀγωνισάμενος, (viz. ἀγῶνα,) Plut. in Pyrrh. So, μέγαν ὀρῶ μου τὸν ἐπιτάφιον ἐσόμενον, *my funeral games* : Id. Apophth. of Alexander. Diodorus, in relating the same circumstance, has expressed the word, b. xvii. c. 117. (see Wesseling t. ii. p. 253. a.) and in Præf. l. xviii. So Dionys. Halic. ἀγῶνας ἐπιταφίους τιθέμενοι, v. p. 291. See Lucian. t. ii. p. 263. and Leopard. Emend. xvii, 13. Hemsterhus. ad Lucian. t. i. p. 166. sq.

Ἄγων is to be understood with εἰσελαστικὸς, for it is expressed in the Sibyll. Oracl. p. 200. [a solemnity, in which victors, seated on chariots drawn by four horses, drove in triumph into their country.] See Plin. x. ep. 119. But with the neuter plural Ὀλύμπια (Epigramm. i, 5.) there is an ellipsis of ἀγωνίσματα : πάρεργον Ὀλυμπίων, (ἀγωνισμάτων, viz.) Lucian. Timon. t. i. p. 106. ἐν Ὀλυμπίοις (ἀγωνίσμασι), Charit. Aphrod. vi. c. 2. for the Greeks put ἄγων in apposition with Ὀλύμπια : see Bentl. ad Aristoph. Plut. 583. Ὀλύμπιοι therefore is probably never put with an ellipsis of ἀγῶνες, but is said of the gods only.

With συμβάλλειν and συνάπτειν, [*to encounter, to join battle,*] there is an ellipsis of ἀγῶν or δυνάμεις. See Onosand. c. v. p. 30. Lastly, by Herodian. (iii. c. 26). ἀγῶνα is joined with ἐπινίκιον.

ΑΓΩΝΙΣΜΑ, *a contest*.—According to the scholiast of Aristophanes there is an ellipsis of this word with πολεμιστήρια in the Nub. [v. 28.] [but Bergler understands ἄρματα. See p. 142. of the edition of the Nubes printed for Mr. Priestley, 1826.]

Ἀγωνίσματα is understood with Εὐσέβεια, contests instituted by

Antoninus Pius, and celebrated every fifth year in honour of Hadrian. See Spartian; also Artemidor. i, 28. and Rigalt. With ἵπποδρόμια, *games of the circus*, Epict. Ench. c. xxxiii. with Ἀλεξάνδρεια, Ἀντωνεινιαῖα, Ἐπινίκια, (see Bibl. Crit. ii, 1. p. 80.) Ἰσθμία, Νέμεα, &c. See Vaillant. Numism. August. et Cæs. p. 329. sqq. The Latin writers omit *certamen* in the same manner: Liv. i, 9. cf. Vell. Paterc. i, 8. [See Ἀγών.]

ΑΓΩΝΙΣΤΗΣ, *one who contends in games for a prize*.—This word is understood with πένταθλος in Longinus, sect. xxxiv. See Toup.

ΑΔΕΛΦΟΣ, *a brother*.—Ἰούδας Ἰακώβου, viz. ἀδελφός, St. Luke vi, 16. Acts i, 13. Τιμοκράτης ὁ Μητροδώρου (ἀδελφός viz.)^a Alciphron. ii, 2. See Wesseling. ad Diod. Sic. t. i. 312. b. It is expressed by St. Jude v. 1.

Ἀδελφοὶ is understood with ὁμοπάτριοι, with ὁμομήτριοι, and with ἀμφιμήτορες (*brothers by different mothers*). It is expressed with ὁμομήτριος by Lucian. Dial. Apoll. et Bacch. [p. 177. d. ed. Salmur.] and by Xen. Anab. iii. 1. 12. It is understood with ὁμογάστριος: Hom. Il. φ, 95. cf. ω, 47. and with δίδυμοι, Hom. Il. ψ, 641. Fully in Dionys. Halic. ἀδελφοὶ δίδυμοι τοῦ βασιλείου γένους: ii. p. 78.

ΑΔΙΚΙΑ, *injustice, injury*.—This is understood with ὑπάρχειν, when put alone. The full phrase is in Herodot. ὑπῆρξαν ἀδικίης, *they were the aggressors*: iv. 1. See Valcken. ad Eurip. Phœn. 1576. and Schwebel's notes on Onosander c. iv. n. 3.

AHP, *the air*.—With ὁ περιέχωρ, Plut. in Sylla 455. Expressed in Onosander; τοῦ περιέχοντος ἀέρος χύσιν, c. ix. p. 42. and in Athenæus v, 6. See Schæf. Meletem. Crit. i. p. 38. sq.

ΑΘΗΝΑ, *Minerva*.—In χαλκίαικος, an epithet of the Spartan Minerva. See Ælian. V. H. ix, 41. and Perizon. and Fischer. ad Weller. iii. 1. p. 250. Fully in Aristoph. χαλκίαικον Ἀσάναν, Lysistr. 1300. Also in προναία and προνηία, under which title Minerva was worshipped at Delphi: Herodot. viii. c. 37. 39. Fully in Æschyl. Eumen. 21. in Callimach. Fragm. Benth. 220. and in Harpocrat. See Gronov. ad Herodot. i, 92.

ΑΘΗΝΑΙ, *Athens*.—When ἄστυ is used alone, and by way of eminence, Ἀθηναί is usually understood.^b Etymol. M. in ἄστυ. Aristoph. Nub. 47. Herodot. i, 62. Corn. Nep. ii, 4. but other chief cities are sometimes understood: Leontius Scholasticus v. 2. calls Constantinople ἄστυ. So *urbs* is used in Latin. See Virg. Ecl. i, 35. Tibull. i. el. ix, 61.

ΑΘΛΗΤΗΣ, *a wrestler, a prize-fighter, one who contends in*

^a Professor Hermann will not allow that there is any ellipsis in such expressions as these. The genitive case by itself, says he, signifies that to which something else belongs, and in Ὀϊλῆος ταχὺς Αἴας, Hom. *Hectoris Andromache*, Virg. Διὸς Ἀρτεμῖς, Soph. Aj. 172. ἃ Διὸς ἀλκίμα θεὸς, ib. 401. Ajax, and Andromache, and Diana, and Minerva are no otherwise said

to be Oileus's, and Hector's, and Jupiter's, than any thing else might have been said to be theirs which belonged to them. J.S.

^b Schæfer observes that there is no real ellipsis here; and Hermann taxes those with shameful error, who suppose an ellipsis where there is merely a diversity of appellation. J.S.

games.—Understood in παράδοξος: χαῖρε, παράδοξε, Arrian. Diss. Epict. ii, 18. (fully, παραδόξων τῆς θεοσεβείας ἀθλητῶν, in Euseb. Hist. Eccl. viii, 7.) in δρομικὸς, in παλαιστικὸς, in πυκτικὸς, in παγκρατιαστικὸς, in πένταθλος, Aristot. Rhet. i. c. 5. t. ii. p. 618. and perhaps in Longinus sect. xxxiv. Fully, ἀθλητῆς πένταθλος, Athenæus t. iv. p. 19. in παραδοξονίκης: Plut. Lucull. p. 251. See Ruhnken. Bibl. Crit. ii. l. p. 80. and Zeibich. de Athlet. παραδόξ. p. 30. 35.

ΑΘΛΟΝ, *a prize*, is understood in νικητήριον, Xen. Cyrop. ii, 8. Aristoph. Eq. 1250. [1253. ed. Br.] Expressed in Plat. de Legg. νικητήρια ἄθλα: in δεύτερον or δεύτερα, Mosch. iv, 57. Fully, τὸ δεύτερον ἄθλον, Theocrit. i, 3. Also in δωδέκατον, Apollonid. Smyrn. iii.

ΑΙΔΟΙΑ.—Κατὰ τὰ αἰδοῖα is understood with διεσκολυμμένος and ἀποσεσυρμένος. See Hesych. in ἐσκολυμμένον, ἀνασκολλύψας, and ἀπεσκόλλυπτεν, and Schol. Aristoph. ad Eq. 960. Ach. 157. and Suid. in ἀπεσκολυμμένος. Also with ἀπεψωλημένος, Aristoph. Plut. 295. Lys. 1138.

ΑΙΚΙΣΜΑ, *stripes, strokes.*—Αἰκίσματα is underst. in δὸς καλὰ, [give it him handsomely,] Auctor. vit. Theodori Grapti, in fascic. rer. CP. Combefisii p. 207.

ΑΙΞ, *a goat*, is understood with μηκὰς, *bleating*, Theocr. i, 87. Fully, μηκάδες αἶγες, Hom. Il. λ, 383. ψ, 31. πολυμηκάδας αἶγας, Herodot. viii, 20. In Eurip. Cycl. 189. ἀρνῶν is expressed with μηκάδων.

ΑΙΣΑ, *fate*, is understood in ἡ πεπρωμένη. Fully, τὴν πεπρωμένην αἶσαν, Æschyl. Prom. Vinc. 103. Sometimes μοῖρα, ἡμέρα, or τύχη, is understood. See below.

ΑΙΤΙΑ, *cause.*—There is an ellipsis of this word in Exod. viii, 22. παραδοξάσω—τὴν γῆν Γεσέμ, ἐφ' ἧς (viz. αἰτίας) ὁ λαός μου ἔπεστιν ἐπ' αὐτῆς: unless indeed ἐφ' ἧς—ἐπ' αὐτῆς is to be considered as a form of expression similar to the following; πίθον,—εἰς ὃν—ὑδωρ φέρειν εἰς αὐτὸν, Diod. Sic. i. c. 97. ὧν τὴν μὲν Πελαγίαν, τὴν δὲ Αἰγυπτίαν αὐτῶν ἐπονομάζουσιν, Pausan. ii. c. 4. 7. See Abridg. of Viger. p. 13. l. 36. and Liv. viii, 37. and the commentators.

In ἧ (αἰτία, viz. *on which account, wherefore*) καὶ μᾶλλον οἱ Τρῶες—τὰ δέκα ἔτη ἀντεῖχον, Thucyd. i. In ταύτῃ (and τῇδε put for ταύτῃ), *on this account; for this reason.* See Eurip. Hippol. 1067. Also in οὐκ ἐπὶ τῇ ἴσῃ (αἰτία viz.) Maxim. Tyr. diss. xxv, 2. Αἰτία is expressed by Proclus, δι' ἣν αἰτίαν. So Justin. Mart. Paræn. p. 10. διὰ ταύτην οὖν τὴν αἰτίαν, Acts xxviii, 20. See also x, 21.

ΑΙΤΙΑΜΑ, *a charge, an accusation.*—In εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ, Acts xxv, 5. αἰτίαμα [*ground of accusation; transl. wickedness,*] is understood with τι. See verse 7.

ΑΙΤΙΟΝ, *cause.*—The following are ellipses of this word: δι' οὗ (αἰτίου viz.) See Eustath. ad Il. α. ἐξ οὗ (αἰτίου, *for which cause, wherefore*) δὴ Δορύναμα τεὸς λάχεν οὖνομα χῶρος: Epigr. adesp. cxciv. ἐκ τοῦ; *for ἐκ τίνος αἰτίου; for what reason, wherefore?* Eurip. Suppl. 131. ἐκ τίνος; (αἰτίου) Id. Hel. 1286. ὑπὲρ οὗτου; (αἰτίου) *for what cause or reason?* Themist. Orat. xviii. p. 222. b. ὑπὲρ τούτου, (αἰτίου) *for this reason:* 2 Cor. xii, 8. Αἰτίον is omitted also in τὸ, *wherefore*, Hom. Il. η, 239. in διὰ τί; *wherefore?* St. Matth. xiv, 31. in διὰ

τοῦτο, *for this reason* : in διὸ, *wherefore*, for δι' ὃ, Rom. x, 22. in εἰς τί; *wherefore?* St. Matth. xiv, 31. in εἰς τοῦτο, *for this cause* : Acts xxvi, 16. Rom. xiv, 9. in παρὰ τοῦτο, *therefore, for that reason*, 1 Cor. xii, 15. Αἰτίῳ is understood with τῷ, for ἐπὶ τούτῳ αἰτίῳ, Hom. Od. τ, 134. There is an ellipsis of αἴτιον in μηδὲν εὐρίσκοντες : Acts iv, 21. The entire phrase is in St. Luke xxiii, 14.

In Latin there is a similar ellipsis of *caussa* : *quid est* (*caussæ viz.*) *cur verear*, &c. Cic. de Fin. i, 10. Fully in Ter. *quid causssæ est*, *quin*, &c. Andr. iii, 3. 21.

Αἰὼν, *age, time, life*.—Fischer (ad Weller. iii. 1. p. 250.) supposes an ellipsis of αἰῶνα in εἰς αὔθις, because εἰς τὸν αὔθις αἰῶνα occurs in Josephus, Archæol. iii, 2. and he supposes the same ellipsis in τελευτᾶν.

Αἰώνιος, *eternal*, is understood with ζωὴ, St. John viii, 12.

Ακοιτίς, *a wife*, is understood after τέτμη in Hesiod. Theog. 610. See v. 608.

Ακοῦων, *hearing*.—The ellipsis of this word, supposed by Brunck in Soph. Aj. 790. and Philoct. 1314. is rejected by Schæfer, and by Hermann : the latter of whom accounts for the accusative case after ἀλγεῖν and ἡδεσθαι upon the principle of a confusion or mingling of two distinct phrases being very common in Greek. Στέργειν and ἀποστέργειν govern an accusative ; when ἡδεσθαι and ἀλγεῖν, verbs of similar import, but of greater force, are substituted for στ. and ἀποστ. that accusative, which the latter would have governed, is put after the former. In Eurip. therefore, Fragn. Dan. iv. Schæfer conjectures the true reading to be ὅστις δόμους μὲν ἡδεται πληρουμένους. See Diod. Sic. xiv. c. 112. extr. and Valcken. and Wes-seling. ad Herodot. p. 212. 36. [See the notes on δύναμις, ἰδὼν, and λέγων.]

Ακρις, *a locust*.—In Theocrit. x, 18. with ἡ καλαμαία. See the Gr. schol.

Ἀκρίδες is understood in Aristoph. (Acharn. 871.) with τετραπτε-ρὺλλίδες, *locusts* ; so called because they have *four wings*. See Gregor. p. 257. and Kœn.

Ακροβυστία, *the prepuce or foreskin*.—Underst. with ἐπι-σπᾶσθαι : 1 Cor. vii, 18.

Ακρον, *summit, height*.—Underst. in εἰς τοῦτο δυναστείας : Pæan. viii. c. 10. n. 3.

Ακροπολις, *a citadel*.—With Καδμεία. Harpocr. and Arrian. i, p. 21. and with Ἀντωνεία : [a citadel or fortress in Jerusalem, so called by Herod in honour of Mark Antony : its former name having been *Baris*.]

Αληθές, *true*.—There is an ellipsis of ἀληθές ἐστι in δυοῖν θάτερον, when the latter words are put alone, especially in dilemmas. See Abridgm. of Vig. p. 35. end of section iv.

Ἄλλος, *other*.—Τί οὖν τούτων ἔστιν αἴτιον, ἢ ὅτι, &c. Xenoph. Œcon. c. iii. § 3. underst. ἄλλο. Also in εἴτε τι, ἢ τι. See Onosand. c. x. § 9. μονιὸν δάκος ἢ τι πέλωρον Θηρίον, Callim. h. in Dian. 84. for ἢ ἄλλο τι π. θ. So ἢ τινος θεῶν, Eurip. Med. 1176. for ἢ ἄλλου τινὸς θ. There is a similar ellipsis in those passages of Homer,

ἐκ Δουλιχίου Ἐχινάων θ' ἱεράων νήσων, and "Ἐκτορι μὲν καὶ Τρωσὶ, and the like: and in *περὶ* and *περὶ πρό*: *περὶ πρό* γὰρ ἔγχεϊ θῦεν, Hom. Il. π, 699. The ellipsis is supplied in Il. ρ, 171. *περὶ φρένας ἔμμεναι ἄλλων*. Κόπτοντες τὰ δένδρα καὶ ὕλην, Thucyd. iv, 69. underst. ἄλλην: Schol.

"Ἄλλο is to be understood in *τί γάρ*; also: [a figurative question, equivalent to affirmation.] See Æschyl. Agam. 1148. and the Schol. and Abresch. ad Æschyl. p. 499. [Hoogeveen supposes an ellipsis of *κωλύει* in *τί γάρ*; see Abridgm. of Hoogev. p. 202. but Weiske prefers that of ἄλλο.]

There is an ellipsis of ἄλλος between οὐκ and εἰ μή: thus, οὐκ ἐκβάλλει τὰ δαιμόνια (ἐν ἄλλῳ), εἰ μὴ ἐν τῷ Βεελζεβούλ, St. Matth. xii, 24. See xiii, 57. *πειρασμὸς ὑμᾶς οὐκ εἵληφεν (ἄλλος), εἰ μὴ ἀνθρώπινος*, 1 Cor. x, 13.—and also before ἦ: as, οὔτε γὰρ ζώση—ἐνέδει τῶν πρόσθεν ἀγαθῶν καὶ καλῶν, ἦ τὸ σὸν ὄραϊν φῶς: Plut. Alex. t. iv. p. 71. sq. ed. Reisk. εἶπε μηδένα παρεῖναι, ἦ τοὺς φίλους, Xen. Cyrop. vii, 5. 16. Especially in interrogation; *τί δείσας, ἦ μὴ πάθω τοῦτο*, Plat. Apol. 27. where see note 7. *διαλεγόμενός τινας λόγους—ἦ οὐσπερ ἐνθάδε*, Id. Crit. 15. See note 6. See Fisch. ad Weller. iii. 1. p. 250.

Words signifying species, parts, or individuals, are often joined by καὶ to words significative of genera, wholes, or classes, with an ellipsis of ἄλλος: *μουσικὴν καὶ ἀγωνίαν*, Æsch. Socr. i, 7. where see note 7. *τοῖσι ἵπποισι, καὶ τοῖσιν ὑποζυγίοισι*, Herodot. v, 16. οὐκ ἀνδριάντας οὐδὲ τιμάς τινας ἀνατρεπομένας, Plut. Moral. t. iii. p. 261. *πρὸς Διὸς καὶ θεῶν*. Demosth. p. 122. t. i. Fully in Plat. Symp. 15. and in Demosth. p. 124. t. i. Hom. Il. ε, 476. See Xen. Cyrop. ii, 2. 3. Demosth. t. i. p. 133. 323. ed. Reisk. Aristoph. Plut. 798. Theophrast. v. ἀκρόδρυα. Aristoph. Nub. 412. St. Luke xv, 1. Aristoph. Plut. 1. 899. Hom. Il. θ, 236. the oracle in Herodot. i. c. 65. and Philostrat. Her. p. 212. Boiss.

On the ellipsis of *alius* in Latin, see Davis ad Cic. Tusc. Disp. iv, 5.

ΑΛΜΗ, *pickle*.—Θασίαν, (underst. ἄλμην,) Aristoph. Ach. 671. See Kuster. and Athenæus t. iii. p. 212.

ΑΛΦΙΤΟΝ, *barley-meal*, is understood in ψαιστὸν, which is literally *ground*; but according to the gender in which ψαιστὸς is put, either ἄλφιτον, or μάζα, or σῖτος must be understood. See Kuster. ad Aristoph. Plut. 138. Ἀλφίτα is understood too in νεήλατα, *fresh-ground*: see Suid. (Νεήλατα signifies a kind of cakes; the word is joined by Demosthenes, and by his imitators Julian and Libanius, with στρεπτοί: see Toup. Em. in Suid. t. ii. p. 203.) [Demosth. de Cor. p. 314. l. 1. ed. Reisk.] And in ἐπίπαστα, *meal sprinkled on pottage*, Hesych. See Aristoph. Equit. 1087. and the schol.

ΑΜΑΞΑ, *a waggon*, is understood in ἡ σκευοφόρος, Xen. Ἑλληνικ. iii. τῷ ἄρχοντι τῶν σκευοφόρων, *of the baggage waggons*. See Ælian. V. H. ix, 30. and Perizon.

ΑΜΠΕΛΟΣ, *a vine*.—In ἐρήμας τρυγᾶν, (viz. ἀμπέλους): a proverbial expression; to do anything without danger, or fear of opposition, as men plunder an unguarded vineyard: Aristoph. Vesp. 632. (see the schol.) Eccles. 880. See Dawes. Misc. Crit. p. 231. sq.

Bos.

B

*ΑΝΑΓΚΗ. See Τελευτή.

ΑΝΑΓΟΜΕΝΟΣ, [*brought up*].—In οἱ ἀπὸ παιδείας, either ἀναγόμενοι is understood, (τοὺς ἀπὸ παιδείας ἀναγομένους, Sext. Empir.) or ὄντες, (οἱ ἀπὸ δόξης ὄντες κενῆς, Chrysost. Homil. xxviii. on Acts.)

ΑΝΑΘΗΜΑ, *an offering*.—In ἱλαστήριον, *propitiatory*, Dio. Chrys. Orat. xi. p. 184. It is also continually understood in the genitive of the proper name of a person who has dedicated any offering or gift. See Brunck. ad Epigr. adesp. cxxi.

ΑΝΑΛΩΜΑ, *cost, expense*.—Ἀπὸ μικροῦ (underst. ἀναλώματος.) See Thucyd. viii, 87. and Δαπάνη, below.

ΑΝΑΣΤΑΣΙΣ, [*erection, setting-up*].—An ellipsis of this word occurs frequently in inscriptions on statues, tablets, &c. e. g. ἐπιμεληθέντος Ἀντωνίου Βάσσου, in Spon. Voy. du Levant p. 312. So in Smith. notit. vii. eccles. Asiæ pp. 38. 59. The ellipsis is supplied in p. 9. of the same: ἐπιμεληθέντων τῆς ἀναστάσεως τῶν στρατιωτῶν.

ΑΝΔΡΙΑΣ, *a statue*.—Defective in inscriptions of statues: e. g. in the beginning of the Sigeian inscription: Φανοδίκου εἰμὶ τοῦ Ἑρμοκράτους, &c. *I am the statue of, &c.* So, *fuit Hermodori in comitio*, Plin. xxxiv, 5. viz. *statua*.

ΑΝΕΜΟΣ, *wind*, is understood in appellations of winds both general and special: συνεκδραμεῖν τῷ πνεόντι, (the best reading,) Lucian. t. i. p. 493. (ἀνέμῳ viz.) ὑπὲρ οὐριον, Theocrit. xxiv, 95. [93.] Fully, λαβὼν οὐριον καὶ λαμπρὸν ἄνεμον, Polyb. t. i. p. 63. In πνεῦμα, when put for the wind: see Æschyl. Prometh. 1046. Fully, πνεύματ' ἀνέμων, Eurip. Herc. F. 102. for πνεῦμα, *blast*, or *blowing*, is distinguished from the wind itself: see Hom. Il. δ, 839. Hor. Od. iv, 5, 9. In βόρειος, Aristoph. Vesp. 265. Fully, βορέην ἄνεμον, Theocrit. x, 46. See Herodot. i, 148. ii, 112. So in ἰάπυξ, ἀπηλιώτης, αἰθρηγενέτης, &c. See Gell. Noct. Att. ii, 22. Ἄνεμοι is understood in ὀρνιθίαι, and in ἐτησίαι. See Fischer. ad Weller. iii, 1. p. 251. sq. Fully in Herodot. vii. c. 168. and in Clem. Alex. p. 753, 28. Pott. [See Πνοή.]

On the ellipsis of *ventus* in Latin, see Voss. de Constr. c. vi. p. 26. Sanct. iv, 4. p. 650. Fully, *vento aquilone*, Corn. Nep. i, 1. See Brouckhus. ad Propert. ii, 4, 4.

ΑΝΗΚΟΝ, *pertaining*.—There is an ellipsis of this word in τὸ πρὸς κόσμον, (viz. ἀνῆκον,) *what relates to ornament*; τὰ πρὸς εἰρήνην, τὰ πρὸς ἀπαρτισμὸν, (viz. ἀνήκοντα,) St. Luke xiv, 28. 32. τὰ πρὸς τὸν Θεόν, *things pertaining to God*, Hebr. ii, 17. See also Matth. xxvii, 4. Acts xxiii, 30. Fully, τῶν πρὸς τὴν τροφὴν ἀνηκόντων, Polyb. ii. p. 144. 215. So Dion. Halic. v. p. 333. Τεῖνον, τείνοντα, ἐπιτήδεια, also, or the like, may sometimes be understood in such phrases: see Artemidor. Oneirocr. ii. Dionys. Halic. p. 327. 1 Chron. xxviii, 2.

Latin writers in the same manner omit *pertinentia*. See Ter. Andr. iii, 2. *signa ad salutem*, underst. *pertinentia*, Donat. Cic. ad Div. viii. ep. 1. Fully ib. ep. 3. and in xiv. ep. 2.

Ἀνῆκον, (*verging, tending, stretching towards*), is understood

also in τὸ πρὸς ἡῶ, πρὸς μεσημβρίαν, &c. Fully in Polyb. t. i. p. 266. and for ἀνῆκον Polyb. has νεῦον in another passage of the same page.

ΑΝΗΡ, *a man, a husband*.—There is an ellipsis of ἀνὴρ, *a man*, in ἐστὶν ὅστις. (Fully in Eurip. Steneb. Fragm. i.) ἐστὶν ὅτῳ, Pausan. v. c. 12. In many adjectives put alone, as, ἀγαθὸς, αἰπόλος, [Theocr. i, 87.] (fully in Hom. Il. β, 474.) ἀνδρεῖος, βασιλικὸς, βροτὸς, ἐχθρὸς, νέος, ὁδοιπόρος,^a (Theocr. xxiii, 47. fully xxv, 187.) πολεμικὸς, πολέμιος, (fully in Eurip. Phœn. 574. Pors.) πολιτικὸς, συγκλητικὸς, Pæanios v, 5, 2, &c. See Muncker. ad Antonin. Liberal. Metam. c. 35. and Georg. in Vindic. N. T. p. 34. "Ἄνδρες is understood in οἱ δέκα, *the decemviri*, in φυσικοὶ, μαθηματικοὶ, &c. (Fully in Ælian. V. H. xiii, 34.) There is an ellipsis of ἀνὴρ in designations also of persons: Ζήτησον—(ἄνδρα viz.) Σαῦλον ὀνόματι, Acts ix, 11. cf. v. 12. and before some genitive cases: as, μὴ γίνου τῆς ὀργῆς ὅλος, (viz. ἀνὴρ,) Heliodor. Æthiop. i. p. 22. οὐκ ἐσμὲν ὑποστολῆς, Hebr. x, 39. But in St. James ii, 1. before τῆς δόξης a repetition of κυρίου is rather required than an ellipsis of ἀνδρὸς: see 1 Cor. ii, 8. On the use of this kind of ellipsis in Hebrew, see Kimch. on Hosea v, 2. Psalm cix, 4. cxx, 7. Genes. xii, 2. Jerem. x, 10. Daniel ix, 23. Prov. vii, 22. Cf. Drus. Animadv. i, 21.

Ἄνῆρ, *husband*, is frequently understood: [see the note on Ἀδελφὸς, p. 6.] as, τὸν τῆς στρατηγοῦ τοῦτον οὐ θαυμάζετε; Aristoph. Eccl. 727. ἄνδρα viz. So, τὸν τῆς Λαοδαμείας, Philostrat. Her. p. 8. Boiss. Schol. ἄνδρα. See Charit. p. 44. and Alciphron. p. 450. [See Πόσις.]

ΑΝΘΡΩΠΟΙ, *men, people*, is often understood in the 3rd pers. plur. of verbs; as, φασὶ, λέγουσιν, εἰώθασι, φιλοῦσιν, &c. See Fisch. ad Weller. iii, 1. p. 252. 347. Scalig. ad Catull. carm. ii. Lang. ad Cic. de Off. i, 7. and Læl. 21. Perizon. ad Sanct. Minerv. iv, 4. in ellipsis. v. *homines*. Examples are in St. Matth. v, 11. 15. vii, 16. ix, 17. xiii, 28. St. Luke xii, 48. Revel. xi, 9. Thucyd. vii, 69. Also in that syllepsis μεῖράκια εὐτυχεῖς, (ἄνθρωποι viz.) Also in οἱ πέλας: μοιχεύειν τὰς τῶν πέλας, Æschin. Dial. ii. de Divitiis. In ἐφήμεροι, *of a day*, Aristoph. Nub. 223. In οἱ κατ' ἀγοράν. [In γηγενεῖς: see Γίγαντες.]

ΑΝΘΡΩΠΙΟΣ, *a man*.—In ἐχθρὸς: see St. Matth. xiii, 28. and J. H. Mai: jun. Observ. Sacr. i. p. 46. sq. In νέος, δοῦλος, οἰκεῖος, πολέμιος. [Such adjectives have by use acquired the nature of substantives.] In παντὶ: παντὶ δῆλον, (ἄνθρώπῳ viz.) Athen. iii, p. 630. See Phædrus ii. in Epilog. v. 3. and Burmann.

ΑΝΤΡΟΝ, *a cavern*.—According to Moschopulus there is an ellipsis of ἄντρον in γλάφυ πετρῆεν, Hesiod. Ἔργ. 532. but Schæfer takes γλάφυ for a substantive. It is understood in Νυμφαῖον, Long. Pastoral. i. p. 6. and Harpocrat. In ἐν Τροφωνίου, Ælian. V. H. iii, 45. (see Aristoph. Nub. 508. Pausan. ix.) either ἄντρον is understood, or σπηλαίῳ (see Lucian. t. i. p. 340.), or ἱερῷ, (Lucian. t. i. p. 486.) Poetically, τὰς Τροφωνίου θαλάμας, Eurip. Ion. 405. sq. ed.

^a Such words are considered by Hermann as substantives having the form of adjectives, and therefore not admitting this ellipsis. J. S.

Musgr. See v. 417. Also in τὸ τοῦ Πανὸς, ἄντρον is underst. See Kust. ad Aristoph. Lys. 910. or perhaps αὔλιον. See Aristoph. ib. 721. and Brunck.

ΑΞΙΩΜΑ, *dignity*.—In τὸ πρέπον. Fully, διατηρεῖν τὸ πρέπον ἀξιώμα, Themist. Or. ii. p. 24. c.

ΑΠΑΛΟΣ, *soft, tender*.—In ἐξ ὀνύχων (ἀπαλῶν viz.), *from infancy*: literally, *from soft nails*. The full expression is more usual: e. g. Automedon iii. See Jacobs. See Plut. Mor. t. i. p. 9. with Heusinger. and Wyttenbach.

[*ΑΠΑΝΘΡΑΚΟΩ, *to reduce to cinders*.—This word is understood in a passage of Lucian, (Dial. Mort. xx. p. 416. ed. Reitz. 272. B. ed. Salmur.) as corrected by me in the Classical Journal, and in c. 2059. B. of the new edition of Stephens' Greek Thesaur. printed by Mr. Valpy. In that passage, as it now stands, Menippus is made to say that Empedocles was reduced to cinders together with his slippers; ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπίσιν, οὐκ ἀνάξιον ὄντα: of which words the following emendation was proposed by me: "Tantum abfuit ut Empedocles cum ipsis crepidis, quod profecto voluit, combustus sit, ut earum altera ejectata rationem mortis illius indicarit, effeceritque ne deus immortalis haberetur. (Diog. L. p. 322. H. St. in 12mo.) Lego igitur, ἀπηνθράκωσεν αὐταῖς γε κρηπίσιν ἀξιοῦντα, viz. ἀπανθρακοῦσθαι. I take this opportunity of remarking that (perhaps through the indistinct writing of one of my amanuenses,) *vincidavit* is printed instead of *indicarit* in Stephens' Thesaurus. In the index in ἀπανθρακόω the error is only partially corrected.] J. S.

ΑΠΕΣΤΑΛΜΕΝΟΣ, *sent*.—In Ἰούδας καὶ μετ' αὐτοῦ ὄχλος πολὺς ἀπὸ τῶν ἀρχιερέων, &c. St. Matth. xxvi, 47. In Valesius's readings ἀπεσταλμένος is added.

ΑΠΟΝΟΙΑ, *excess of military ardor or fury*.—In ταμιεύεσθαι, when combats are spoken of, as in Xen. Cyrop. iv. παρέσχον ἡμῖν ταμιεύεσθαι, ὥστε ὁπόσοις ἐβουλόμεθα αὐτῶν μαχέσθαι, either τὴν ὁρμὴν, or τὴν ἀπόνοιαν, or τὴν συμμετρίαν,^a is understood. The last is expressed by Diod. Sic. iv, 12. where Wesseling's note should be read.

ΑΠΟΛΛΩΝ, *Apollo*, is understood in Ἐκάεργος, (expressed in Hom. Il. a, 479.) In Ἐκηβόλος, Il. a, 96. (expressed, ib. 14.) In Ἀργυρότοξος, Il. a, 451. In Ἄναξ, Il. a, 444. (but Ἄναξ in Il. a, 52. is an epithet of Jupiter.) In Φοῖβος, which properly signifies *pure*, or *lucid*, Il. a, 443. Fully ib. 457. See Clark on Il. a, 43.

ΑΠΟΣΤΟΛΟΣ, *an apostle*.—This word, or μαθητής, is underst. in τοῖς ἑνδεκα in St. Mark xvi, 14. Acts ii, 14. In τοῖς δώδεκα in St. Matth. xxvi, 14. 20. 47. (cf. xx, 17.) in 1 Cor. xv, 5. &c. Expressed in St. Matth. x, 1. 2. xi, 1. xxviii, 16. Acts i, 26.

ΑΠΟΦΘΕΓΜΑ, *a saying, or apophthegm*.—In τὸ τοῦ Βίαντος: τὸ τοῦ Σόλωνος, &c. (See Ῥῆμα below.)

^a Συμμετρίαν is certainly the only one of the three words which is applicable to the passage of Xenophon; in which ταμιεύεσθαι is to take separately such a num-

ber of the enemy's forces as it might be safe or convenient to encounter at once: there is an allusion to a portion taken from a store. J. S.

ΑΡΓΟΝΑΥΤΑΙ, *Argonauts*.—In οἱ πεντήκοντα, Philostr. Icon. ii, 15. Cf. Hygin. Fab. xiv.

ΑΡΓΥΡΙΟΝ, *money*.—In δερματικόν, *money paid to the state for hides sold*. In τὸ διάφορον, *money*, [or *price*]: see Duport. ad Theophrast. Char. c. x. p. 347. (but διάφορα, plur. signifies χρήματα. See Casaub. ad Theophrast. Char. p. 125. ed. Fisch.) [See Μίσθωμα.]

There is an ellipsis of the genitive ἀργυρίου (or of τιμήματος), and also of the prep. ἀντὶ, in ὠνεῖσθαι, and πωλεῖν, πολλοῦ or ὀλίγου, *to buy*, and *to sell*, *dear* or *cheap*: ἔφατο πωλεῖν αὐτὴν τὸν κάπηλον πολλοῦ, Ælian. V. H. x, 9.

ΑΡΗΣ, *Mars*.—In Ἐννάλιος, Ἀνδρειφόντης, Hom. Il. β, 651. [See in Ἀνθρωπος.] In Βροτολοιγός, Oppian. Cyneg. i, 29. Fully in Hom. Il. ε. 31. v. Schwebel. Miscell. Obs. vol. viii. p. 68.

ΑΡΙΘΜΟΣ, *number*.—There is an ellipsis of this word in ὁ δύο, ὁ τέσσαρα, ὁ δέκα, ὁ ἑκατὸν, ὁ χίλια, ὁ μύρια. V. Schol. Lucian. t. i. p. 795. a. It is expressed in Lucian t. i. p. 777. τὸν τέτταρα ἀριθμόν. It is understood with ἴσος also in the sense of *just so many*: πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, Thucyd. i, 115. Fully in Arrian, σφαιγιασάμενοι παῖδας τρεῖς, καὶ κόρας ἴσας τὸν ἀριθμόν: Exp. Al. i, 5.

ΑΡΜΑ, *a chariot*, is understood in τέθριππον, Ælian. V. H. i, 17. Expressed in Eurip. Phœn. 155. In πολεμιστήριον, [see in Ἀγώνισμα, p. 5.] schol. of Aristoph. Nub. p. 124. [p. 75. of the edition of the Nub. printed for Mr. Priestley, 1826.] In ἀναβάντα, Acts viii, 31. cf. v. 28. In ἐλαύνειν: ἐλαύνοντα ἐς ἀγρόν, Herodot. i, 59. ὅτ' ἐς Διὸς οἶκον ἐλαύνεις, Callim. h. in Dian. 141. Expressed by Hom. ἐλαυνέμεν ἄρμ' ἐν ἀγῶνι, Il. ψ, 531. by Aristoph. Nub. 68. by Lucian. Bis Accus. p. 235. The ellipsis is supplied with τὸ ζεῦγος in Herodot. i, 59. ἤλασεν ἐς τὴν ἀγορὴν τὸ ζεῦγος.

ΑΡΜΟΝΙΑ, *harmony*.—Ἀρμονίαν is understood in τὴν δωριστὶ μόνην, Aristoph. Eq. 985. [989. ed. Br.]

ΑΡΟΤΡΟΝ, *a plough*.—In γειοτόμον, [*earth-cutting*,] Suid. Fully in Apollon. Rhod. i.

ΑΡΤΟΣ, *bread*.—In ἄζυμος (ἄζυμοι N. T.), ἀνάστατος, see Valcken. on Theocrit. Adonias. p. 398. B. ἐγκρυφίας, *baked in embers*, Numb. xi, 8. Ezech. iv, 12. Fully in Lucian, quoted by Budæus. ἐσχαρίτης, ζυμήεις, Hesych. ζυμίτης, *leavened*, (καὶ τῆς πήρας προκομίσασα ζυμίτου μέρος, Long. Poemen. ii. p. 45. ed. Villosis. See Oudendorp. ad Thom. Mag. p. 903. b. Fully, ἄρτοι ζυμῖται, Xen. Anab. vii, 3, 21.) κριβανίτης, ναστός, *hard-kneaded*, ὀρθοστάτης, (see Valcken. on Theocr. Adonias. p. 398. B.) πλακοῦς, (or πλακόεις, Theodoridas v. πλακόεντα—πίονα τυροφόρον,) *thin and broad*, resembling πλάξ, g. πλακός, *a slab* or *tablet*, *a thin plate* or *lamina*. In πυραμοῦς, v. Valcken. ad Theocrit. i, 58. σεμιδαλίτης, σησαμοῦς, v. Valcken. ib. (expressed by the poet quoted by Hesych. σησαμόεντ' ἄρτον,) συγκομιστός, ταβαρίτης, τυρόεις, Theocr. i, 58. v. Valcken. (Fully, ἄρτον τυρῶντα, for τυρόεντα) Sophron. in Athen. iii, 25. χονδρίτης, &c. See Athen. iii, 26. ss. Poll. vi, 7. [See the remark in Ἀνθρωπος.]

ΑΡΧΑΙΟΝ, *principal*.—In ἑκατοστὴ there is an ellipsis of μερὶς ἀρχαίου, so that it means *interest consisting of a hundredth part of*

the principal: [i. e. twelve per cent., for the interest was paid every month.]

APXH, *a beginning*, is understood in ἀπὸ πρώτης, *from the first*; *at once*; Thucyd. i, 77. Dio Cass. p. 93. and lxiii. p. 268. ἦν ἀπὸ πρώτης φράζον, πῶς ἔσται—καὶ μονίμη, *instantly*; *at once*; Strato lxvi. In τὴν πρώτην, *at first*, Epict. Ench. c. xxvi. In ἐκ νέας, *anew*, Herodot. i, 60. Fully in Plut. ἐκ νέας αὐθις ἀρχῆς, de Solert. Anim. p. 959. But the ellipsis might be supplied by κρηπίδος, or καταβολῆς. See Abresch. Lect. Aristæn. p. 98. Valcken. and Wessel. ad Herodot. p. 74.

APXH, *command, rule*.—In ἔνθα οἱ Ῥωμαίων ἄρχοντες ἀπομνυνται (ἀρχήν, viz.) Herodian. iv, 2, 8. Fully, ἀπομόσασθαι τὴν ἀρχήν, Plut. in Cic. *to abdicate*. In κατέχειν: τοῦ τότε κατέχοντος κατὰ τὴν Ἰταλίαν ἡγεμόνος, Dionys. Hal. viii. p. 554. Κατέχοντος is for κατέχοντος τὴν ἀρχήν. So i. p. 2. and Ælian. V. H. xii, 8. (where a little afterwards the full phrase follows.) And by the same ellipsis ὁ κατέχων ἄρτι, 2 Thess. ii, 7. is perhaps to be explained. Ἀρχήν or εἰς ἀρχήν is understood also after παραγγέλλειν, *to stand*, or *canvass*, *for an office*. Fully, παραγγέλλειν τὴν ἀρχήν, Dion. Hal. viii. p. 553. In στεφανουμένους τὴν ἐπὶ τῶν ὀπλων, Philostr. de vit. Sophist. ii, p. 596. (ἀρχήν, viz.) whence τὴν στεφανηφόρον ἀρχήν, ib. p. 613. The ellipsis is elsewhere supplied with λειτουργίαν by Philostr.^a

APXONTEΣ, *rulers, magistrates*.—In πᾶσι, Rom. xiii, 7. See Wolf. cur. philol. ad l.

ΑΣΘΕΝΗΣ, *sick, infirm*, is understood in κατακεῖσθαι, used of persons confined to their beds by illness. See St. Mark i, 30. St. John v, 3. So *cubare* and *jacere* are used. See Hor. Serm. i, 9, 18. ii, 3, 289. The ellipsis is supplied by Sueton. in Aug. c. lxxii.

ΑΣΙΑ, *Asia*.—In ἡπειρος, Isocr. Paneg. p. 182. See too Or. Philip. p. 242. 244. and in Archid. p. 286. 310. τὴν ὑπερκειμένην ἡπειρον ἄχρι Καρίας, &c. Eunap. Add Agathemer. geogr. ii, 6. p. 49. 50. 51. 52. and Ælian. V. H. viii, 5. Fully, ἡπειρον Ἀσίαν often in Dio Cass. e. g. xxxvii, 38. xlviii. 371. See Herodian. ii, 8, 13. and iv, 3, 12. cf. Spanhem. Orb. Rom. p. 331. sq. edit. Londin.

ΑΣΙΑΝΟΣ, *Asiatic*, in ἡπειρώτης, Isocr. p. 188.

ΑΣΜΑ, *a song*. Underst. in ἀνάπαιστον, Dionys. Hal. Ant. Rom. t. i. p. 67. s. See Hemsterh. ad Lucian. t. i. p. 32. In ἐγερτήριον,^b [*an animating or spirit-stirring measure*.] (See Ælian. V. H. ii, 44. where ἐγερτήριον is applied to μέλος.) In ἐνδόσιμον, *incentive*: ὥσπερ ἐνδόσιμον εἰς παρρησίαν ἐστίν, Plut. Mor. t. i. p. 266. ὥσπερ ἐνδόσιμον ἔξει πρὸς τὰ μείζονα τῶν ἁμαρτημάτων, ib. p. 277. So Leo Imp. Serm. de resurr. Christ. p. 315. (but in Plut. Mor. t. i. p. 515.

^a As to κατέχειν τινός, and κρατεῖν τινός, (τῆς τυραννίδος κατέσχευ, Polyæn. i, 21, l. κρατοῦντας τοῦ πλήθους, Isocr. ad Nic. i.) Schæfer and Hermann rightly hold that there is no ellipsis of ἀρχήν in such phrases. Κατέχειν τινός, says the latter, is κάτοχόν τινος εἶναι, and κρατεῖν

τινός is κράτος τινός ἔχειν,—a confusion or mingling of two distinct phrases. See Ἀκούων, p. 8. J.S.

^b This word was not in any lexicon before the new edition of Stephens' Gr. Thesaurus printed by Mr. Valpy. See col. 3470. D. of that great work. J.S.

ἐνδόσιμα has a far different signification; [namely, *yielding*]. Cf. Dionys. Hal. Art. Rhet. p. 320.) In ἐνδοτικόν, (also *incentive*.) In ἐπιλήνιον, *a song at the wine-press in the season of vintage*, Oppian. Cyneg. i, 127. ἐπιλήνιοι ὕμνοι, Anacr. Od. l. Athenæus supplies the ellipsis with μέλος: ᾄδοντες μέλος ἐπιλήνιον, t. ii. p. 267. In ἐπινίκια, [*songs of victory and triumph*,] Ammonius p. 97. Fully, ἐπινίκια ᾄσματα, Maxim. Tyr. Or. xviii. p. 209. In ἰθυφάλλια, Dionys. de Struct. § iv. In κελευστικόν, *a hortatory or incitative measure*. In παρακλαυσίθυρον, *a sort of plaintive serenade*; κωμάζειν ἐπὶ θύρας, ᾄδειν τὸ παρακλαυσίθυρον, Plut. Mor. t. iv. p. 20. See Kuster. ad Aristoph. Eccles. 954. In Περσικόν, Aristoph. Thesm. 186. In Πριάπεια, Dionys. de Struct. § iv. *songs in honour of Priapus*. In σκολιόν, Aristoph. Acharn. 531. In Σωτάδια, songs or measures after the manner of Sotades, Dionys. de Struct. § iv. See Pollux iv, 7. [See Βιβλίον.]

ΑΣΠΙΣ, *a shield*, is understood in βοείη, *of ox-hide*: καὶ δοῦρα καὶ βοείην· μάτην δ' ἔχω βοείην, Anacr. Od. xiv. Fully, βοείας ἀσπίδας, Apollon. iv 200. In ταυρείη. Fully, ἀσπίδι ταυρείῃ, Hom. Il. π, 621.

It is understood too in that saying of the Spartan women to their sons going to battle, ἢ τὰν, ἢ ἐπὶ τὰς, Plut. Apophth. Lac. p. 241. or as Aristænet. has it, (ii. ep. 17.) ἢ ταύτην, ἢ ἐπὶ ταύτῃ, [*either this, or upon this: either bring back this shield safe, or be brought back on it yourself*.] See Κομίζω. Ἀσπίδα is sometimes understood after προβάλλεσθαι: it is expressed after it by Apsines Art. Rhet. p. 708. quoted by Rhunken. in Hist. Crit. Orat. Græc. p. lxxxi.

ΑΣΤΗΡ, *a star*.—There is an ellipsis of this word in διάττων, *a shooting (star)*, Plut. in Non. suav. poss. vivi sec. Epic. p. 1087. (Fully in Suid. t. i. p. 569.) So, οἱ διαΐσσοντες, Clem. Alex. p. 64. c. In Ἑωσφόρος, Hesych. In κομήτης: (fully in Diod. Sic. i, 81.) In πλανήτης: (fully in Athenagor. Legat. pro Christian. c. xxi. and xiii. Gemin. Elem. Astronom. Clem. Alex. in Protrept. St. Jude v. 13.) In Σείριος: (fully Hesiod. Ἔργ. ii.) [See Stephens' Gr. Thesaur. col. 8289. A. of the new edition printed by Mr. Valpy.] In Φωσφόρος: (fully, Aristoph. Ran. 346. Alcibiades de doctr. Plat. p. 37.)

ΑΣΤΡΑ, *stars*.—In τὰ οὐράνια, Artemidor. i. 28. p. 26. and i, 83. p. 77. τοῖς τὰ οὐράνια διασκεπτομένοις.

*ΑΣΤΥ, *a town*.—In the following passage of Hesychius, Ἀστόξενοι· οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς γεγονότες, Leisner supposes an ellipsis of τῷ ἄστει after προσήκοντες, since ἄστυ is a component part of ἀστόξενοι, the word under explanation.

ΑΥΓΗ, *splendor*.—Λύγη ἢ σκοτία κατ' ἔλλειψιν αὐγῆς λέγεται, Hesychius. [Λύγη, DARKNESS, is said by an ellipsis of αὐγή.]

ΑΥΛΑΙΟΝ, *a curtain, an awning*.—In ἀλουργεῖ παρασείρω κεκοσμημένον, Athen. v. c. 9. cf. Elsner. Schediasm. crit. p. 91. sq.

ΑΥΛΗ, *court*.—In βασιλική. Fully, βασιλικαῖς αὐλαῖς, Chrysost. Orat. ὅτι τὸν ἑαυτὸν μὴ p. 106. In βασιλείος. Fully in Herodian. v, 4.

*ΑΥΛΙΟΝ, *a cavern*. See Ἄντρον, p. 11.

ΑΥΛΟΣ, *a pipe*.—αὐληταί—, τοῖς ὁστίνοις (viz. αὐλοῖς) φυ-

σῆτε, Aristoph. Ach. 862. [863. Br.] See the schol. and Kuster. Also Hesych. in Κάκτος.

ΑΥΡΑ, *a gale*.—In ἣν ἅπαξ ἐπιδῶ τῇ πνεύσῃ, (the true reading; αὐρα viz.) Lucian. t. i. p. 769. So, καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσῃ, Acts xxvii, 40. See Ἀνεμοί.

ΑΥΤΟΣ, *he, it*.—There is an ellipsis of this pronoun in genitives absolute; κλαγγηδὸν προκαθιζόντων, (αὐτῶν viz.) Hom. Il. β, 463. ταῦτα λεγούσης (αὐτῆς viz.) Herodot. viii, 69. ἐλθόντων δ' (αὐτῶν, viz.) ἔλεξε Χαρμῖνος, Xen. Anab. vii, 7, 15. So in Eurip. κλύει τις—γόνον, (θρῆνον, Schæf. see Phœniss. 1649. Pors.) ὡς πεπραγμένων; Alcest. 87. See Herodot. viii. c. 94. and 90. Quint. Calab. xii, 158. And in the same manner, when the genitive absolute occurs in such phrases as the following: ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ, Δεισάντων φθόγγον τε βαρὺν, αὐτόν τε πέλωρον, Hom. Od. ι, 256. τοὺς δὲ, προῖσχομένων ταῦτα, προσφέρειν σφι Μηδείης τὴν ἀρπαγὴν, Herodot. i, 3. παραιτουμένου τε (αὐτοῦ viz.), οὕτω στρατηγὸν (αὐτόν) αὐτοκράτορα εἶλοντο, Pausan. p. 316. Fully, μαχομένων δ' αὐτῶν καὶ ἀπορουμένων, θεῶν τις αὐτοῖς μηχανὴν σωτηρίας δίδωσιν, Xen. Anab. v, 2, 24. So Diod. Sic. Eclog. t. ii. p. 506. 64. See also Hom. Il. π, 531. Apoll. Rhod. iii, 1009. sq. iv, 169. sq. St. Luke xii, 36. See Ἐκεῖνος.

In prepositions put alone: ἐν δὲ (αὐτῇ) σκόλοπας κατέπηξεν, Hom. Il. ι, 349. ἐν δὲ (αὐταῖς) ἄνδρας, &c. ib. 361. (This expression is very common in Ionic writers; see Ernest. ad Callim. h. in Jov. 84. Rhunken. Epist. Crit. p. 236. but is not peculiar to them; καλὴ μὲν ὄψις, ἐν δὲ δέλαιαι φρένες, Menand. fragm. Sicyon. v. Toup. Em. in Suid. t. ii. p. 304.) So in the preposition σὺν put alone αὐτοῖς or αὐταῖς is to be understood. Dionys. Perieg. 843. Eurip. Herc. F. 787. ed. Musgr. Aristo Epigr. i. v. 7. See Abresch. Lect. Aristæan. p. 225. Markl. ad Eurip. Suppl. 969. and Iphig. Taur. 1425.

Upon the whole, the ellipsis of this word is very common: ἐπεκάθισαν (αὐτόν) ἐπάνω αὐτῶν, St. Matth. xxi, 7. κρίναντες (αὐτόν) ἐπλήρωσαν, Acts xiii, 27. Αὐτοὺς is understood in Thucyd. vii, 57. ξυνέβη δὲ τοῖς Κρησὶ τὴν Γέλαν Ῥοδίους ξυγκτίσαντας, &c. cf. Thucyd. iv, 2. and iv, 30. Αὐτόν, or ἑαυτόν, is defective in those expressions, παῦε μάχης, παῦσε δὲ χάρμης, in Hesiod. and Homer. See the interp. ad Hom. h. in Cer. 351. λῆγε γόων, καὶ παῦε, πόσις, Epigr. adesp. dclxi.

Αὐτὸς is often defective, when absorbed, as it were, by the relative ὅς: ἵνα πιστεύσητε εἰς (αὐτόν) ὃν ἀπεστείλεν ἐκεῖνος, St. John vi, 29. ἐρευνῆσαι ἀκριβῶς (αὐτὰ) περὶ ὧν παρεκάλεσας, Auctor Demonstr. chronogr. in Fascic. CP. Combefisii p. 11. So in Latin: *video—me desertum (ab illis) a quibus minime conveniebat*, Cic. ad Div. v. ep. 1. See Hor. Od. i, 31. 9. iv. 4, 51.

ΑΥΤΟΥ or ΕΑΥΤΟΥ.—An ellipsis of this genitive occurs very frequently: e. g. in St. Matth. x, 37. xix, 29. St. Luke xii, 53. 1 Cor. vii, 7. Oftenest in the N. T. with ἀδελφὸς, ἀδελφὴ, ἀνὴρ, γυνή, υἱὸς, &c. See Michaelis Tract. crit. de var. lect. N. T. p. 58. So κυριεύειν τὴν γυναῖκα τὰνδρὸς, (viz. αὐτῆς,) Diod. Sic. i. p. 16. νίῳ

Ζωσίμῳ καὶ ἑαυτῇ καὶ Κορνηλίῳ Εὐτυχίανῳ ἀνδρὶ, Marmor. ap. Smith. p. 59. Fully, καὶ τῇ γλυκυτάτῃ αὐτοῦ γυναικί, p. 18. See Hesiod. Theog. 338. 474. As to some passages a doubt may exist whether or not it ought to be considered as omitted: e. g. Acts i, 14. There is an ellipsis of the dative ἑαυτοῖς in προσέχειν, St. Matth. vii, 15.

ΑΥΤΟΣ.—The same may be said of this relative pronoun employed to indicate possession: ὕστερον δὲ τὴν γυναῖκα (αὐτοῦ) ἄκουσαν δορυφόρῳ, Ælian. xii, 47. See Phocylid. [v. 185.] St. John ix, 8. St. Matth. xiii, 10. 36. xv, 6. 1 Tim. iii, 11. is doubtful. That ellipsis too may here be mentioned, by which, when the same case depends on two different verbs, (although perhaps on account of very different syntactical rules,) and should regularly be expressed with each, it is expressed for the sake of euphony with one only, and is governed by both. This takes place both with other words, and especially with αὐτός: thus, συναλιζόμενος παρήγγειλεν αὐτοῖς, Acts i, 4. *and being assembled together with them, commanded them.* Here the dative αὐτοῖς, instead of being repeated, is construed both with συναλιζόμενος and with παρήγγειλεν. See Wolf on this passage, Jo. Casp. Santorocc. in diss. x. ad Act. Ap. and Zornius Opusc. Sacr. t. ii. p. 4. 5. sqq. ἐφύσησε καὶ λέγει αὐτοῖς, *he breathed on them, and saith unto them*, St. John xx, 22. So, κινουῦντος δὲ, (viz. αὐτοῦ,) εἰ μὴ προσέχεις, Liban. Ep. 382. See St. Matth. xi, 8. xxvii, 2. St. John iii, 32. Acts i, 3. x, 27. xvii, 21. 27. 1 Tim. i, 12. iv, 11. The same ellipsis takes place, when the two verbs govern different cases: οἳ τε ἱππεῖς τοῖς ἐκ τῆς Φιδήνης λοχῶσι περιτυχόντες, τρέπουσιν εἰς φυγὴν, &c. underst. αὐτούς. Dionys. Hal. Ant. Rom. t. ii. p. 942. See Porson ad Eurip. Med. 734. and Schæfer ad Plin. Panegy. lxxxvi, 3.

ΑΥΧΗΝ, *the neck*.—In ἀνακλᾶν: ὡς—καταφιλεῖν αὐτὸν ἀνακλάσαντα (viz. τὸν αὐχένα), Athen. xiii. p. 603. Fully in Lucian. t. iii. p. 284. and in Aristænet. i. ep. 16. See Duker. ad Thuc. vii, 25. Gronov. iv. Observ. c. xxii. Alciphron supplies the ellipsis with δέρην, i. ep. 28. See Bergler. αὗ ἔρυσαν μὲν πρῶτα, Hom. Il. a, 459. τὸν τράχηλον τοῦ θνομένου ἱερείου, Schol. Gr.

*ΑΦΙΚΟΜΕΝΟΣ. See Πεμπόμενος.

ΒΑΔΙΣΙΣ, *pace*.—The genitive is understood in διὰ ταχείας, Philo in Flacc. p. 967. ἐκ ταχείας, Soph. Trach. 395. See Musgr. and Erfurdt. Τῇ βαδίζει καὶ τῷ τάχει is in Aristoph. Plut. p. 37. [v. 334. Brunck.] by the figure ἐν διὰ δυοῖν, for τῇ βαδίζει ταχυνῇ. The accusative, together with κατὰ, is understood in τὴν ταχίστην, *as quickly as possible*: τὴν ταχίστην προσδραμόντες, Ælian. V. H. i, 32. μετέωρον αὐτὸν ἀράμενοι, τὴν ταχίστην ἐξοίσομεν, Plut. Mor. t. i. p. 46. τὴν ταχίστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι, Xen. Mem. i, 2, 23. Ὀδὸν too may be understood: for Xenoph. has τὴν ταχίστην ὁδὸν, Anab. i, 2, 20. and Dion. Hal. ταχεῖαν ὁδὸν, viii. p. 506.

ΒΑΚΤΗΡΙΑ, *a staff*.—In καμπύλῃ, Alciphro. ep. iii. 3. p. 280. and iii, 43. p. 368.

ΒΑΣΙΛΕΙΑ, *kingdom, reign*.—In πέμπτῳ δὲ ἔτει τῆς Ἀριστοδήμου, (βασιλείας viz.) Pausan. Messen. p. 305. (but Kuhn. and

Schæfer think the word has been dropped by error, and should be restored.) In *μεθιστάνειν* underst. *ἀπὸ τῆς βασιλείας*: Polyb. ii, 41. 47. Acts xiii, 22. See Wolf. *Βασιλείαν* is understood with *ἐκδέχεσθαι*: *ἐξεδέξατο Σαδνάττης καὶ ἐβασίλευσεν*, Herodot. i, 16. Fully in i, 25.

ΒΑΣΙΛΕΥΣ, *a king or emperor*, is understood in the names of kings or emperors; as, *Κύρου τοῦ Περσῶν*, Schol. Lucian. t. i. p. 530. a. *ἐπὶ Τιβερίου Ἀψιμάρου* (viz. *βασιλέως ὄντος*), *in the reign of the emperor Tiberius*, &c. Auctor demonstrat. chronogr. p. 2. *ἐπὶ Λεόντος τοῦ πάνν*, ib. p. 7. Fully in p. 22. So, *ἐπὶ τοῦ Εὐεργέτου βασιλέως*, *when Euergetes was king*: Prol. of Ecclesiasticus. *ἐπὶ Σεσώστριος βασιλέως*, Herodot. ii, 137. who often uses the participle *βασιλεύοντος* or *τυραννέοντος*, instead of *βασιλέως*: e. g. i, 65. i, 15. It is understood too in the article, without the name of the king; as, *παρὰ τοῦ Αἰγυπτίων*, viz. *βασιλέως*, Charit. p. 119. extr. V. Dorvill. ad l. p. 610.

ΒΕΒΗΚΩΣ.—See *Ἑστῶς*.

ΒΕΛΟΣ, *a missile weapon*, is understood in *βάλλειν* in Onosander c. xvii. In *ἵεναι*, Hom. Il. ρ, 515. Soph. Aj. 154. In *ἀφεῖναι*, Themist. Orat. i. p. 16. *Ἐγχος* or *ἀκόντιον* may sometimes suit the tenor of the context. [See *Οἰστός*.]

ΒΗΜΑ, *a step or pace*.—In *ἀβρὰ βαίνειν* (*βήματα*), *to walk delicately or effeminately*: Eurip. Troad. 826. ed. Musgr. [821. ed. Beck.] cf. 510. *ἀβρὰ βαίνων* *τρυφερόβιος*, Hesych. In *μεγάλα βαίνειν*, *to take haughty strides; to strut*. In *μακρὰ βιβῶντα*, Hom. Il. γ, 22. In *ἐν ἴσῳ* (viz. *βήματι*) *καὶ βραδέως προσήεσαν*, Xen. Anab. i. 8, 8. Expressed in Xen. Cyrop. vii. 5. 3.

ΒΙΒΛΙΟΝ, *a book*, is understood in numeral adjectives: *Εὐδοξος ἐν πρώτῳ* (viz. *βιβλίῳ*) *γῆς περιόδου*, Athen. ix. p. 392. See Steph. Byz. in v. *Ἀρεῖος πάγος*, and in v. *Ἀρκὰς*, *Ἀρκη*, κ. λ. and Harpocr. in v. *Νίκη Ἀθηνᾶ*. In *ληξιαρχικὸν* either *βιβλίον* is understood, (Guiet. ad Lucian. t. ii. p. 671. Fisch. ad Well. iii. 1. p. 252.) or *γραμματεῖον*, which latter word is expressed in Isæus p. 178. ed. Reisk. See Valcken. ad Herodot. p. 493. 22. In various adjectives also signifying the subjects of books, *βιβλίον* is understood, or *βιβλία*, in the plur. e. g. in *ἀλεξιφάρμακα*, *ἀλιευτικά*, *βουκολικά*, *γεωργικά*, *θηριακά*, *ἱερευτικά*, *κυνηγετικά*, *πολιτικά*, *στρατηγικά*, (see Ælian. Tact. c. 1.) *τακτικά*, *χρονικά*, *χρυσοποιικά*: but sometimes *συγγράμματα*, *ᾄσματα*, *ἔπη*, *παραγγέλματα*, may be more properly understood. In *ἐγχειρίδιον* also, *a manual*, *βιβλίον* is understood; and in the *πρόχειρον νόμων* of Harmenopulus. Also in *παλίμψηστον*, (with which it is expressed in Plut. Mor. t. iv. p. 125.)

There is an ellipsis of *βιβλίον* or *βίβλος* in *ἐντυγχάνειν*, when that verb signifies *to read*: as, *ταῦτα δέ ἐστι τὰ ἠθικά καὶ χρήσιμα ἡμῖν τοῖς ἐντυγχάνουσιν*, Schol. Soph. El. v. 539. *ὑπὸ νεαρᾷ δὲ τῇ τῶν ἐντευχομένων μνήμῃ*, Herodian. i, 1. § 4. cf. iv, 12. § 12. and iv, 10. § 11. So, *Γεωργίου Λασχαρίου τοῦ Βυζαντίου πρὸς τοὺς ἐντυγχάνοντας*. Fully, *ὁ τοῖς βιβλίοις ἐντυγχάνειν προαιρούμενος*, Hesych. Epist. ad Eulogium.

ΒΙΒΛΟΣ, *a book*.—The ellipsis of *βίβλος* too is frequent: e. g.

in numeral adjectives; as, Διοκλῆς δὲ ἐν τῇ τρίτῃ (viz. βίβλῳ) τῆς Ἐπιδρομῆς φησὶ, Laert. x, 11. Καλλίμαχος Αἰτίων πρώτη, Steph. Byz. v. Ἀσβύστα. [See Βιβλίον.]

ΒΙΟΣ, *life*.—There is an ellipsis of βίος in many different verbs, as in ἀπελθεῖν (viz. ἐκ τοῦ βίου.) See Fisch. ad Weller. iii. 1. p. 252. So in ἀποβαίνειν, ἀποφοιτᾶν, and ἀποίχεσθαι, [*to depart*:] πρὸς τοὺς ἀποικομένους εὐσεβεία, Onosand. c. 36. Fully, ἀποικόμενος βιότοιο, Epigr. i, 1.—Ἀποψύχειν, [*to expire*:] ἠπιάλω συσχεθεῖς, εἰς τὴν ἔω ἀπέψυξε, Alciph. p. 450. So St. Luke xxi, 26. Fully, Soph. Aj. 1656. [ἀπέψυξεν βίον, v. 1031. ed. Brunck.] —Διάγειν, [*to lead, to pass, (life)*:] διάγειν ἐν εἰρήνῃ, Ælian. V. H. iii, 18. See Persius v, 137, and Villosion, ad Long. p. 209. Fully, ἥδιον ἂν τις τὸν βίον δύναιτο διάγειν, Isocr. So 1 Tim. ii, 2. [Aristoph. Nub. 464. ed. Br. 462. ed. Bekk.]—Διαλλάττειν, see Harpocrat. in διήλλαξεν.—Διατελεῖν, [*to pass, or lead, life*,] Herodian. i. 4, 12. Ælian. V. H. ii, 41. p. 145.—Διαφέρειν, [*the same*:] ἅπαις διοίσει, Eurip. Rhes. 982.—Ἐκλείπειν, [*to leave, to depart*:] ἐξέλιπε (*he died*) πεντήκοντα καὶ δυεῖν ἐτῶν, Apollodor. in Gell. Noct. Att. xvii. c. 4. ἐκλείποντος Ἰππολύτου παρ' Εὐριπίδῃ, Eustath. ad Odys. p. 1932. 12. (p. 792. 43.) See Fisch. ad Palæphat. p. 108. Fully, ἐξέλιπε τὸν βίον, Lucian. t. iii. p. 222. Diod. Sic. i. c. 58. But Diodorus in xx, 71. and Excerpt. t. ii. p. 566. supplies the ellipsis with τὸ ζῆν.—Ἐκπνεῖν, [*to expire*,] St. Mark xv, 37. St. Luke xxiii, 46. Fully in Eurip. Orest. 496. [490. ed. Pors.] See Virg. Æn. ii, 562. Or πνεῦμα may perhaps be understood. See St. Matth. xxvii, 50. St. John xix, 30. Hom. Il. δ, 524. See also Virg. Æn. i, 48. xi, 883. Cic. Tusc. disp. ii. c. 8.—Ἐκψύχειν, [*the same*,] Acts v, 5. 10.—In ἐξάγειν ἑαυτὸν, [*to take himself off; to make away with himself*;] ἑαυτὸν λιμῶ ἢ ἀγχόνῃ ἐξάγων, Lucian. t. iii. p. 222. a. Fully, ἐξάγειν ἑαυτὸν τοῦ βίου, Diog. L. vii, 130.—In ἐπὶ δυσμαῖς εἶναι, [*figuratively: to be near one's end; to be at the close of life*:] Ælian. V. H. ii. c. 34. Fully in Hesych. and Suid. δυσμὰς βίου, Aristot. de Poet. c. xxi.—Βίον is understood in ἐπιλείπειν too. In καταστρέφειν, [*to end; to die*:] Ælian. iii, 4. viii, 17. vi, 12. Bud. Comm. L. Gr. p. 609. See Tacit. Ann. vi, 51, 9. Fully, τὸν βίον κατέστρεψε, Dionys. Hal. vi. p. 318. Apollodor. Bibl. iii, 7, 3. Ælian. de Nat. Anim. xiii. c. 21. Phalaris lxxx. extr. See Justin. x. c. 3. Arntzen. ad Dionys. Cat. Distich. p. 97. So καταστροφή, for τοῦ βίου καταστροφή, Dionys. Hal. Ant. Rom. t. iii. p. 1361. Fully in Diod. Sic. i. c. 58. See Toup. Em. in Suid. t. ii. p. 453. Valcken. Phalar. p. xx. and Porson ad Toup. p. 486.—In μεταλλάττειν, [*to die, to depart*:] νυκτὶ μετεήλλαξεν (viz. τὸν βίον), Æschin. Dial. iii. de Morte: ὁ θάνατος οὐτε περὶ τοὺς ζῶντας ἐστίν, οὐτε περὶ τοὺς μετεήλλαχότας, ib. See Fisch. ad Well. iii, 1. p. 252. Fully in Herodian. iii. 15, 18. iv. 4, 7. Diodor. Sic. supplies the ellipsis with ἐξ ἀνθρώπων, xviii. c. 56. See Wesseling.—In τελεῖν, Pæan. vii, 4. 6.—In τελευτᾶν, [*to end, to die*,] St. Luke vii, 2. (See F. Stosch. ad Elsner. Commentar. in Evang. Matth. t. i. p. 62.) Fisch. ad Well. t. iii. 1. p. 252. Fully, ποῖ τελευτήσω βίον; Eurip. Hec. 419. Isocr. Paneg. p. 122. Pæan. x, 3. i, 2. ii, 14. v, 6. vii, 6. [See Αἰών.]

BIOΣ, *means of sustaining life ; property.*

In οἱ ἔχοντες and οἱ μὴ ἔχοντες, either βίον in this sense may be understood, (see Eurip. Hel. 440.) or χρήματα. (See St. Mark x, 23. St. Luke xviii, 24.)

ΒΛΑΣΤΗΜΑ, *a shoot, a sprout*, is understood in πᾶν χλωρόν, Rev. ix, 4.

ΒΛΑΣΦΗΜΟΣ, *blasphemous*.—In καὶ ὃς ἂν εἴπῃ λόγον, (viz. βλάσφημον,) St. Matth. xii, 32.

ΒΛΕΜΜΑ, *look*.—Κατὰ βλέμμα is understood in various adjectives joined with βλέπειν and other verbs of similar signification : e. g. πραέα, ἀμυδρόν, δεινόν, τιτανῶδες, ὄξύ, δριμύ. Ἀχρεῖον ἰδὼν, Hom. Il. β, 269. See Clark. κάκ' ὀσσόμενος, Il. α, 105. See Virg. Æn. vi, 467. Fully, πῶς οὖν τακερόν βλέπεις βλέμμα, Alciph. p. 116. See Herodian. iv, 5. 17. Ov. Metam. v, 92. The Attic βλέπος might be understood instead of βλέμμα. See Greg. de dial. p. 17. and Porson. Supplem. ad Præf. in Eurip. Hecub. p. xxxvi. There is the same ellipsis in χαλάσας τὸ βαρὺ καὶ ἀμειδές, Alciph. iii, 3. or perhaps of μέτωπον, see Aristoph. Vesp. 655. On other words joined with βλέπειν, see Clark ad Il. β, 269. and Valcken. Adnot. Crit. in N. F. p. 344. Add Ἀρη βλέπων, Timocl. in Athen. t. ii. p. 361. βλέπουσιν Ἐρινύας, Longin. xv. V. Epigr. adesp. 90.

ΒΟΗΘΕΙΑ, *succour*.—In ἐπαρκεῖν, Theocr. xxvi. 1 Tim. v, 10. or τὰς χρείας may be understood ; or τὶ, τινά. See Xen. Mem. i, 2, 60.

ΒΟΛΗ, *a cast or throw*.—In ἐντὸς βέλους (viz. βολῆς) ἐγένοντο, Arrian i. p. 7. So, ἐντὸς γιγνόμενον ἤδη τοξεύματος, Xenoph. Cyrop. i, 4, 23. So in εἴσω βέλους παρελθεῖν, Arrian. i. p. 17. ii. p. 146. In ἀνάγειν ἔξω βελέων,—ἔξω βελέων ἐγένοντο, Xen. Cyrop. iii, 3, 69. See Diod. Sic. xx. c. 6. and Lucian. t. i. p. 251. Fully, βελῶν βολαὶ, 2 Maccab. v, 3. See Q. Curt. iii, 10, 1. iv, 3, 8. It may be here remarked that ἐντὸς φιλήματος in Plut. (Vit. Agesil. t. iii. p. 639. ed. Reisk.) is an expression formed on the military one of ἐντὸς βέλους. See Schæf. Meletem. Crit. i. p. 60.

ΒΟΤΑΝΗ, *a herb*, is understood in the names of various species of plants ; e. g. Ἀβρότονον, Ἀδίαρτον, Ἀκανθος, Ἀλθαία, Κενταύρειος or Κενταυρεία, Λυσιμάχιον, Μαλάχη, Οἰνοῦττα (οἰνοῦττα βοτάνη, Athen. x. p. 429.) Ὀνόχειλος, Πανάκεια, Νηπενθής. See Plin. xxv, 6. Sanct. Min. iv. c. 4. p. 583. Ælian. V. H. ii, 4. Spanhem. ad Aristoph. Plut. 1122.

ΒΟΥΛΕΥΤΗΡΙΟΝ, *senate-house*.—The Schol. of Thucyd. (ii, 12.) understands βουλευτήριον in οὐ προσεδέξαντο αὐτὸν—ἐπὶ τὸ κοινόν. Aristides (Serm. Sacr. iv. p. 614.) supplies the ellipsis with συνέδριον. See Olear. ad Philostr. de Vit. Apollon. iv, 5. and Andr. Morell. in specim. univ. rei monet. antiq. p. 26. sq.

ΒΟΥΛΗ, *council, counsel, &c.*—Βουλῇ, *council* or *senate*, is understood in ἡ σύγκλητος : thus we find in inscriptions, sometimes ἔδοξε τῇ Συγκλήτῳ καὶ τῷ Δήμῳ, sometimes ἔδοξε τῇ Βουλῇ καὶ τῷ Δήμῳ. See Valck. Ep. ad Ræver. p. lxx. Fully, τὴν σύγκλητον βουλὴν, Ælian. V. H. iii, 17. So Herodian. i, 2. § 3. Poetically, σύγκλητον λέσχην, Soph. Antig. 159.

Βουλῇ, *counsel*, is understood in ἐσθλῆς καὶ πυκινῆς (viz. βουλῆς), Hom. Il. ι, 76. In ἐκ τινος θεηλάτου (viz. βουλῆς), Eurip. Ion. 1392. ἐκ θεοπέμπτου, Polyb. t. iv. p. 593. In θεσπεσίῃ (βουλῇ viz. or perhaps γνώμῃ) Il. β, 367. In κοινῇ and in ἰδίᾳ: ἃ χρὴ σε κοινῇ (βουλῇ viz.) σὺν Κνωξάρῃ σκοπεῖσθαι, Xen. Cyrop. i, 33. So ii, 23. καὶ κοινῇ ὑπὸ τοῦ πλήθους, καὶ ἰδίᾳ ὑφ' ἐκάστου τῶν πολιτῶν, Marmor. Ox. Prideaux p. 5. καὶ κοινῇ καὶ ἰδίᾳ δεδόχθαι τῷ δήμῳ, &c. Ancient inscription in Reines. p. 500.^a In εἰς μίαν: εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, Hom. Il. β, 379. εἰς μίαν νοεῖν καὶ τὴν αὐτὴν, Ælian. Hist. An. v, 9. Fully, μιᾶς περὶ καὶ ἐς μίαν βουλὴν, Thucyd. v, 111. See Fisch. ad Well. iii, 1. p. 254. Not only εἰς μίαν is used for *jointly*, *in union*, *together*, (see Meleag. ep. cxxviii, 13. and Jacobs. ad Epigr. adesp. cccxcviii, 6.) but, with a different ellipsis, εἰς ἓν, and εἰς ἓνα, Theocr. xx, 37. See Huschk. Anal. Crit. p. 53. Βουλὰς is understood in συμβάλλειν, *to consult*, Acts iv, 15. Euripides supplies the ellipsis with βουλεύματα, Phœniss. 700. which Æschylus joins with ξυμφέρειν, Pers. 528. (Βουλεύματα is understood in τὰ ἀπόρρητα, and in προσανατίθεσθαι, Galat. i, 16. ii, 2, 6. See Q. Curt. iv, 6, 5. Hor. Od. iii. 21, 15.) Βουλὴν, for *resolve*, or *sentiments*, is expressed by Eurip. with τὴν νικῶσαν, (see γνώμῃ): ἔγνω δὲ τὴν νικῶσαν, ἀλλὰ τῷ χρόνῳ, Βουλὴν, [*your best or most prudent course* ;] Med. 908. Pors.

*ΒΟΥΛΕΥΜΑ, *consult*, *resolve*. See Βουλή.

ΒΟΥΣ, *an ox*.—In ἔλιξ, Eurip. Bacch. 1168. In εἰλίποδες, Theocrit. xxv, 131. Both ellipses are supplied by Homer, εἰλίποδας ἔλικας βοῦς, Il. ι, 462. See Hor. Epod. ii, 11.

ΒΡΑΒΕΙΟΝ, *a prize*.—In οὐχ ὅτι ἤδη ἔλαβον, Philipp. iii, 12. See v. 14. and 1 Cor. ix, 24. Cf. Hammond. ad Rom. ix, 30.

ΒΡΕΦΟΣ, *an infant*, is understood in some neuter adjectives: as, τὰ δὲ νήπια καὶ τὰ πρεσβύτερα, Hippocr. Aph. iv, 1. ὅτε μοι τοιαῦτα θέαιναι Τίκτοιν, Callim. h. in Dian. v. 29. See Ἐμβρυον. [See Σπέρμα.]

ΒΡΩΜΑ, *food*.—In ἐνθρυπτα, (viz. βρώματα,) the Latin *intritum*, or *intrita*, Phædr. i. 26. 7. See Harpocrat. in v. and Toup. Em. in Suid. t. ii. p. 203. In μυττωτὸν, a kind of food made small or fine, with garlic rubbed in, cheese, vinegar, &c. [Aristoph. Eq. 771.] In ἐπίπαστα, (viz. βρώματα,) some kind of eatables sprinkled with salt to provoke drinking; Aristoph. Eq. 103. In πολυτελῇ, Alciph. ep. i, 21. In ἀγαθά: see Suid. t. i. p. 16. Price Annot. on St. Luke i, 53. c. 205. In τὰ παρ' αὐτῶν, St. Luke x, 7. underst. βρώματα καὶ πόματα παρατιθέμενα. See Polyb. t. i. p. 291.

Βρῶμα may be understood too with σιτομέτριον, [*allowance*, "*portion of meat*,"] St. Luke xii, 42. See Price c. 347. Plaut. Stich. i, 2, 3. And τροφή may be understood in σιτομετρία, as in Tab. Ancy. ap. Montfauc. in Palæogr. Gr. p. 154. See St. Matth. xxiv, 45. Βρῶμα, or τροφή, is understood after certain verbs also relating to food; as, γεύσασθαι, Acts x, 10. ἐνεπλήσθησαν, St. John vi, 12. ἐτοιμάσαι, St. Mark xiv, 15. St. Luke xxii, 12.

^a Bernhold quotes ἰδίᾳ πράσων from the accus. plur. The metre will not admit Eurip. Iph. A. 1363. but ἰδία there is ἰδίᾳ the dat. sing. J.S.

ΒΥΡΣΑ, *a hide*.—In βοείη, Dionys. Perieg. 287. In παρδαλή, ib. 181. See Δορά.

ΒΩΜΟΣ, *an altar*.—Βωμῶ, *a sepulchral altar*, is sometimes understood after τιμάω in lapidary inscriptions, e. g. ap. Smith. p. 49. ἡ βουλή ἐτείμησεν Πόπλιον, &c. See p. 38. The ellipsis is supplied in the inscription p. 33. βωμῶ τειμήσας σεμνοτάτην, and in Spon. t. i. p. 419.

ΓΑΜΟΣ, *marriage*.—There is an ellipsis of γάμος in ὦρα and ὠραία, in speaking of marriageable virgins: τὰς δὲ θυγατέρας ἐν ὦρᾳ (viz. γάμου) γενομένας, Herodian. i, 2, 3. Fully, ὦρα γάμων, Artemidor. i, 81. p. 71. Arrian. iv. p. 284. Schol. Theocr. ii, 66. See Schoettg. ad Themistocl. ep. xiv, 8. and Fisch. ad Well. iii. 1. p. 252. In ἄωρος, when the age of persons is spoken of with regard to their fitness for marriage: τοῦ Θησέως ἄωρον ἔτι ἀρπάσαντος, Lucian. t. i. p. 265. [p. 171. A. ed. Salmur. the first rape of Helen is spoken of.] So in ὑπέρακμος, 1 Cor. vii, 36. and in the phrase ἐν ἀκμῇ εἶναι. So in εἰς ἀκμὴν κατέστη, Lucian. ib. Fully, ἐν ἀκμῇ γάμου γενομένην, Dionys. Hal. i. p. 62. In some other places ἡλικία may be understood. Γάμων may be understood too whenever ἀγνὸς is used of one *chaste* or *modest*. The full expression oftener occurs: τηρήσειν αὐτὴν γάμων ἀγνήν, Xenoph. Eph. ii. c. 13. "Ἀχραντὸν τηρῆσαι is a little before. See Valcken. ad Eurip. Phœn. v. 953.

ΓΕΓΕΝΝΗΜΕΝΟΣ, *born*.—In ἐκ τοῦ Θεοῦ, and ἐκ τοῦ διαβόλου, 1 John iii, 8. 10. cf. v. 9.

ΓΕΓΟΝΩΣ, *become, made, done*.—In μετὰ δὲ τρέπεται βρότεος χρῶς Πολλὸν ἐλαφρότερος, Hesiod. Ἔργ. 416. λείπει τὸ γεγονῶς, Tzetzes. In οἱ πάλαι, οἱ πρότερον, οἱ ἄνωθεν, οἱ πρὸ ἡμῶν, (viz. γεγονότες.) So [γεγονότων] in St. Luke i, 70. In passages occurring in almost every part of the N. T. e. g. σημεῖον δι' αὐτῶν (viz. γεγονός), Acts iv, 16. See also iii, 24.

ΓΕΛΩΣ, *laughter*, is understood in the proverbial phrase Σαρδώνιον γελᾶν, (viz. γέλῳτα,) used of those, who laugh when themselves, or when others, suffer. See Hom. Od. v, 302. Lucian. t. ii. p. 592. Meleager lii, 4. Epigr. adesp. ccxxxii. extr. Whence in Plato ἀνεκάγχασέ τε μάλα σαρδόνιον, de Rep. i. t. vi. p. 166. See Timæus Lex. Plat. p. 230. The ellipsis is supplied by Cicero, "rideamus γέλῳτα Σαρδώνιον," ad Div. vii. ep. 25. and in the Sibyll. Or. with a different word: Σαρδόνιον μείδημα γελάσσετε, p. 122. ed. Gall.

ΓΕΝΕΘΛΙΟΣ, *natal*.—Τὴν Ἀλκυνόεως τοῦ Ἀντιγόρου, υἱοῦ ἡμέραν, (viz. γενέθλιον,) Laert. iv, 48. κατηράσατο τὴν ἡμέραν αὐτοῦ, *his birthday*, Job. iii, 1. ἡμέρα· τὰ γενέθλια, Hesych. See the Commentators. Fully in Photius c. 324. 45. and in Ammonius p. 35. See Crinagor. viii, 3. Leonid. Alex. x, 1. xxvi, 3.

ΓΕΝΝΗΜΑ, *offspring, birth*.—In τὸ πρωτότοκον. Hebr. xi, 28.^a

ΓΕΝΟΜΕΝΟΣ, *having become, &c.*—In ὥς δὲ ἐν ἑαυτῷ διηπόρει,

^a Michaelis understands γεννημάτων γεννήματα with καινὰ καὶ παλαιὰ in xiii, with σπορίμων in St. Matth. xii, 1. and 52. J.S.

Acts x, 17. Fully, ὁ Πέτρος γενόμενος ἐν ἑαυτῷ, xii, 11. In ἀπὸ ἀγορᾶς, St. Mark vii, 4. The verb is expressed in Herodot. ii, 78. ἐπεὶ ἀπὸ δείπνου γένωνται. But when a dative case is put after a substantive, as ἐπιδρομῇ τῷ τειχίσματι, Thucyd. iv, 23. there is no ellipsis of γινομένη, as Schwebel. supposed. Nothing is more common than the construction of verbal nouns with the case governed by their verbs. Ἐπιδρομῇ therefore is joined with a dative, because ἐπιτρέχειν governs that case. So, τῶν ἐκατέροις ξυμμάχων, Thucyd. ii. init. See Hom. Il. ε, 546. Od. λ, 553. h. in Cer. 410. Aristot. Pepl. 44. Eurip. Phœn. 948. Diod. Sic. xix. c. 73. (and Wesseling.) Herodot. i. c. 11. f.

ΓΕΝΟΣ, *family, extraction, race, kind*.—There is an ellipsis of γένος in ἀναφέρειν εἰς τινα, [*to carry one's lineage up to a person; to claim to be descended from him*]. ἐς τὸν Νουμιδικὸν ἀναφέρων, Dio Cass. xxxviii, 7. See Isocr. Nicocl. p. 92. Philostr. de v. Sophist. i, 16. § 2. p. 501. In the same sense ἀναδεῖν and ἀνάπτειν are less trite. See Valcken. ad Herodot. p. 173. b. Γένεσις may be understood instead of γένος. See Arrian. Exp. Al. iv. c. 8. vii. c. 89. In προσήκοντες, *akin*, (viz. γένει,) Polyb. t. i. p. 113. Fully, οἱ προσήκοντες γένει, Eurip. Med. 1301. So Hesych. t. i. c. 584. In τὸ πρὸς πατρός, *on the father's side*, and τὸ πρὸς μητρός, i. e. κατὰ τὸ πρὸς μητρός γένος. Fully in Æschin. ἐκ τῶν Νομάδων Σκυθῶν τὸ πρὸς μητρός γένος ὢν, speaking of Demosthenes. With some adjectives; as in τὸ μητρῷον, Pæan. vii, 11.

Γένος, *kind, &c.* is understood in the following words: κατελέησας τὸ ἀνθρώπινον, Lucian. t. iii. p. 368. (Fully, τὸ ἀνθρώπειον ἐπίπονον γένος, Dionys. Hal. Art. Rhet.) ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς, St. Matth. xix, 4. (Fully, ἄρσεν δὲ οὐκ ἐγένετο αὐτῷ γένος, Pausan. v. 377. τὸ θῆλυ γένος πᾶν, Herodot. ii, 85. who in iii, 66. has ἄρσενος καὶ θήλεος γόνου.) τῷ γυναικείῳ (viz. γένει) ἀπονέμοντες τιμὴν, 1 Pet. iii, 7. τὸ δοῦλον ἀσθενές, Eurip. Ion. 1002. Musgr. [983. Beck.] (Fully, οὐδὲν τὸ δοῦλον πρὸς τὸ μὴ δοῦλον γένος, Eurip. Orest. 1113. ed. Pors.) But in Dionys. Hal. Ant. Rom. t. ii. p. 673. ἅπαν τὸ δοῦλον is, *every badge or mark of slavery*. τὸ δωδεκάφυλον ἡμῶν, [*our nation or race, consisting of twelve tribes*] Acts xxvi, 7. νομίζειν χρυσῷ, ἢ ἀργύρῳ, ἢ λίθῳ—τὸ θεῖον εἶναι ὅμοιον, Acts xvii, 29. [This ellipsis is supposed by Michaelis.] τὸ κρεῖττον (viz. γένος), *the gods*. πρὸς τὰ πνευματικὰ (viz. γένη) τῆς πονηρίας, Ephes. vi, 12. καὶ ταῦτα (viz. γένη ἀνθρώπων) τινὲς ἦτε, 1 Cor. vi, 11. [See "Ἔθνος.]

ΓΕΦΥΡΑ, *a bridge*, is understood with σχεδία, *a temporary bridge, constructed in haste*: τὸν Ἑλλήσποντον τῇσι νηυσὶ διέβησαν ἐς Ἀβυδὸν· τὰς γὰρ σχεδίας οὐκ εὖρον ἐτι ἐντεταμένας, Herodot. viii, 117. So c. 97. 107. and iv, 88. 89. Agathem. ii. c. 3. p. 7. Epigr. adesp. cliv. But sometimes ναῦς is understood with σχεδία. See Ναῦς.

ΓΕΩΛΟΦΟΝ, *a hill*.—In ἐς τὸ κάταντες τῆνο, Bion Fragm. iv. Expressly, Theocrit. i, 13. Χωρίον also might be understood.

ΓΗ, *the earth, land*.—Γῆ, [*the earth, in a more general signification,*] is understood in ἐκ τῆς ὑπὸ τὸν οὐρανόν, LXX. Exod. xvii, 14. So Prov. viii, 26, 28. Deuter. xxix, 20. In οἰκουμένη, St. Luke ii, 1.

[*the inhabited earth, the world.*] (But sometimes the signification of ἡ οἰκουμένη is more limited: thus it is often *the Roman empire*, see Herodian. v, 2. and in the Schol. of Aristoph. Eq. 725. it must be taken to mean *the countries of the Greeks.*) In πανδώρα, Aristoph. Av. 972. [971. in Brunck's edition and also in Bekker's.] In ὁ Ποσειδῶν σείσας (viz. γῆν), Aristoph. Ach. 510. See Pausan. iii. c. 5. 8. Diod. Sic. xv. c. 49. Gell. ii, 28. Χθόνα also may be understood. [See Διάστημα.]

Γῆ, [*the ground, οὔδας,*] is understood in τοὶ δὲ ῥήσσοντες (viz. τὴν γῆν) ὁμαρτῇ Μολπῇ τ' ἰὺγμῳ τε, ποσὶ σκαίροντες ἔποντο, Hom. Il. σ, 571. So in ἵνα πλήσσωτιν ὁμαρτῇ, Callim. h. in Dian. 243. See Græven. Also Callim. h. in Delum, 306.

Γῆ, [*the soil; the support of vegetation,*] is understood in ἀγεώργητος and ἀργός, Herodian. ii. 4, 12. In αὕη and διερά: αὕην καὶ διερὴν ἀρόων ἀρότοιο καθ' ὥρην, *both dry and wet*, Hesiod. Ἔργ. ii, 458. After πολεῖν, *to turn up; to plough*; Hesiod. Ἔργ. ii, 460. See Virg. Georg. i, 64, 65.

Γῆ [*with respect to particular portions or divisions*] is understood in ἄκρα, *a promontory*, Hom. Od. ι, 285. In ἄγνωστος and ἐγνωσμένη, *unknown*, and *known*; see Agathemer. geogr. ii, 3. ii, 5. p. 47. 48. In ἔρημος and οἰκουμένη, *desert* and *inhabited*. In ἡπειρος (or ἄπειρος), *continent*: (fully in Eurip. Hippol. 763.) In ξηρὰ and τραφερὰ, *land*, opposed to water. In παραλία, *maritime*, 1 Maccab. xi, 8. St. Luke vi, 17. In ὑπαιθρος, Dionys. Halic. viii. p. 536. In χέρσος, *uncultivated*; see Barnes. ad Eurip. El. 325. Dionys. Hal. i. p. 9. And when portions or divisions of the earth are considered with regard to their *acquisition, occupation, use, possession, &c.* γῆ is understood in δημοσία, *land belonging to the public*: χώραν τ' αὐτῷ προσέθηκεν ἐκ τῆς δημοσίας, Dionys. Hal. Ant. Rom. t. ii. p. 937. (Fully, ἐκχωρεῖν τῆς δημοσίας γῆς, ib. p. 660.) but χώρας might be properly understood. In δορύκτητος, *acquired by conquest*. In ὁργὰς, *consecrated*, Dionys. Hal. i. p. 29.

When γῆ signifies *country*, a division or region of the earth considered in relation to its inhabitants, as one's own, or foreign, hostile or friendly, &c. the ellipsis of it is extremely frequent: e. g. ἐπὶ τῆς ἀλλοδαπῆς γεγονότες, Hesych. in Ἀστοζένοι. See Albert. ἐπὶ τὴν ἀλλοτρίαν ἐλθόντι, Max. Tyr. Diss. xxx. p. 303. ἐπλανᾶτο, ἄλλην ἄλλοτε ἀμείβων, Lucian. t. iii. p. 333. ἡ βάρβαρος. See Eutrop. vii. c. 5. n. 7. and Cellarius. ἡ γειναμένη, *the land that gave one birth*, Synes. Ep. lxxiii. xciv. ciii. (Expressly ἡ γειναμένη γῆ, Dionys. Hal. ix. p. 601.) τὴν ἐαυτοῦ φυγών, Plut. Philopæm. 356. ἀδεῶς οἰκεῖν τὴν ἐαυτῶν, Lucian. Charidem. 791. See Wesseling, ad Herodot. p. 620. b. περὶ τῆς ἐκείνου ἤδη τὸν ἀγῶνα ἐποιεῦντο, Herodot. viii, 3. ἡ ἐνεγκοῦσα, (see γειναμένη above,) Basil. Themist. Orat. i. p. 21. d. τί δὲ σκοπῶν—ἐσιώπα τὴν ἐνεγκοῦσαν; Heliodor. Athiop. p. 127. ed. Cor. So, στοργὴν ἔχει περὶ τὴν ἐνεγκάμενην, Theophil. Paraphr. Institut. t. i. p. 183. ed. Reitz. where see Fabrott. and Jo. Gavell. in Addend. p. lxx. a. ἐσβαλὼν ἐς τὴν ἡμετέραν, Herodot. viii. extr. ἐπὶ τῆς ἡμετέρας, Xen. Cyrop. ii, 2. γνῶθι δ' οὗσ' ἐπὶ ξένας, Eurip. Androm. 136. πῶς οὐ κατάγουσιν

αὐτοὺς εἰς τὴν οἰκείαν; *into their own country*: Polyb. Exc. Leg. xiv. p. 1119. ἐς πατρίδα μίμνειν, Mus. Her. et Leand. 181. for πατρίς is properly an adjective, and γῆ is always to be understood with it, according to Eustath. on Hom. Il. β. [v. 178.] (Fully in Mus. 176. and in almost every page of Homer.) ἐν πολεμίᾳ, Xen. Cyrop. i. c. 34. ἀπῆλθεν ἐκ τῆς πολεμίας, Dionys. Halic. viii. p. 552. See Livy viii, 34. 38. (Fully, in Dionys. Hal. viii. p. 495.) τὰ ἐν τῇ ὑπερορίᾳ κτήματα, Xen. Mem. ii. 8. 1. ἐν τῇ ὑπερορίᾳ καὶ οὐκ ἐντὸς τῆς χώρας, Pausan. v, 5. See Herodot. iv, 30. Chrysost. ὅτι τὸν ἑαυτ. μὴ ἀδικ. p. 75. 76. Aristid. t. i. p. 185. ed. Jebb. Alciph. i, 11. ἐν τῇ ὑπηκόῳ (viz. γῇ) *subject*: Dio Cass. xxxvi. p. 19. ἕως ἔτι ἐν φιλίᾳ ἐσμέν, Xen. Cyrop. i. c. 33. ἀπῆγεν ὡς διὰ φιλίας, Dionys. Hal. viii. p. 526. See Dio Cass. xxxv. p. 2. Liv. viii, 34. (Fully, ὡς διὰ φιλίας γῆς, Dionys. Hal. viii. p. 495. 524. So in proper names, as Ἀσία, Αἰθιοπία, &c. ἄρτι μὲν τὴν τῶν ἱπποπόλων Θρηκῶν καθορώμενος, ἄρτι δὲ τὴν τῶν Μυσῶν, Lucian. Icaromenipp. c. 11. See Reitz. πλησίον τῆς Παλληνίων, Diod. Sic. xii. c. 34. πάσης τῆς Σκυθίης, (al. Σκυθικῆς,) Herodot. iv. c. 17. See Fisch. ad Well. iii, 1. p. 253. It may be added that Sylburg. ad Pausan. Lac. c. 14. thinks that γῆ, or some such word, is to be understood in πιτυόεσσα or πιτυοῦσσα, πλατανιστόεσσα or πλατανιστοῦσσα.

ΓΙΓΑΝΤΕΣ, *giants*.—In poetry γίγαντες is usually to be understood in γηγενεῖς, but elsewhere, and more generally, ἄνθρωποι. τῶν ἀδίκων ἀπὸ γηγενέων, Callim. Lav. Pall. 8. ἔργα γηγενέων, Orph. Argon. 17. cf. 427. Fully in Hom. Batrachom. 6. and in Eurip. Phœn. 1147. sq. ed. Pors. See v. 127. and Diod. Sic. iv. c. 21. extr. In πηλογόνοι also γίγαντες is understood: πηλογόνων ἐλατῆρα, Callim. h. in Jov. 8.

ΓΛΩΣΣΑ, *tongue, language*.—In ἡ Ἑλληνικῇ, ἡ Ἀττικῇ, ἡ Ῥωμαϊκῇ, ἡ Ἑβραϊκῇ, &c. and in οὐχ ἅπαντες, ὦ Ζεῦ, τὴν Ἑλλήνων συνίᾳσιν, Lucian. Jov. Trag. p. 134. τὴν Ἑλλήνων γλῶσσαν, Schol. In ἀπὸ μιᾶς, *with one voice*: (fully, πάντες ἀπὸ μιᾶς γλώσσης καὶ κατεβόων αὐτοῦ, Dio. lviii. t. ii. p. 884, 75. and xlv. c. 36. t. i. p. 404, 5.)

ΓΝΩΜΗ, *sentiments, opinion, &c.*—There is an ellipsis of γνώμη in ἡ ἐμῇ: ἐὰν ἡ ἐμῇ, ἔφη, νικᾷ, Plato Rep. iii. 397. d. κατὰ γε τὴν ἐμὴν οὐπω φαίνεται, Id. Politic. 277. a. 291. c. (Or δόξα may be understood; see Soph. Trach. 720. Dionys. Hal. de comp. verb. p. 117. ed. Reisk. Heusd. Specim. Crit. in Plat. p. 102. Fisch. ad Well. iii. 1. p. 254. Or κρίσις: see Ælian. V. H. i. 33.) In θεσπεσίῃ, Hom. Il. β, 367. there is an ellipsis of γνώμη or βουλήσει. Γνώμη is understood in κοινῇ too: κοινῇ σώζειν, Thucyd. iv, 61. (γνωμῇ δηλονότι, schol.) κοινῇ ἀμφοτέρους ποιεῖσθαι, Id. viii, 37. Fully, κοινὰ γνώμα, Eurip. Hec. 189. 190. οὐδὲν ὃ τι οὐκ ἀπὸ κοινῆς γνώμης ἐποιοῦν, Exc. ex Dion. Cass. p. 674. ed. Vales. In ἀπὸ μιᾶς (viz. γνώμης), *unanimously*. Γνώμη is expressed in Thucyd. in μία: μιᾷ γνώμῃ ἀκροᾶσθαι, vi, 17. See Polyb. iii, 13. xxx, 2. μίαν γνώμην ἔχουσι, Rev. xvii, 13. (See Ψυχῇ, and Φάσις.)

There is an ellipsis of γνώμη in ἡ νικῶσα, [*the opinion or motion which is carried by a majority*]: ἐψηφίσαντο ἐκ τῆς νικώσης, Xen.

Anab. vi. 2, 12. p. 376. ἐκ τῆς νικώσης ἔπραττον πάντα, ib. c. 1. 18. Fully, ἡ νικῶσα δὲ γνώμη ἐγένετο, Herodot. vii, 175. and not only the opinion is said νικᾶν, but the person whose opinion is approved by a majority, is said νικᾶν γνώμην or γνώμη: see Wesseling. ad Herodot. p. 29. a. Tour. Em. in Suid. t. ii. p. 21. sq. [See Βουλή, p. 21.] In ἐκ συμφώνου, *with consent*, [*by mutual agreement*,] 1 Cor. vii, 5. and in many verbs; as ἀλᾶσθαι, when the mind is spoken of, Soph. Aj. 22. ἀποφαίνεσθαι, (γνώμην viz.) *to declare one's opinion*, Ælian. V. H. xi, 34. εἰπεῖν, as in the preamble of psephisms: e. g. Τιμοκράτης εἶπεν· ὅποσοι Ἀθηναίων, &c. Demosth. in Timocr. ἔδοξε τῷ δημῷ. Τισαμενὸς εἶπε· πολιτεύεσθαι Ἀθηναίους κατὰ τὰ πάτρια, &c. Andocid. de Mysteriis. [*Tisamenus having proposed it; Tisamenus having been the author or proposer of the decree.*] See Thucyd. iv, 118. Aristoph. Thesm. 381. [374. ed. Br.] Fully in Lucian. ἐπεστάτει Ἀπόλλων, ἐγραμμάτευε Μῶμος τῆς νυκτός, καὶ ὁ Ὑπνος τὴν γνώμην εἶπε, Deor. Concil. [p. 959. A. ed. Salmur.] Xenophon has ἔγραψε γνώμην, Ἑλλην. i, 7. § 11. Ἐπιστῆσαι, when it signifies *to attend*; viz. γνώμην, or νοῦν, or διάνοιαν. But sometimes οὖς or ὀφθαλμοὺς may be understood in it. Ἐχειν: ἔχει με, (viz. γνώμη,) Soph. El. 497. [495. ed. Br.] *I am of opinion; I am persuaded.* Μεταβάλλεσθαι: μεταβαλλόμενοι (γνώμην viz.) *changing their opinion*; Acts xxviii, 6. see Wolf. Μετατίθεσθαι, the same. Προσέχειν: fully, γνώμην προσέχειν, Aristoph. Eccl. 596. [600. ed. Br.] Συμβάλλειν. συνέβαλον (viz. γνώμην) πρὸς ἀλλήλους, *they conferred among themselves*, Acts iv, 15. συμβάλλεσθαι, (γνώμην, or ψῆφον,) *to deliver one's opinion; to vote.* Fully, γνώμην συμβάλλεσθαι, in Herodot. and Pausan. So συντιθέναι, Herodot. Ὑπολαμβάνειν: ὃς ὑπολαμβάνει (γνώμην viz.) ἄτρωτον ὑπὸ σιδήρου ἄνθρωπον, εὐήθης ἐστὶ, *he who supposes or thinks*, &c. Palæphat. c. 11. Φέρειν, and φέρεσθαι: οὐκ ὀρθῶς ἔοικεν ἐνταῦθα φέρεσθαι ὁ Ποσειδώνιος, Cleomed. K. Θ. i. c. extr. and c. 6. Fully, τούτου τοῦ ἀνδρὸς ἡ γνώμη ἔφερε, &c. Herodot. v, 118. σπεῦσαί τι τῶν—φέρει φρὴν, Æschyl. Suppl. 607. So in Latin, *fert sententia; fert animus.* See Abresch. Lect. Aristænet. p. 321.

ΓΟΝΕΙΣ, *parents*.—In φύεσθαι καλῶν, Soph. Antig. 38. [ἐσθλῶν there.] See the Schol. In τίς καὶ τίνων, (viz. γονέων,) Polyb. t. ii. p. 1388. In ἀπ' ἀμφοτέρων ἀδελφεὸς (viz. γονέων,) Herodot. vii, 97. So iii, 31. See Pausan. iii, 4. i, 7. and Sylburg. Τοκέων is often expressed by Homer.

*ΓΟΝΟΣ. See in Γένος.

ΓΡΑΜΜΑΤΑ, *letters*, is understood in φωνήεντα, *vowels*, σύμφωνα, *consonants*: and when the article is prefixed to a letter of the alphabet, (e. g. τὸ Α, τὸ Γ) either γράμμα or στοιχεῖον is understood. Sometimes an ellipsis of γράμματα may be supposed in ἀπόρρητα, *secret*: e. g. ἐπύθετο Νικοκλέα—ἐν ἀπορρήτοις ἰδίᾳ πρὸς Ἀντίγονον συντεθεῖσθαι φιλίαν, Diod. Sic. xx, 21. συνθήκας ἐν ἀπορρήτοις συνθέμενος, ib. c. 28. and in Herodian it is expressed; φέρουσι γράμματα πρὸς Μαξιμῖνον ἀπόρρητα, vii, 6, 14. But in general it may be better to take δι' ἀπορρήτων, ἐν ἀπορρήτοις, ἐν ἀπορρήτῳ, adverbially, without any regard to ellipsis; *secretly*. See Xen. Anab. vii, 6, 43. Dionys.

Hal. Ant. Rom. t. ii. p. 774. Pausan. iii, 20. Ælian. V. H. xii, 33. also Herodot. ix, 45. Aristoph. Eq. 647. In Φοινίκια, and Φοινικήϊα also γράμματα may be understood, (although Timon Phlias xxiv. supplies the ellipsis otherwise,) as in some very ancient inscriptions. See Havercamp. dissert. de lit. Gr. t. ii. p. 207. Suid. t. iii. p. 639. and Hesych. in Φοινικίοις.

*ΓΡΑΜΜΑΤΕΙΟΝ. See in Βιβλίον, and in Γραμματίδιον.

ΓΡΑΜΜΑΤΙΔΙΟΝ, [*a small book, or writing tablets.*]—This word, or γραμματεῖον, is understood in δίπτυχον and δίθυρον, when put alone. See Hesych. in δίθυρον, Poll. Onom. iv, 8. x, 57. Toup. Em. in Suid. t. ii. p. 523. Locella ad Xen. Ephes. p. 199.

ΓΡΑΜΜΗ, *a line*, is understood in βραχεῖα, and in μακρά, Aristoph. Vesp. 106. (A short line scratched by the judge on his waxen tablet was the mark of acquittal; a long one, of condemnation.) See Brunck. ad Aristoph. Vesp. 167. 848. [See H. Steph. Thesaur. new Edit. 3061. B.] In διάμετρος, *diameter*: μενούσης τῆς διαμέτρου, (viz. γραμμῆς,) Eucl. ii. In εὐθεῖα, *right, straight*: ἀπ' εὐθείας (viz. γραμμῆς) and πλαγίως are opposed in Plut. de Herodot. malign. p. 866. ἐπεὶ δὲ πάντ' ἐπὶ μίαν εὐθεῖαν (viz. γραμμὴν) ἐξέτεινε, Polyb. iii, 113. *in one straight line*; a military term. See Onosand. c. xxi. Fully in Dionys. Halic. iv. p. 258. In εὐγώνιος, *rectangular*, Eurip. Ion. 1137. In ἰθεῖα, *direct, straight*: ἐκ μὲν δὴ τῆς ἰθείης, Herodot. iii, 127. *openly, avowedly*: (γραμμῆς, viz. or ὁδοῦ:) [see Herodot. ix, 36.] In ἱερά: ἀφ' ἱερᾶς οὕτως ἐλέγετο γραμμὴ ἱερά παρὰ τοῖς πεττεύουσιν:^a Hesych. ἀπὸ γραμμᾶς, Theocrit. See Brunck. ad Aristoph. Eccl. 987. Hoeschel. Notat. in Philon. Opusc. p. 254. and Rhunken. ad Schol. in Platon. p. 256. a. In κάθετος, *a perpendicular*. In ὀρθή, *a right line*: οὐποτε τῆς ὀρθῆς οὐδ' ὅσον ἐτράπετο, Leontius Scholast. See Lucian. t. iii. p. 515. πρὸς ὀρθήν, (viz. γραμμὴν,) *in a right line*. Sometimes ὁδὸς may be understood: δι' ὀρθῆς ὑπαγε, ὧ ὁδοιπόρε, Epigr. adesp. dxciii. v. 7. In παράγραφος, *a short line, with a sort of point at the extremity, used as a critical mark*. [See Gesner's Thesaur. L. L. in *Paragraphus*; and the new edition of Stephen's Gr. Thesaur. printed by Mr. Valpy, col. 3055. A.] In παράλληλοι, *parallel lines*. In περίμετρος, *circumference; circumferential line*. In ὑποτείνουσα, *the line subtending, or opposite to, a right angle in a triangle*.

ΓΡΑΦΗ, *an accusation*.—Γραφήν is understood in φεύγειν ὕβρεως, φεύγειν φόνον, [*to be accused of murder, to be prosecuted for murder,*] and the like. See Δίκη.

ΓΡΑΦΗ, *Scripture*.—In φησὶ or λέγει in the N. T. ἡ γραφή, meaning the *Old Testament*, is understood: 1 Cor. vi, 16. Ephes. v, 14. Galat. iii, 16. It is sometimes expressed. Γραφή, *the Scripture*, is understood in the same manner in the writings of the Greek Fathers. Marc. Eremit. sent. prior. num. 106. οὐδεὶς, φησὶ, (*says the Scripture*, viz. 2 Tim. ii, 4.) στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις. So n. 134.

^a The middle line of the five used in called ἱερά. J. S. playing with the πεσσοὶ or πεττοὶ was

Anab. vi. 2, 12. p. 376. ἐκ τῆς νικώσης ἐπραττον πάντα, ib. c. 1. 18. Fully, ἡ νικῶσα δὲ γνώμη ἐγένετο, Herodot. vii, 175. and not only the opinion is said νικᾶν, but the person whose opinion is approved by a majority, is said νικᾶν γνώμην or γνώμη: see Wesseling. ad Herodot. p. 29. a. Toup. Em. in Suid. t. ii. p. 21. sq. [See Βουλή, p. 21.] In ἐκ συμφώνου, *with consent*, [by mutual agreement,] 1 Cor. vii, 5. and in many verbs; as ἀλᾶσθαι, when the mind is spoken of, Soph. Aj. 22. ἀποφαίνεσθαι, (γνώμην viz.) *to declare one's opinion*, Ælian. V. H. xi, 34. εἰπεῖν, as in the preamble of psephisms: e. g. Τιμοκράτης εἶπεν· ὅποσοι Ἀθηναίων, &c. Demosth. in Timocr. ἔδοξε τῷ δημῷ. Τισαμενὸς εἶπε· πολιτεύεσθαι Ἀθηναίους κατὰ τὰ πάτρια, &c. Andocid. de Mysteriis. [Tisamenus having proposed it; Tisamenus having been the author or proposer of the decree.] See Thucyd. iv, 118. Aristoph. Thesm. 381. [374. ed. Br.] Fully in Lucian. ἐπεστάτει Ἀπόλλων, ἐγραμμάτευε Μῶμος τῆς νυκτὸς, καὶ ὁ Ὑπνος τὴν γνώμην εἶπε, Deor. Concil. [p. 959. A. ed. Salmur.] Xenophon has ἔγραψε γνώμην, Ἑλλην. i, 7. § 11. Ἐπιστῆσαι, when it signifies *to attend*; viz. γνώμην, or νοῦν, or διάνοιαν. But sometimes οὖς or ὀφθαλμοὺς may be understood in it. Ἐχειν: ἔχει με, (viz. γνώμη,) Soph. El. 497. [495. ed. Br.] *I am of opinion; I am persuaded.* Μεταβάλλεσθαι: μεταβαλλόμενοι (γνώμην viz.) *changing their opinion*; Acts xxviii, 6. see Wolf. Μετατίθεσθαι, the same. Προσέχειν: fully, γνώμην προσέχειν, Aristoph. Eccl. 596. [600. ed. Br.] Συμβάλλειν. συνέβαλον (viz. γνώμην) πρὸς ἀλλήλους, *they conferred among themselves*, Acts iv, 15. συμβάλλεσθαι, (γνώμην, or ψῆφον,) *to deliver one's opinion; to vote.* Fully, γνώμην συμβάλλεσθαι, in Herodot. and Pausan. So συντιθέναι, Herodot. Ὑπολαμβάνειν: ὃς ὑπολαμβάνει (γνώμην viz.) ἄτρωτον ὑπὸ σιδήρου ἄνθρωπον, εὐήθης ἐστὶ, *he who supposes or thinks*, &c. Palæphat. c. 11. Φέρειν, and φέρεσθαι: οὐκ ὀρθῶς ἔοικεν ἐνταῦθα φέρεσθαι ὁ Ποσειδώνιος, Cleomed. K. Θ. i. c. extr. and c. 6. Fully, τούτου τοῦ ἀνδρὸς ἡ γνώμη ἔφερε, &c. Herodot. v, 118. σπεῦσαι τι τῶν—φέρει φρὴν, Æschyl. Suppl. 607. So in Latin, *fert sententia; fert animus.* See Abresch. Lect. Aristænet. p. 321.

ΓΟΝΕΙΣ, *parents*.—In φύεσθαι καλῶν, Soph. Antig. 38. [ἐσθλῶν there.] See the Schol. In τίς καὶ τίνων, (viz. γονέων,) Polyb. t. ii. p. 1388. In ἀπ' ἀμφοτέρων ἀδελφεὸς (viz. γονέων,) Herodot. vii, 97. So iii, 31. See Pausan. iii, 4. i, 7. and Sylburg. Τοκέων is often expressed by Homer.

*ΓΟΝΟΣ. See in Γένος.

ΓΡΑΜΜΑΤΑ, *letters*, is understood in φωνήεντα, *vowels*, σύμφωνα, *consonants*: and when the article is prefixed to a letter of the alphabet, (e. g. τὸ Α, τὸ Γ) either γράμμα or στοιχεῖον is understood. Sometimes an ellipsis of γράμματα may be supposed in ἀπόρρητα, *secret*: e. g. ἐπύθετο Νικοκλέα—ἐν ἀπορρήτοις ἰδίᾳ πρὸς Ἀντίγονον συντεθεῖσθαι φιλίαν, Diod. Sic. xx, 21. συνθήκας ἐν ἀπορρήτοις συνθέμενος, ib. c. 28. and in Herodian it is expressed; φέρουσι γράμματα πρὸς Μαξιμῖνον ἀπόρρητα, vii, 6, 14. But in general it may be better to take δι' ἀπορρήτων, ἐν ἀπορρήτοις, ἐν ἀπορρήτῳ, adverbially, without any regard to ellipsis; *secretly*. See Xen. Anab. vii, 6, 43. Dionys.

Hal. Ant. Rom. t. ii. p. 774. Pausan. iii, 20. Ælian. V. H. xii, 33. also Herodot. ix, 45. Aristoph. Eq. 647. In Φοινίκια, and Φοινικήϊα also γράμματα may be understood, (although Timon Phlias xxiv. supplies the ellipsis otherwise,) as in some very ancient inscriptions. See Havercamp. dissert. de lit. Gr. t. ii. p. 207. Suid. t. iii. p. 639. and Hesych. in Φοινικίοις.

*ΓΡΑΜΜΑΤΕΙΟΝ. See in Βιβλίον, and in Γραμματίδιον.

ΓΡΑΜΜΑΤΙΔΙΟΝ, [*a small book, or writing tablets.*]—This word, or γραμματεῖον, is understood in δίπτυχον and δίθυρον, when put alone. See Hesych. in δίθυρον, Poll. Onom. iv, 8. x, 57. Toup. Em. in Suid. t. ii. p. 523. Locella ad Xen. Ephes. p. 199.

ΓΡΑΜΜΗ, *a line*, is understood in βραχεῖα, and in μακρά, Aristoph. Vesp. 106. (A short line scratched by the judge on his waxen tablet was the mark of acquittal; a long one, of condemnation.) See Brunck. ad Aristoph. Vesp. 167. 848. [See H. Steph. Thesaur. new Edit. 3061. B.] In διάμετρος, *diameter*: μενούσης τῆς διαμέτρου, (viz. γραμμῆς,) Eucl. ii. In εὐθεῖα, *right, straight*: ἀπ' εὐθείας (viz. γραμμῆς) and πλαγίως are opposed in Plut. de Herodot. malign. p. 866. ἐπεὶ δὲ πάντ' ἐπὶ μίαν εὐθεῖαν (viz. γραμμὴν) ἐξέτεινε, Polyb. iii, 113. *in one straight line*; a military term. See Onosand. c. xxi. Fully in Dionys. Halic. iv. p. 258. In εὐγώνιος, *rectangular*, Eurip. Ion. 1137. In ἰθεῖα, *direct, straight*: ἐκ μὲν δὴ τῆς ἰθείης, Herodot. iii, 127. *openly, avowedly*: (γραμμῆς, viz. or ὁδοῦ:) [see Herodot. ix, 36.] In ἱερά: ἀφ' ἱερᾶς οὕτως ἐλέγετο γραμμὴ ἱερά παρὰ τοῖς πεττεύουσιν:^a Hesych. ἀπὸ γραμμᾶς, Theocrit. See Brunck. ad Aristoph. Eccl. 987. Hoeschel. Notat. in Philon. Opusc. p. 254. and Rhunken. ad Schol. in Platon. p. 256. a. In κάθετος, *a perpendicular*. In ὀρθή, *a right line*: οὐποτε τῆς ὀρθῆς οὐδ' ὅσον ἐτράπετο, Leontius Scholast. See Lucian. t. iii. p. 515. πρὸς ὀρθήν, (viz. γραμμὴν,) *in a right line*. Sometimes ὁδὸς may be understood: δι' ὀρθῆς ὑπάγε, ὧ ὁδοιπόρε, Epigr. adesp. dxciii. v. 7. In παράγραφος, *a short line, with a sort of point at the extremity, used as a critical mark*. [See Gesner's Thesaur. L. L. in *Paragraphus*; and the new edition of Stephen's Gr. Thesaur. printed by Mr. Valpy, col. 3055. A.] In παράλληλοι, *parallel lines*. In περίμετρος, *circumference; circumferential line*. In ὑποτείνουσα, *the line subtending, or opposite to, a right angle in a triangle*.

ΓΡΑΦΗ, *an accusation*.—Γραφήν is understood in φεύγειν ὕβρεως, φεύγειν φόνου, [*to be accused of murder, to be prosecuted for murder,*] and the like. See Δίκη.

ΓΡΑΦΗ, *Scripture*.—In φησὶ or λέγει in the N. T. ἡ γραφή, meaning the *Old Testament*, is understood: 1 Cor. vi, 16. Ephes. v, 14. Galat. iii, 16. It is sometimes expressed. Γραφή, *the Scripture*, is understood in the same manner in the writings of the Greek Fathers. Marc. Eremit. sent. prior. num. 106. οὐδεὶς, φησὶ, (*says the Scripture*, viz. 2 Tim. ii, 4.) στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις. So n. 134.

^a The middle line of the five used in playing with the πεσσοὶ or πεττοὶ was called ἱερά. J. S.

ΓΥΜΝΑΣΙΟΝ, *gymnasium*.—In Λύκειον, *Lyceum*. See Harpocration.

ΓΥΝΗ, *a woman, a wife*.—There is an ellipsis of γυνή, *a woman*, in ἀμφίπολος, *attending, serving*, Hom. Fully, σὺν ἀμφιπόλοισι γυναιξί, Hom. Od. α, 362. [See in Ἀνθρωπος.] In θήλειαι, Rom. i, 26. (properly *tender, weak*; see Soph. Trach. 1064. Eurip. Med. 924. ed. Pors.) Fully, ἐν γυναιξί θηλείαις, Eurip. Orest. 1203. θήλειαι κόραι, Plato. θηλυγενεῖς γυναῖκες, Manetho iv, 503. The comparative θηλύτεραι is very frequent. Fully in Hom. Od. λ, 385. [and in many other passages of Homer. See the references in the new edition of Steph. Thesaur. printed by Mr. Valpy, col. 4263. B.] In καλή: τῷ καλήν γήμαντι, Xen. Apomn. i, 1, 8. ἐν δὲ Πάρῳ καλαί τε, καὶ αἰόλα βεύδε' ἔχουσαι, Callim. ap. Auct. Etym. Magn. in Βεῦδος, [i. e. *a party-colored or purple garment*.] In σιτοποιὸς: Theophr. Char. c. 4. Fully in Herodot. iii, 150. Thucyd. ii, 78. In χήρα: πολλαὶ χῆραι ἦσαν, St. Luke iv, 25. Fully, πρὸς γυναῖκα χήραν, ib. 26. Γυναῖκες is understood too in Ἐκκλησιάζουσαι, Θεοδοροφιάζουσαι, titles of plays in Aristoph. [So in Συρακούσαι, Ἀδωνιάζουσαι, Theocrit. Id. xv, &c.] Γυναῖκες and γυνή are understood in St. Matth. xxiv, 41. in ἀλήθουσai and μία.

There is an ellipsis of γυνή, *a wife*, in γαμετή: Βερενίκη δὲ ἡ γαμετὴ αὐτοῦ, Ælian. V. H. xiv, 43. Fully, γαμετῆς γυναικὸς, Isæus ap. Dionys. Hal. t. vii. p. 360. Orat. Gr. In ταπεινότερα and σεμνοτέρα in the following passage: οὐδ' ᾤθηεν δεῖν τοὺς μὲν ἐκ ταπεινότερας ποιήσασθαι τῶν παίδων, τοὺς δ' ἐκ σεμνοτέρας, Isocr. ad Nicocl. [Nicocles p. 83. ed. Battie. Cantab. 1729.] In many genitive cases: e. g. καὶ ἐνὸς αὐτῶν οὐκ ὠνομάσθης, (viz. γυνή,) Tob. iii, 8. Especially of proper names; as Ἐκτορος Ἀνδρομάχη. V. Virg. Æn. iii, 319. Plin. ii, ep. 20. [See the note on Ἀδελφὸς, p. 6.] ἡ Θεαγέ-ρους (viz. γυνή), Aristoph. Lys. 63. See Aristoph. Eq. 449. Eurip. Orest. 1702. ed. Pors. Diod. Sic. Exc. t. ii. p. 586. 76. St. Matth. i, 6. St. John xix, 25. and Salmas. ad Inscriptt. Herod. Att. p. 40. Perizon. in Dissert. Triad. p. 19. Burmann. ad Sueton. Ill. Gramm. c. 10. v. Cæs. c. 4. Markl. ad Eurip. Iph. A. 130. Boissonad. ad Philostr. Her. p. 307. In various verbs. Ἀγειν: fully, ἄγειν γυναῖκα εἰς οἶκον. Γαμεῖν: ὁ πρῶτος γαμήσας ἐτελεύτησε, St. Matth. xxii, 25. γαμοῦντες, καὶ ἐγκαμίζοντες, Id. xxiv, 38. Fully, γυναῖκα ἔγημα, St. Luke xiv, 20. ἔχειν: μητρειῆς Ἐριώπιδος, ἣν ἔχ' Ὀϊλεὺς, Hom. Il. ο, 356. (γυναῖκα viz.) [Michaelis refers to St. Matth. xix, 4. but ἔχειν is not in that passage.] See Ov. Metam. ix, 496, 497. Στοιχεῖν: μιᾷ στοιχεῖν, *to cohabit with one wife*. [See the new edition of Steph. Thesaur. col. 8670. A.]

As to the Latin ellipsis, see Reitz. Ambig. p. 387. and Supplem. p. 77. Pitisc. ad Sueton. Jul. c. 50.

ΓΩΝΙΑ, *an angle*.—In εὐθεῖα, or ὀρθή, *right*: τῶν πρὸς ὀρθὰς (viz. γωνίας) ἐφεστώτων, Polyb. ix, 19. ταῖς περιεχούσαις τὴν ὀρθὴν, Plut. Mor. t. v. p. 469. “ex media πρὸς ὀρθὰς [at right angles] erigatur.” Vitruv. ix. 5. (8.) “Hæc erit linea πρὸς ὀρθὰς radio æquinoctiali.” Vitruv. ib.

ΔΑΙΜΟΝΙΑ, *divinities, gods*.—In *ξενίζοντα γάρ τινα εἰσφέρει* *eis tas akas hmon*, Acts xvii, 20. viz. *δαιμόνια*. Thus Socrates is spoken of as *καινὰ δαιμόνια εἰσηγούμενος*, Diog. Laert. in v. Socrat.

ΔΑΙΣ, *a banquet*.—In *θαλεία*, [*genial*,] or *θαλία*: *ἀνδρῶν τε δαῖτας καὶ θαλίας μακάρων*, Aristoph. Pac. 779. Fully, *δαῖτα θαλείαν*, Hom. Ἑορτῇ also may be understood. See Valcken. ad Herodot. p. 665. a.

ΔΑΚΡΥΟΝ, *a tear*.—In *ἐγὼ ἔκλαιον πολλὰ*, (viz. *δάκρυα*,) Revel. v, 4.

ΔΑΜΑΛΙΣ, *a heifer*. (See *Εἰκὼν*.)

ΔΑΝΕΙΟΝ, *a loan*.—In *ἀρχαῖον*, *principal*: *οὔτε τόκον, οὔτε τὸ ἀρχαῖον*, Demosth. adv. Nicostr. [1253. 8. ed. Reisk.] *πρὸς τῷ ἀρχαίῳ καὶ τὸν τόκον ἀπῆτει*, Alciph. p. 280. See p. 106. Fully, *τό τε ἀρχαῖον δάνειον, καὶ τῶν τόκων μέρος τι*, Demosth. in Dionysod. Or *κεφάλαιον* may be understood; see Bud. Comm. p. 133. *καὶ τὰρχαῖα, καὶ τόκοι τόκων*, Aristoph. Nub. 1156. *τὰ κεφάλαια*, says the Gloss.

ΔΑΠΑΝΗ, *cost, expense*, is understood in *ιδία*, which, as well as *ἐκ τῶν ιδίων*, (*δαπάνων* or *ἀναλωμάτων* viz.) occurs frequently in lapidary inscriptions. See D'Orvill. Misc. Obs. Crit. Nov. t. iii. p. 110.

ΔΕΙΛΗ, *time of day*.—*Δείλη* is used of several parts of the day, and of different degrees of increasing or decreasing day-light.—1. *δείλης ἑώας*, *at the time of dawn*.—2. *δείλης μεσημβρίας*, *at noon*.—3. *δείλη πρωία*, *the commencement of afternoon*: *περὶ δείλην πρωίην γενομένην*, Herodot. viii, 7. *μεμίσθωνται με δείλης πρωίας*, Philemon. See Schol. Voss. ad Hom. Il. σ, 277. Eustath. ad Il. σ, p. 1193. l. 42. Thom. Mag. p. 762. Valcken. ad Ammon. p. 104. b.—4. *δείλη ὀψία*, *evening, the time of sun-set*: *περὶ δείλην ὀψίαν*, Thucyd. iii, 74. Dionys. Hal. v. p. 351. Lucian. Asin. p. 100. Gall. p. 177. *μέχρι δείλης ὀψίας*, Dionys. Hal. viii. c. 49. *δείλης δὲ ὀψίας γενομένης*, Ælian. H. A. i, 14. See Casaub. Antibar. p. 417. Now *δείλη* is sometimes understood: e. g. *ὀψίας γενομένης*, for *δείλης ὀψίας γ.*—*Ωρας* is expressed with *ὀψίας* by St. Matth. xi, 11.—and in *ἡ ἡμέρα ἤρξατο κλίνειν*, St. Luke ix, 12. xxiv, 29. *eis δείλην* may be understood, (*ἡμέρας eis δείλην τρεπομένης*, Appian. Punic. p. 125.) or *ἐπὶ δύσιν*: see *Δύσις*.

ΔΕΙΜΑ, *fright*.—In *πανικόν*: *τοὺς κενούς καὶ νυκτερινούς τῶν στρατευμάτων φόβους πανικὰ* (viz. *δείματα*) *κληίζομεν*, Polyæn. i, 2. See Dionys. Hal. v. p. 290. ed. Lips. Diod. Sic. xiv, 32. xx, 67. Valcken. ad Herodot. p. 370. a. Koppiers. Obs. Philol. p. 121. These panics are sometimes called *τὰ κενὰ τοῦ πολέμου*. See the Interpr. ad Diod. Sic. xvii, 86. in Dorvill. ad Charit. p. 581.

ΔΕΙΝΟΝ, *evil; state of danger or calamity*.—In *τῆς δὲ στάσεως ἐν τούτῳ οὔσης*, Thucyd. iii, 76. viz. *τῷ πράγματι, τῷ δεινῷ*, Schol.

ΔΕΙΠΝΟΝ, *supper*.—In *ἐπὶ τὸ αὐτὸ*, 1 Cor. xi, 20. In *ἐπινίκια*, *banquets on account of a victory*: *ἐπινίκια δειπνεῖν*, (viz. *δεῖπνα*,) Aristoph. Eccl. 1173. [1181. ed. Br.] *ἐν ἐπινικίοις*, Id. fragm. Ci-

con. ap. Athen. t. iii. p. 431. In παρασκευάζειν: παρασκευασάμενος *μεγάλως*, Herodot. ix, 15. See Acts x, 10. Fully, δεῖπνον παρασκευάζειν, Herodot. ix, 81. Ἐπὶ δεῖπνον is understood in καλεῖν, *to invite*: ὅποτε θύοι, ἐκάλει, Xen. Mem. ii, 9, 4. So ii, 3, 11. εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, 1 Cor. x, 27. Fully, καλεῖν σε ἐπὶ δεῖπνον, Xen. Mem. ii, 3, 11. See Hesiod. Op. et D. [i, 339, 340.] and with παρακαλεῖν. See Eurip. Bacch. 1245. ἐπὶ τὸ δεῖπνον παρεκάλει, Julian. in Cæsarib. So *vocare* in Latin: Ter. Phorm. iii, 5. Sueton. in Tib. c. 53. in Calig. c. 36.

ΔΕΚΤΕΟΝ, *to be received*, is often understood in ancient scholia after ὁ καὶ μᾶλλον, &c. signifying that one of two interpretations is preferable to the other.

ΔΕΟΝ, *fitness, propriety*.—In παρέξ ἄγορεύειν, Hom. Il. μ, 213. ἔξω τοῦ δέοντος, says the Gr. Schol. In ὑπερβαίνειν, Soph. Antig. 674.

*ΔΕΡΗ. See Ἀνχήν.

ΔΕΣΜΩΤΗΡΙΟΝ, *a gaol*.—In δημόσιον, used by Thucyd. for a public prison.

ΔΕΣΠΟΙΝΑ, or ΔΕΣΠΟΤΙΣ, *a mistress*.—In κεκτημένη: ἡ κεκτημένη, ἡ δέσποινα, παρ' Ἀττικοῖς, Mœris p. 225. τῆς ἐμῆς κεκτημένης, Aristoph. Eccl. 1126. Soph. fragm. ex incert. Tragœd. xlii. and in many passages of Aristænetus.

ΔΕΣΠΟΤΗΣ, *a master*.—In κεκτημένος: ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη, Δόξη δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ, [*but it seem good to his master not to do what is advised,*] Aristoph. Plut. 4. [See Abridgment of Viger. p. 116. n. q.] and in ἐγκεκτημένος. Those, who possessed estates or land in δῆμοι or boroughs different from the boroughs to which they themselves belonged, or of which they were δημοταί, were called by the Athenians ἐγκεκτημένοι. See Demosth. p. 1208. 27. and Valcken. ad Herodot. p. 383. a.

ΔΗΛΟΝ, *manifest*.—There appears to be an ellipsis of δῆλον, *it is plain or certain*, before ὅτι μείζων ἐστὶν ὁ Θεὸς, &c. 1 John iii, 20.

ΔΗΜΙΟΣ, *a public servant*.—After πέμπειν, and ἐπιστέλλειν, δῆμιον, or δημίους, is sometimes understood: ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα, St. Mark vi, 27. i. e. δῆμιον.

ΔΗΜΟΣ, *a borough*, is understood in ἐν Κλωπιδῶν, (δήμῳ viz.) Aristoph. Eq. 79.

ΔΙΑΘΗΚΗ, *a testament*.—In ἡ παλαιὰ and καινὴ, *the old and new testaments*. ἡ παλαιὰ, Theophylact. ad Galat. iv, 21. Photius c. Manich. iii. pp. 7. 17. ἐν τῇ παλαιᾷ, Gregent. Teph. disp. cum Herbano Jud. p. 21.

ΔΙΑΛΟΓΙΣΜΟΣ, *a thought*.—In ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, (viz. διαλογισμὸς,) Acts vii, 23. Fully in St. Luke xxiv, 38. The Hebraism לֵב לֵב הָלַץ is familiar to every one acquainted with Hebrew.

ΔΙΑΝΟΙΑ, *the mind, the thoughts*.—In ἐπιστῆσαι, when it signifies *to attend*: ἐπιστήσαντες, ὅτι ἐν οὐδενὶ κακῷ τυγχάνουσιν ὄντες, &c. Plut. Mor. t. i. p. 441. Fully, πολλάκις ἐπιστήσας τὴν διάνοιαν, Theophr. Ch. Eth. in Proœm. See Duport. ad c. 2. p. 221. ἐπι-

στήσας τὴν διάνοιαν ἐπὶ τὰς—ἡγεμονίας, Dionys. Hal. i. p. 2. Or τὸν νοῦν may be understood : τὸν νοῦν ἐπιστήσας τῇ κατὰ τὸν ἀνθρώπινον βίον ἀνωμαλίᾳ, Diod. Sic. xii. Ἐπιστῆσαι ἑαυτὸν also is said, for *to attend, to consider*. Phrynicius (Ecl. p. 122.) appears to doubt the propriety or antiquity of ἐπιστῆσαι in this sense. In προσέχειν : fully, προσέχειν τὴν διάνοιαν, Ælian. V. H. xiv. c. 43. Xenoph. Œcon. ii, 7. Διανοία may be understood with μετέωρος also [when said of the mind] : μετέωροι πάλιν ἐγενήθησαν, Polyb. t. ii. p. 1298. Also in ἐπὶ πάντα (or πάντας) ἐλθεῖν, *to consider, survey, or scrutinize all* : Lucian. Hermot. See Jens. Lect. Luc. ii, 11. p. 224.

ΔΙΑΣΤΗΜΑ, *an interval*.—In ἀπέχειν, *to be distant*. In βραχύ τι, Hebr. ii, 7. i. e. κατὰ βραχύ τι διάστημα, (or μόριον τοῦ χρόνου. See Thucyd. i. p. 48.) In βουλευσασθαι βραχὺ, Xenoph. Eph. p. 29. In βραχὺ δὲ διαστήσαντες, Acts xxvii, 28. In κατὰ βραχὺ, Athen. t. i. p. 127. Xen. Eph. p. 113. Heliodor. ii. p. 59. Coray. καταβραχὺ, in one word, Wisd. xii, 10. μετὰ βραχὺ, (viz. χρόνον διάστημα,) St. Luke xxii, 58. In ἴσον. In λοιπόν. In τὸ μέσον. In μεταξύ : fully, τὰ δὲ μεταξύ τῶν τάφρων καὶ τῶν στρατοπέδων διαστήματα, Polyb. t. i. p. 24. In μικρόν : ἔτι μικρόν (viz. διάστημα χρόνον ἔστιν) καὶ, &c. St. John xiv, 19. μικρόν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρόν, καὶ ὄψεσθέ με, c. xvi, 16. 17. 19. cf. 18. (See Χρόνος.) In ὅσον : ὅσον τ' ἐπικίδναται ἡὼς, Hom. Il. η, 451. 458. (al. ὄσῃν, viz. γῆν) In τὸ πάρος. In πολὺ : καὶ ταύτας διὰ πολλοῦ, Thucyd. iii, 94. διαστήματος, δηλονότι, Schol. διὰ πολλοῦ (viz. διαστήματος χρόνου) τοῦ μέσου, Pæan. ix. c. 2. See Duker. ad Thucyd. p. 385, 66. ἐκ πολλοῦ, Thucyd. iv, 32. διαστήματος, Schol. [See the note on Τρίχες.] ἐπὶ πολὺ, Thucyd. iv, 72. διάστημα χρόνον, δηλονότι, Schol. Cf. Lucian. t. iii. p. 330. 331. ἐπῆει δὲ κεχηρὸς, καὶ πρὸ πολλοῦ ταραττον τὴν θάλατταν, *for a great distance before him* ; Lucian. t. ii. p. 94. οὐ πρὸ πολλοῦ τοῦ ἀντροῦ τοῦ ληστρικοῦ, Xen. Eph. 2. 14. So in the compar. degr. ἐκ πλείονος, Xen. Anab. i, 10, 11. (see Schneider.) and the superl. ἐκ πλείστου.—Διάστημα is expressed with πολὺ in Diod. Sic. διεστηκυίας ἀπ' ἀλλήλων πολὺ διάστημα, iv. p. 157. ἐκ πολλοῦ διαστήματος, xix. c. 37. With the comparat. by Marc. Antonin. ἐπὶ πλέον διάστημα χρόνον, &c. de reb. suis iii, § 7. In ἐς τί. In τόσον. In τοσοῦτον ἀπό.

Διάστημα is expressed, with a genitive depending on it, in Acts v, 7. ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα. See H. Steph. in Append. ad Script. de dial. Att. p. 115. cf. Thucyd. vi, 11.

In Latin there is a similar ellipsis of *spatium* in *tantum* ; *quantum* ; *ante multum temporis* ; *temporis exiguum* ; in *medio* ; expressed in Ovid. Metam. ix, 685.

ΔΙΑΤΡΙΒΗ, *a school*.—In φοιτᾶν εἰς διδασκάλου, (viz. διατριβήν.) See Hemsterh. on the Schol. of Lucian. t. i. p. 2. Kœn. ad Gregor. p. 18. sq. In εἰσέρχεσθαι εἰς γραμματικοῦ, &c. Fully, εἰς δημοσίας διατριβὰς φοιτῆσαι, M. Antonin. εἰς ἑαυτ. i, 4. εἰς φιλοσόφου φοιτᾶν, Alciph. ep. 3. 64. See Jens. Lect. Luc. ii, 2. p. 140.

ΔΙΑΦΟΡΟΣ, *different*.—In γλώσσαις λαλεῖν, Acts x, 46. 1 Cor. xiv, 2. sq. Fully, γλώσσαις διαφόροις λαλεῖν, Leo Imp. Tactic. iv, 49. cf. Wower. de Polymath. c. ix. n. 16. στρατείαν ἐξ ἐτέρων γλωσσῶν, *consisting of men speaking different languages* : Achmet

Oneirocr. c. 35. λαλεῖν ἐτέραις γλώσσαις, Acts ii, 4. λ. γλώσσαις καιναῖς, St. Mark xvi, 17.

ΔΙΑΧΩΡΗΜΑΤΑ, *excrements*.—In τὰ ἐνοχλοῦντα : τὰ ἀναγκαῖα : Onosand. c. ix.

ΔΙΔΑΣΚΑΛΟΣ, *a teacher*.—There is an ellipsis of διδάσκαλος ^a in αὐτὸς, when used by scholars of their preceptor ; as in αὐτὸς ἔφα, *ipse dixit* ; the well-known saying of the Pythagoreans, who did not name Pythagoras, but called him ἐκεῖνος, κατ' ἐξοχήν. See Jambl. de v. Pyth. c. xviii. So in ἡμέτερος, *our master or preceptor*. See Valcken. præf. ad Ammon. p. 19. Simplic. ad Phys. Aristot. p. 140. b. 147. b. 150. b. Expressly p. 321. and on Aristot. de cæl. p. 113. In γραμματικὸς, and similar words ; as in Μαθηματικούς, in the title of Sextus Empiricus's books "adv. Μαθημ." διδασκάλους is understood ; Μαθηματικοὶ there signifying Teachers of the liberal arts ; Poets, Rhetoricians, Logicians, Musicians, Arithmeticians, Geometricians, Astronomers, Critics.

Jonsius (de Script. Hist. philos. i. c. 2. p. 16.) thinks there may be an ellipsis of διδάσκαλος in some genitive cases : e. g. in Πτολεμαῖος, ὁ τοῦ Ἑφαιστίωνος, Suid. v. Ἐπαφρόδιτος, and Πτολεμαῖος, Phot. Ecl. 189. In Ἀπολλώνιος, ὁ Ἀσκληπιάδου. Ἀσκληπιάδης, ὁ Ἀρείου. Διονύσιος, ὁ Τρύφωνος. Δίδυμος, ὁ Ἡρακλείδου.^b

ΔΙΔΟΜΕΝΟΝ, *given*.—In τὸ ἐξ αὐτοῦ δῶρον, Ælian. V. H. i, 32. τὰ ἐκ τοῦ Φιλίππου δῶρα, Id. viii, 12. Fully, δῶρα ἐκ βασιλέως διδόμενα, Id. i, 22. ἐκ in these passages being equivalent to παρά. So ἐκ πολλῶν—χάρισμα, for χάρισμα ἐκ πολλῶν διδόμενον, 2 Cor. i, 11.

ΔΙΗΡΗΜΕΝΟΣ, *divided*.—There is an ellipsis of this word, when the division of writings into books is spoken of. The three books of Aristotle's Rhetoric are inscribed, Ἀριστοτέλους Τέχνης Ῥητορικῆς τῶν [διηρημένων viz.] εἰς τρία, τὸ πρῶτον, τὸ δεύτερον, τὸ τρίτον. Τῶν εἰς ὀκτὼ (viz. διηρημένων βιβλίων) τὸ πρῶτον, Var. Lect. ad Thucyd. See Schol. Cass. ad Thucyd. iii. extr. Duker's Pref. * * * b. the title of Theodorus's Gramm. Reines. et Bos. Epist. mut. p. 262. Wolf. ad Reiz. de accent. incl. p. xviii.

ΔΙΚΑΙΩΜΑΤΑ, *rights*.—In πρωτοτόκια, *rights of primogeniture*, Hebr. xii, 16.

ΔΙΚΑΣΤΗΡΙΟΝ, *a court of justice*.—In ἔλκεσθαι, (viz. εἰς δικαστήριον,) Aristoph. Nub. 1000. [1004. ed. Br. 991. ed. Bekker.] In καλεῖν and καλεῖσθαι : οἱ δὲ ἐβόων καλεῖν τοὺς οὐ φάσκοντας, Xen. H. Gr. i, 7, 14. See Wyttenb. Annot. ad Xen. p. 393. καλούμεθ' αὐτὰς, Aristoph. Eccl. 859. [864. ed. Br.] ἀντὶ τοῦ εἰς δικαστήριον ἄγομεν, Suid. t. ii. p. 234. See Aristoph. Vesp. 1410. 1425. 1437. Also in ὑπάγειν. See Δίκη.

ΔΙΚΑΣΤΗΡΙΟΝ, *the court ; i. e. the judges*.—In τὸ ἐπὶ Δελφινίῳ, τὸ ἐπὶ Παλλαδίῳ, τὸ ἐπὶ Πρυτανείῳ, τὸ ἐν Φρεαττοῖ, all at Athens.

^a There is in reality no ellipsis here : for the sake of brevity αὐτὸς is substituted by scholars and by slaves for the proper name of a preceptor or master. From Cassaubon, and Schæfer. See the note on Κοχλίας. J.S.
^b Διδάσκαλος is one of the words of which Prof. Hermann will not allow any ellipsis with a genitive. See the note on Ἀδελφός. J.S.

See Meurs. Areopag. c. 11. Schol. Cod. Lugd. Bat. ad Aristoph. Plut. 1167.

ΔΙΚΗ, *cause, trial; punishment*. [See Τιμωρία.]—Δίκη is understood in ἐρήμη, *a cause or trial in which there is a failure of appearance of one of the litigants, or in which the accused is not present*:^a ὥστε ἐρήμην ἡλίσκεσθε μετ' αὐτοῦ, Lucian. t. i. p. 601. See the Schol. and Lucian. in Abdic. p. 714. in Jov. Trag. 142. Revivisc. 408. Fully, τὰς τε δίκας ἐρήμας ἐκλιπόντας, Dionys. Hal. Ant. Rom. t. ii. p. 664. ἐρήμη δίκη θάνατον κατέγνωσαν αὐτοῦ, Thucyd. vi, 61. See Dorvill. ad Charit. p. 584. sq. The phrase ἐρήμως ὄφλοντα, [*being cast in his absence,*] Phrynic. Eclog. p. 186. is more uncommon. In ἰθεῖα: ἐγὼν αὐτὸς δικάσω· καὶ μ' οὐτίνα φημι "Ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται, Hom. Il. ψ, 580. Fully, ἰθείας δίκης τάλαντα, an ancient poet, quoted by Suidas in v. ἰθεῖα.—ἰθείησι δίκησιν, Hom. h. in Cer. 152. See Mitscherlich. In μία: μίαν δικάσαντας (δίκην, viz.) Aristoph. Vesp. 594. See Eq. 50. and Br. cf. Hesiod. "Εργ. 224. Eustath. ad Hom. Il. ψ, 580. [See Ποινή.] In various verbs: as, ἀλίσκειν: δίκαις ἀλόντες, Dionys. Hal. vi. p. 405. cf. ix. p. 381. Ἀποφεύγειν: fully, ὁ δέ τις ἂν δίκην ἀποφεύγων, Aristoph. Plut. 113. *having a verdict in his favour*. Δικάζειν, Aristoph. Vesp. 594. Διώκειν: as in the phrases διώκω σε (viz. δίκην) φόρου, κλοπῆς, &c. *I prosecute you for murder, theft, &c.* See Duport. ad Theophr. Char. c. vi. p. 319. Ἐκδικάζειν, Aristoph. Eq. 50. Ἐκφεύγειν: ἐκπέφυγας, ὧ Λάβης, *you have been acquitted*, Aristoph. Vesp. 988. Καταγινώσκειν: οὗτοι δὲ ἤδη σφῶν αὐτῶν κατεγνώκεσαν, Dionys. Hal. vii. p. 428. Fully, μὴ καταγινῶναι τοῦ ἀνδρὸς τὴν δίκην, Id. ix. p. 587. Κρίνειν: as, κρίνεσθαι τὴν ἐπὶ θανάτῳ (viz. δίκην), *to be tried for one's life*. Expressly, θανάτου δίκη κρίνεσθαι, Thucyd. iii, 57. "Οφλεῖν, *to be cast or condemned*: ἐὰν δὲ ὁ φεύγων ὄφλη, Plat. Fully, εἰ δίκην λόγων ὄφλοι, Soph. Polyx. iii. See Timæus p. 202. and Rhunken. there. Τιμᾶν, or τιμᾶσθαι, *to estimate or fix the damages or penalty in a trial*: τῆς ἐν Πρυτανείῳ σιτήσεως—ἐτιμησάμην ἂν ἑμαυτῷ, Lucian. t. i. p. 188. οὐκ ἔστιν ὅστις τῷ μαγείρῳ σταυροῦ ἂν τιμήσαιτο, ib. p. 193. See Plat. Apol. Socr. c. 26. Fully, τιμῶμαι τὴν δίκην τῆς ἐν Πρυτανείῳ σιτήσεως, Diog. Laert. ii, 42. There is sometimes an ellipsis of *judicium* in Latin: *Cn. Pompeio sedente*, (viz. *in judicio*), Cic. ad Div. i. ep. ix.

ΔΙΚΤΥΟΝ, *a net*.—In χαλάσαντες, Alciph. ep. i, 1. p. 6. Fully in Æsop. [ἀλιεύς, τὸ δίκτυον χαλάσας ἐν τῇ θαλάττῃ, ἀνήνεγκε σμαρίδα, *having let down his net*, Æsop. Fab. 124. p. 258. ed. Genev. 1628.] and in St. Luke v, 4, 5. In ἀνασπᾶν, *to draw up*: οἱ δὲ ἀνασπᾶσαντες (viz. τὸ δίκτυον) σώσουσι, Lucian. Dial. Dor. et Thet.

ΔΙΟΣΚΟΥΡΟΙ, *Castor and Pollux*, is sometimes understood in τῷ θεῷ: thus ναὶ σιῶ, Aristoph. Lys. 81. See the Schol. Valcken.

^a Δίκην δὲ τούτῳ λαχὼν ὕστερον κακηγορίας, εἶλον ἐρήμην. (*I obtained a decision against him in his absence; on his failure of appearance.*) οὐ γὰρ ἀπήντα, Demosth.

Bos.

in Mid. 540. 22. ed. Reisk. J. S.

^b A mere diversity of appellation. Hermann. See on Ἀθῆναι. J. S.

on Theocrit. Adonias. p. 286. Rutgers. ad Apulei. p. 7. ed. Elmenh.

ΔΙΦΡΟΣ, *a seat*.—In χαμαίζηλος : καθήμενος—ἐπὶ χαμαιζήλου, Plato Phæd. 38. Plutarch expresses δίφρος : ἐπὶ δίφρου τινὸς χαμαιζήλου, Conviv. Sap. 4. p. 11. t. 8. Themistius θρονίς : ἐπὶ χαμαιζήλου θρονίδος, orat. 31. p. 353. D. See Timæus Lex. Plat. p. 273. and Ruhnken.

ΔΟΓΜΑ, *a dogma*.—Δόγματα is understood in παράδοξα, *paradoxes*. Fully, παραδόξων καὶ τεραστίων δογμάτων, Julian. in Cæsarib.

ΔΟΜΑΤΑ, *gifts*.—In ἀγαθὰ : πεινῶντας ἐνέπλησεν ἀγαθῶν, St. Luke i, 53. Fully, δόματα ἀγαθὰ διδόναι, St. Matth. vii, 11. and in many other passages of the N. T.

ΔΟΜΟΣ, *house, dwelling*.—In "Αιδου, "Αἶδαο, "Αἶδος : as, ἐν ᾧδου κείσομαι, Eurip. Hec. 418. Fully, εἰς ᾧδου δόμους μέλλει κατὰξιν, Id. Alcest. 5. οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς "Αιδου, Acts ii, 27. where however Lindhammer infers from Hos. xiii, 14. compared with Ps. xxxvii, 33. Septuag. that χεῖρα may be understood. "Αἰδόσδε, (i. e. δόμονδε "Αἶδος,) [Il. χ, 362.] Fully sometimes in Hom. δόμον "Αἶδος εἶσω, [Od. λ, 626.] and εἰς "Αἶδαο δόμους. See Eustath. ad Hom. Od. K. [560.] In ἡμέτερόνδε and ὑμέτερόνδε : ἡμέτερόνδ' ἵεναι, Hom. h. in Cer. 163. ἤγαγεν ὑμέτερόνδε, Id. Il. ψ, 86. (But with those words δῶμα also may be understood. See Fisch. ad Well. iii. 1. p. 255.)

ΔΟΞΑ, *opinion*.—In κατὰ γε τὴν ἐμὴν, *at least in my opinion*, either δόξαν or γνώμην is understood. See Γνώμη.

ΔΟΡΑ, *a hide*, is understood in many adjectives : e. g. αἰγέη, (i. q. αἰγίς,) *a goat's skin*. ἄλωπεκέη, *a fox's skin* : ὅπου γὰρ ἡ λεοντῇ μὴ ἐφικνεῖται, προσραπτέον ἐκεῖ τὴν ἄλωπεκῇν, Plut. in Lysand. 437. cf. Timæ. Lex. Plat. p. 256. τὴν ἄλωπεκῇν τὴν πανουργίαν. See Herodot. vii, 64. ἀνθρωπείη, *the skin of a man*. βοείη, *an ox's hide* : δεῖραν τε βοείας, Apoll. Rhod. i, 432. Hom. Il. λ, 842. μ, 296. κυνέη, *a dog's skin* : this is its proper signification : in its sense of *helmet* therefore it seems to be incongruously joined with αἰγείη, κτιδέη, ταυρείη, χαλκείη, χρυσεῖη, by Homer. But such combinations are common in Greek : βουκόλος ἵππων, ἵπποκόμος καμήλων, νέκταρ οἰνοχοεῖν, and the like, are well known examples. λεοντέη, *a lion's skin* : παρδαλέας τε καὶ λεοντέας ἐναμμένοι, Herodot. vii, 69. λυκέη, *a wolf's skin*. παρδαλέη, *a panther's skin* : see above. τραγέη, *a goat's skin* : τραγῇν ἐνημμένος, Schol. Aristoph. Ach. 146. in the plur. τραγεῖαι, Theocrit. v, 51. ὠμοβοέη, *a raw ox-hide* : see Valcken. ad Herodot. p. 547, 71. See Fisch. ad Well. iii, 1. p. 256. Pierson. ad Herodian. p. 445. sq. Ruhnken. ad Timæ. L. Pl. p. 256. Valcken. ad Herodot. p. 384. 60.

ΔΟΡΥ, *a spear*, is understood in ξυστόν, as Eustath. observes, ad Il. ν, p. 906. l. 10. (The ellipsis is however sometimes otherwise supplied : ξυστὰ ἀκόντια, Herodot. ii, 71. ξυστόν βέλος, Antiphan. ap. Athen. t. iv. p. 86. cf. Tyrtæus ii, 37.) In διατείνειν or διατείνεσθαι : διατεινόμενος εὐστόχως, Xenoph. Cyrop. i. p. 34. Fully, τὰ τε

δόρατα διατεινάμενοι, Herodian. ii, 5. 3. otherwise in Xen. Cyrop. i, 4, 23. Herodot. ix, 18. iii, 35. In προβάλλειν, as in Polyb. t. ii. p. 977. τὰ δόρατα may be understood, but sometimes σάρισσαν or ξίφος is expressed; see Toup. Em. in Suid. t. i. p. 290. Schweigh. ad Appian. p. 763. So in προτείνειν: fully, τὰ μὲν δόρατα ὀρθὰ προτειναμένους, &c. Polyæn. ii, 1. 2.

ΔΟΥΛΗ, *a female slave*.—In πλήν γε τῆς Οἰνέως, (viz. δούλης) Dio Chrysost. t. i. p. 447. ed. Reisk. cf. Valcken. Diatr. in Eur. Fr. p. 61. c. In διφροφόρος: Aristoph. Eccl. 729. See Schol. Aristoph. Av. 1550. [1551. p. 110. Bekker's edition printed by Valpy, 1826.] Porson. Append. ad Toup. Em. p. 445. and in ὑδριαφόρος, Aristoph. Eccl. 733.

ΔΟΥΛΟΣ, *a slave*.—In ἀργυρώνητος, Eurip. Alc. 676. In γεωργὸς sometimes. In δῆμιος, *a public servant; an executioner*; Themist. Or. i. p. 13. B. and in δημόσιος, the same; fully, σφαγεῖσα ὑπὸ δούλου δημοσίου, Artemidor. v, 25. See Harpocr. in v. In δραπέτης and δραπετίδης, [*a fugitive, a runaway*,] Mosch. i, 3. In εἰσφέροντες, *slaves, who carry in the dishes at a feast*; Aristoph. Eccl. 861. [866. ed. Br.] In ἵπποκόμος, *a groom*. In μίσθιος, St. Luke xv, 17. 19. In νεώνητος, Themist. Or. xxiii. p. 293. c. In οἰκέτης: [with respect to this word, and many of the others, see the observation in Ἀνθρωπος.] In ὀρεωκόμος, *a groom of mules*. In παρεστηκώς, *one who stands by his master, to wait on him*: St. Luke i, 19. xix, 24. In ῥαβδοῦχος, *a lictor, a sergeant*: St. Luke. In σκιαδοφόρος, *a fanner*: [rather, *a slave employed to hold a parasol*: persons so employed are mentioned by Sir T. Herbert, Trav. p. 144.] In στιγματίας, [*a branded slave*.]

Δοῦλοι is understood in οἱ δὲ δεσπότιν στένωσιν, Eurip. Alc. 969. [951. ed. Beck.]

There is an ellipsis of δοῦλος before many genitive cases: ^a τοῦ Κυρίου ἐσμέν, ^b Rom. xiv, 8. οὗτος (Ἀἴσωπος) Ἰάδμονος ἐγένετο, (viz. δοῦλος,) Herodot. ii, 134. Νέαιρα Νεαρέτης ἦν, Demosth. p. 729, 30. Λυδὸς ὁ Φερεκλέους, Andocid. p. 3, 24. ἐγένετο ὁ Εὐμάρης οὗτος Νικοκλέους καὶ Ἀντικλέους, Lysias p. 256. τὴν Στρυμοδώρου Θράτταν, Aristoph. Ach. 272. Τάλως ὁ Κρής, ὁ τοῦ Μίνως, Lucian. t. iii. p. 47. See Brunck. ad Apoll. Rh. iv, 1643.

In Latin there is a similar ellipsis of *servus*: as in atriensis, a pedibus, fugitivus, mercenarius, mediastinus, ostiarius, &c. and before a gen. case; *lenonis me esse dixi*, Plaut. Pseud. ii, 3, 24. *Amphitryonis Sosia*, and the like.

ΔΡΑΜΑ, *a drama*.—In Κωμικὸν, Τραγικὸν, Σατυρικὸν, Ælian. V. H. ii, 8. In the titles of Tragedies or Comedies: fully, ἐν Ἰνάχῳ δράματι—πεποιήται ὧδε, Dionys. Hal. i. p. 20. See Sueton. in August. c. 45. Ter. Prol. Eunuch. 32. In εἰσάγειν, *to bring into the theatre, to bring upon the stage*: εἰσῆκται δὲ [viz. τὸ δρᾶμα] διὰ Καλλιστράτου, Argum. of the Lysistr. of Aristoph. In ἐπεισάγειν, *to*

^a Δοῦλος is among the words of which Prof. Hermann will not admit an ellipsis before a gen. case. J. S.

^b See the note on Ἀδελφὸς, p. 6.

introduce, or cause to be represented, afterwards: τῶν τραγικῶν ποιητῶν τῶν μετὰ ταῦτα ἐπεισαγόντων, (viz. δράματα,) Æschin. p. 624. t. i. [l. 1. ed. Reisk.]

ΔΡΑΧΜΑΙ, *drachms*, is very frequently understood in numeral nouns: e. g. ἀποτίσω τὰς δισχιλίας, Achill. Tat. v. p. 319. ἐπιβολὴν ψηφιεῖ μίαν μόνην, (viz. δραχμὴν,) Aristoph. Vesp. 766. πρέποντα ταῖς μυρίαις, ὥς χρὴ παρὰ βασιλέως ἀποφέρεισθαι, Lucian. in Eunuch. p. 844. (See the interpr. t. ii. p. 353.) Fully, δραχμὰς ληψόμενος μυρίας, Id. in Toxar. p. 72. So p. 55. τρισχιλίων ἐξωνήσατο, Id. t. iii. p. 332. (viz. δραχμῶν.) τάλαντα καὶ μυριάδας (viz. δραχμῶν) ὄνειροπολήσας, Id. t. 1. p. 675. See t. ii. p. 231. iii. p. 391. So, ἐς χιλιάδα καὶ πεντακοσίας μυριάδας, Dio Cass. t. ii. p. 1119. See ad Long. Past. p. 387. Fisch. ad Well. iii, 1. p. 256. Wheeler, inscr. p. 77. Spon. p. 142. Van Dale de antiq. et marm. p. 716. Taylor on the Sandw. Mar. p. 29. 31.

In Latin the ellipsis of *sestertius* is frequent: see Hor. Serm. i, 3, 15. ii, 3, 23. [See Τάλαντον.]

ΔΡΟΜΟΣ, *course*, is understood in αἵσσοντος ἀν' ἰθὺν, (viz. δρόμον,) Hom. Il. φ, 303. In φέρεσθαι μετεώρῳ, (viz. δρόμῳ,) Themist. Or. iv. p. 50. In many verbs: as, αἶρειν: ὁ δὲ Ἀλέξανδρος ἐξ Ὀγχηστοῦ ἄρας, (viz. δρόμον,) Arrian. i. p. 20. See i, p. 726. iv. p. 311. Judith vii, 17. See Schoettg. ad Themistocl. ep. i, 1. and Perizon. ad Ælian. V. H. iv, 14. So διαράμενον ἀπαλλάττεσθαι, Theophr. Char. c. 3. And ἀπαίρειν: ἀπαίρειν τῶν σίμβλων, *to fly away from them*; Basil. Homil. eis μαρτ. Γόρδ. init. [but in these and many other such verbs Schæfer understands εἰναυτὸν, the active being used for the mede. See Il. φ, 563. and the schol.] Ἀνακάμπτειν: πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, (δρόμον, viz.) Acts xviii, 21. See Erasm. Adag. Chil. ii. Cent. i. n. 80. [Ἀνύειν: see Ὀδός.] Ἐκφέρειν: ὧκα δ' ἔπειτα Ἐκφερ' Οἰλιάδης, (viz. δρόμον,) Hom. Il. ψ, 759. Ἐπέχειν, Xen. Cyrop. i. p. 44. Κατατείνειν: τρέχειν κατατείναντα, (viz. δρόμον,) Aristot. H. A. ix. which Pliny renders, *acerrimo cursu ferri*. ἐγὼ δὲ ψύττα κατατείνας,—ψόχονην, Alciphro. iii. ep. 72. So Lucian. t. ii. p. 325. iii. p. 415. Hence κατάτασις, (i. e. ἔπεισις, Suid.) underst. δρόμον. Τιταίνειν: τιταίνεται ὅττι τάχιστα, Hom. Il. ψ, 403. Τρέχειν: τρεχῶν περὶ τῆς ψυχῆς, Herodot. ix, 37. See viii, 140. vii, 57. Fully, τὸν περὶ ψυχῆς δρόμον δραμεῖν, Aristoph. Vesp. 375. περὶ τοῦ παντὸς ἤδη δρόμον θέοντες, Herodot. viii, 74. *pro salute currentibus*, Ammian. Marc. xxiv, 4. Ἀγῶνα is expressed with τρέχειν by Dionys. Hal. vii. p. 454. Herodot. viii, 102. Eunap. vit. Maxim. Phil. p. 100. The Latin word *cursum* is understood in *tendere* in Virg. Æn. i, 209. Corn. Nep. i, 1, 6. It is expressed by Livy xxiii, 34.

ΔΥΝΑΜΙΣ, *power*.—There is an ellipsis of *δύναμις* in the phrase ἡ ποδῶν ἔχει,^a *with all possible speed*: Ælian. V. H. ii, 44. xiv, 22. the full phrase being, ἡ (ὁδῶ) ποδῶν (δύναμιν) ἔχει. [See Ταχυτής.] In ἰδίᾳ: ἰδίᾳ (viz. δυνάμει) σθένων τις, ἢ τυραννεύων χθονός; Eurip.

^a This is one of the phrases, which Hermann explains on the principle of a confusion or mingling of two distinct forms of expression. The form in the thought, says he, is ὅταν ποιότητα ποδῶν ἔχει: this accounts for the genitive. J. S.

Hel. 792. In ἔστιν ὥς, or ἔστιν ὅπως,^a δύναμις is understood; or τέχνη: κοῦκ ἔχεις τέχνην, ὅπως Μενεῖς παρ' ἡμῖν, Eurip. Med. 323. Pors. So in ἐγένετο ὥστε: ἐπειδὴ δὲ ἐγένετο (viz. δύναμις) αὐτῷ, ὥστε χρήμασιν εὐεργετεῖν, Xen. Cyrop. viii. p. 479.

Δυνάμεις is understood after several verbs when used in speaking of military affairs; as, ἐκτάττειν, ἐξάγειν, προάγειν, συμβάλλειν. Fully, ἐκτάττειν τὰς δυνάμεις, Polyb. t. i. p. 891. [See Στρατιά, and Στρατός.]

ΔΥΝΑΣΤΗΣ, *a potentate*.—In ὥς Σάτυρον τὸν ἐν τῷ Πόντῳ, (viz. δυνάστην or ἄρχοντα,) Lys. t. i. 16. p. 571.

ΔΥΝΑΤΟΝ, *possible*, is understood in ἔστι signifying, *it is possible*: ἔστι δ' οὐδέποτε, οἶμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν, μικρὰ πράττοντας, Demosth. Ol. iii. [p. 37. l. 10. ed. Reisk.] See also Ol. i. [p. 13. l. 11. ed. Reisk.] Fully, οὐ γὰρ ἔστιν, οὐκ ἔστιν—μὴ τυγχάνειν τῆς εὐχῆς· οὐκ ἔστι δυνατόν. Chrysost. Homil. περὶ προσευχῆς, p. 118.

ΔΥΟ, *two*.—In καιροῦς, Revel. xii, 4.^b

ΔΥΣΙΣ, *setting*.—Ἐπὶ δύσιν, or εἰς δέιλην, is understood in ἥλιος κλίνει, and ἡμέρα κλίνει. Fully, ἐπὶ δύσιν ἡλίου κλίνοντος, Lucian. Amor. p. 885. See Ammian. xv, 5.

ΔΩΜΑ, *a house*.—In τὸ ἅγιον, Hebr. ix, 1. and ἅγια ἁγίων, v. 3. In βασιλείον, and in βασιλεία in the plur. (δῶματα, or οἰκήματα.) See Apoll. Rh. i, 853. Herodot. ii. c. 153. In τὸ ἑαυτοῦ: ἀπιέναι ἕκαστον ἐπὶ τὰ ἑαυτοῦ, Herodot. i. p. 25. So with a genitive of a proper name; παράτρεχ' εἰς τὰ Πιπτάλου, (viz. δῶματα,) Aristoph. Vesp. 1432. So in ἡμέτερα: φρασσόμεθ', ἢ κε νεώμεθ' ἐφ' ἡμέτερ', ἢ κε μένωμεν, Hom. Il. ι, 619. [615.] ἀντὶ τοῦ εἰς τὰ ἡμέτερα δῶματα, Eustath. ἡμέτερόνδ' ἰέναι, μηδ' ἄλλων δώματ' ἐρευνᾶν, Hom. h. in Cer. 163. In ἱερὸν, when a temple is signified: St. Matth. iv, 5, Acts v, 20. 21. ἐν τῷ τοῦ Κρόνου ἱερῷ,^c Cebes, [p. 5. ed. Simps. Oxon. 1738.] In ὑψίστα, *the highest*: as, δόξα Θεῷ ἐν ὑψίστοις, (viz. δώμασιν or οἰκήμασιν. Fully with ὑπέρτατα: ὅς ὑπέρτατα δῶματα ναίει, Hesiod. Ἔργ. 8. See Hor. Serm. i, 5, 103.

ΔΩΡΕΑ, *a gift*.—According to Eustath. in ἔδοι Δημήτερος ἀκτὴν, (Hom. Il. ν, 322.) δωρεὰν is understood. See p. 906. l. 7.

ΔΩΡΟΝ, *a gift*, is understood in ἀνακαλυπτῆρια, (viz. δῶρα,) called also θεώρητρα, *presents to a bride upon her first taking off her veil*. In γαμήλιον, *a marriage gift*, Ammon. p. 34. In γενέθλια, *birth-day gifts*. In διαπαρθένια, *presents on account of defloration*. In ἑάων: θεοὶ, δωτῆρες ἑάων, Hesiod. Theog. 46. Fully, δώρων ἑάων, Hom. Il. ω, 528. See Eustath. ad Il. ω, 550. p. 1501. l. 49. In ἑικοσάβοιον, *worth twenty oxen*. In ἐπιφέρνιον.

^a Ἔστιν οὖν ὅπως ἂν ποτε ἔμαθές τι, ἢ ἐξεῦρες, μήτε μανθάνειν ἐθέλων, μήτε αὐτὸς ζητεῖν; Plat. Alcib. i. vol. v. p. 10. οὐκ ἔσθ' ὅπως σιγήσομαι, Aristoph. Plut. 18. See Soph. Philoct. 664. [656. ed. Br.] Xen. H. Gr. v, 3, 10. τρόπος, λόγος, αἰτία, may be understood. See Burm. ad Petron. c. 127. Such forms are employed

for elegance, variety, or force: for otherwise the expression might have been more simple. From Weiske. J.S.

^b Michaelis meant v. 14. I suppose; for καιροῦς is not in v. 4. J.S.

^c See the remark in Ἀνθρωπος, and the note on Μέρος. J.S.

In *ζωάγρια*: ὅτι μοι πρώτη ζωάγρι' ὀφέλλεις, Hom. Od. θ, 462. *gifts for saving your life*. Fully, δῶρα ζωάγρια Κροίσου, Herodot. [iii, 36.] In *ἱερὸν*, when it has a genitive after it: as, ἱερὸν γάρ ἐστι τοῦ Πλούτου πάλαι, Aristoph. Plut. [937. ed. Br.] viz. δῶρον, or ἀνάθημα. In *μυρία*: fully, μυρία δῶρα διδούς, Il. ι, 695. In *ξένια* or *ξείνια*, *gifts of hospitality*, Lucian. Pseudom. ex emend. Jens. Lect. Luc. ii, 18. p. 261. In *πνευματικά* in Rom. xv, 27. εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν, &c. (viz. δώροις, or perhaps χρήμασιν.) In *πρεσβήϊον*, [an honorary gift, Hom. Il. θ, 289.] In the verb *προσενεγκεῖν*, Synes. ep. 129. Fully, προσήνεγκαν αὐτῷ δῶρα, St. Matth. ii, 11. and in many other passages of the N. T. προσένεγκε (δῶρα viz.) ἃ προσέταξε Μωσῆς, St. Mark i, 44. See Matth. viii, 4. In Libanius, ep. 1494. is an ellipsis of δώρων: τῶν εἰωθότων, (δώρων viz.) ἀτυχεῖν. See Wesseling. diss. de Asiarch. p. 64.

ΕΑΥΤΟΥ, of himself, &c.—Εαυτοῦ is understood in ἀκρατῆς, *intemperate; having no self-command*. Fully, εαυτοῦ ἀκρατῆς, in Ælian. V. H. ii, 41. as Perizon. reads.

The ellipsis of the *genitive* is very frequent also after words signifying relations, ἀδελφός, ἀδελφή, ἀνὴρ, γυνή, υἱός, &c. κυριεύειν τὴν γυναῖκα τάνδρος, (viz. εαυτῆς or αὐτῆς, Diod. Sic. i. p. 16. See Smith. Mar. p. 59. and 18. Hesiod. Theog. 180. Especially in the N. T. see St. Matth. x, 37. xix, 29. St. Luke xii, 53. 1 Cor. vii, 7. &c. and Michaelis, Tract. crit. de var. lect. N. T. p. 58. ἐγὼ δὲ οὐδὲν, βασιλέα τῷ εαυτοῦ αὐθις ἐπιχειρεῖν, θαυμαστὸν οἶομαι, Himerius p. 124. τῷ εαυτοῦ, viz. τρόπῳ, i. e. τῇ εαυτοῦ τέχνῃ. Nernsdorf.

The *dative*, εαυτῷ, is understood in μέλλοντος δ' ἐπιφέρειν πληγὴν, Diod. Sic. xx, 34. and εαυτοῖς after προσέχειν in St. Matth. vii, 15. [προσέχετε ἀπὸ ψευδοπροφητῶν, &c.]

The *accusative* is defective after a great number of verbs transitive having no accusative expressed: as, ἄγειν, *to go*: ἄγωμεν εἰς Ἰουδαίαν, (viz. εαυτοὺς,) St. John xi, 7. Fully, τότε μὲν αὐτοὺς ἄγουσι παρὰ τὸν Λεύκωνα, Xen. Ephes. p. 115. See also p. 108. Ἀναθεματίζειν, St. Mark xiv, 71. Ἀνακάμπτειν.^a Ἀνακύπτειν, Duport. ad Theophr. Char. c. ii. p. 377. Ἀναφέρειν: [see Φωνή.] Ἀπάγειν. Ἀπαίρειν: νόμος ἐστὶ φύσεως ταῖς μελίσσαις, μὴ ἀπαίρειν τῶν σίμβλων, πρὶν ἂν ὁ βασιλεὺς αὐτῶν τῆς πτήσεως ἀφηγήσεται, Bas. Hom. εἰς μαρτ. Γορδ. ἀπαιρούμενον πόλιος, Hom. Il. φ, 563. ἀντὶ τοῦ ἀπαίροντα καὶ ἀποχωροῦντα, Schol. Ven. Ἀπορρίπτειν. Αὐξάνειν. Ἀφιέναι: ἀφεῖς ἐς τὸν ἐσπέριον Ὠκεανόν, οὐρίῳ ἀνέμῳ τὸν πλοῦν ἐποιούμην, Lucian. t. ii. p. 73. Fully, ἀφῆκεν αὐτὴν ἐπὶ τὰ θηρία, Liban. t. i. p. 227. ed. R. Βάλλειν: ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, Acts xxvii, 14. So St. John xiii, 2. Διδонаί: ὁ δ' ἡδονῇ δούς Eurip. Phœn. 21. ἀντὶ τοῦ εαυτὸν δούς, Schol. εἰωθότες

^a Ἀνακάμπτειν, *to be reflected*. Aristot. In the following passages, *to walk backward and forward*: ἐλέσθαι περίπατον τὸν ἐν Λυκείῳ. καὶ μέχρι μὲν ἀλείμματος ἀνακάμπτοντα, τοῖς μαθηταῖς συμφιλοσο-

φεῖν, &c. Diog. Laert. in Aristot. p. 165. l. 19. ed. H. Steph. in 12mo. ἀνακάμπτων δὲ ἐν τῇ ποικίλῃ στοᾷ,—διέθετο τοὺς λόγους. Id. in Zen. p. 239. l. 31. J.S.

οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπερισκέπτῳ διδόναι, Thucyd. iv, 108. διδόναι· ἑαυτοὺς δηλονότι, schol. and so Schæfer and Coray. See Diod. Sic. Exc. t. ii. p. 567. Alciph. iii. ep. 47. Εἰσφέρειν: ὁ δὲ Κᾶρος—εἰσφρῆσαι (viz. ἑαυτὸν) βουλευθεὶς εἰς τὸ συμπόσιον, Julian. in Cæsarib. Fully, εἰσφρησάντων ἑαυτοὺς τῇ βασιλείᾳ, Zosim. ii, 10. Ἐκκλίνειν: ἐκκλινάτω ἀπὸ κακοῦ, 1 Pet. iii, 11. Ἐκνεύειν: ὁ γὰρ Ἰησοῦς ἐξένευσεν, St. John v, 13. See Is. Casaub. and Erasm. Schmid. Ἐνισχύειν: καὶ λαβὼν τροφήν, ἐνίσχυσεν (viz. ἑαυτὸν,) Acts ix, 19. Ἐκστῆσαι: ἐξέστησαν, St. Mark v, 42. Ἐνδιδόναι, *to yield, to remit, to succumb*: viz. ἑαυτὸν. An army is said ἐνδίδοναι, *to give way*; the wind ἐνδ. *to remit or fall*; and on the contrary ἐπιδίδοναι, *to increase or rise*, &c. Μαλακὸν or μαλθακὸν τι ἐνδοῦναι is of somewhat different signification from ἐνδοῦναι with the ellipsis of ἑαυτὸν, namely, μαλακίζεσθαι or μαλθακίζεσθαι: μὴ ἐνδοῦναι μηδὲ μαλακισθῆναι, πολλοῖς τοῖς δυσχερέσι κατὰ τὴν ὁδὸν ἐντυγχάνοντα, Lucian. t. i. p. 763. See Jens. Lect. Lucian. iii. 3. p. 324. Valcken. ad Herodot. p. 250, 24. Rhunken. ad Tim. Lex. p. 101. Herodot. Thal. xv. Aristoph. Plut. 488. Eurip. Hel. 515. Eurip. Androm. 223. Lucian. t. ii. p. 93. where ἑαυτὸ is to be understood with ἐνδιδόντος. Ἐπιδίδοναι: ἐπιδόντες, (viz. αὐτοὺς) ἐφερόμεθα, Acts xxvii, 15. Ἐπικύπτειν.^a Ἐπιστρέφειν. Ἐρείδειν: ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, Acts xxvii, 41. Ἐχειν: πρέπει τὴν τῶν βασιλέων γνώμην ἀμετακινήτως ἔχειν, (viz. ἑαυτήν,) Isocr. ad Nic. So ἔχειν ἀπείρως.—ἔχειν βαρέως, Pæan. vii. 13. ἔχειν ἐσχάτως, [*to be very dangerously ill,*] St. Mark v, 23. ἔχειν ἐτοίμως, *to be ready*, Acts xxi, 13. Septuag. Dan. iii. 15. ἔχειν καλῶς: κάλλιστα ἔξει, (viz. ἑαυτὰ,) Xen. Cyrop. i. p. 82. [see Χρῆμα.] ἔχειν κακῶς, St. Matth. iv, 24. ἔχειν κομψότερον, *to mend; to grow better*; St. John iv, 52. ἀμφὶ ἄριστον εἶχον, [*they were engaged at dinner,*] Longus p. 112. ed. Villos. ἔχοντες κυμάτων ἐν ἀγκάλας, Aristoph. Ran. 704. ἔξειν κατὰ χώραν, ib. 793. περὶ θήραν εἶχε λαγωῶν, Longus p. 108. ed. Villos. τῶν περὶ τὰς παρθένους ἔχόντων, Athenag. Legat. pro Christ. p. 100. οἱ ἄγγελοι περὶ τὸν ἀέρα ἔχοντες καὶ τὴν γῆν, (viz. ἑαυτοὺς,) ib. p. 101. οἱ πρὸς τὸ ρόδον ἔχοντες, Basil. in Liban. Ep. p. 722. Fully with ἐπὶ: ὡς εἶχεν ἑαυτὸν ἐπὶ γῆς, Xen. Eph. ii. p. 30. Καταναθεματίζειν, St. Matth. xxvi, 74. Καταπαύειν: κατέπαυσεν ὁ Θεὸς—ἀπὸ πάντων τῶν ἔργων, Hebr. iv, 4. Καταψύχειν: καταψύξατε, *refresh yourselves*, Genes. xviii, 4. Κλίνειν.^b Λανθάνειν: ἔλαθόν τινες ξενίσαντες ἀγγέλους, Hebr. xiii, 2. for ἔλαθον ἑαυτούς. Fully, ὅταν αὐτοὺς λαθόντες ὑοσκνύμου φάγωσι, Ælian. V. H. i, 7. See Herodian. iii, 11. 13. Xen. Œcon. p. 682. Aristoph. Nub. p. 137. [v. 242. ed. Br. 243. Bekker.] Examples of the same construction as that in the passage of Ælian, but without an ellipsis of ἑαυτὸν, may be seen in Eurip. El. 92. Aristoph. Vesp. 247. Theocrit. v, 19. Μαθητεύειν: ἐμαθήτευσε (viz. ἑαυτὸν) τῷ Ἰησοῦ, St. Matth. xxvii, 57. Μεταβάλλειν, *to be changed*: μεταβαλεῖ, Exod. vii, 17. 20. Septuag. Παραδιδόναι: παρεδίδου δὲ

^a Ἀνακύπτειν, Aristoph. Ran. 1068. ed. Brunck. παρακύπτειν, Aristoph. Eccl. 202. J.S.

^b Examples may be seen in the new edition of Stephen's Thesaur. c. 5062. B. J.S.

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The ellipsis of the *genitive* is very frequent also after words signifying relations, ἀδελφὸς, ἀδελφὴ, ἀνὴρ, γυνή, υἱὸς, &c. κυριεύειν τὴν γυναῖκα τὰνδρὸς, (viz. ἐαυτῆς or αὐτῆς,) Diod. Sic. i. p. 16. See Smith. Mar. p. 59. and 18. Hesiod. Theog. 180. Especially in the N. T. see St. Matth. x, 37. xix, 29. St. Luke xii, 53. 1 Cor. vii, 7. &c. and Michaelis, Tract. crit. de var. lect. N. T. p. 58. ἐγὼ δὲ οὐδὲν, βασιλέα τῷ ἐαυτοῦ αὐθις ἐπιχειρεῖν, θαυμαστὸν οἶομαι, Himerius p. 124. τῷ ἐαυτοῦ, viz. τρόπῳ, i. e. τῇ ἐαυτοῦ τέχνῃ. Nernsdorf.

The *dative*, ἐαυτῷ, is understood in μέλλοντος δ' ἐπιφέρειν πληγὴν, Diod. Sic. xx, 34. and ἐαυτοῖς after προσέχειν in St. Matth. vii, 15. [προσέχετε ἀπὸ ψευδοπροφητῶν, &c.]

The *accusative* is defective after a great number of verbs transitive having no accusative expressed: as, ἄγειν, *to go*: ἄγωμεν εἰς Ἰουδαίαν, (viz. ἐαυτοὺς,) St. John xi, 7. Fully, τότε μὲν αὐτοὺς ἄγουσι παρὰ τὸν Λεύκωνα, Xen. Ephes. p. 115. See also p. 108. Ἀναθεματίζειν, St. Mark xiv, 71. Ἀνακάμπτειν.^a Ἀνακύπτειν, Duport. ad Theophr. Char. c. ii. p. 377. Ἀναφέρειν: [see Φωνή.] Ἀπάγειν. Ἀπαίρειν: νόμος ἐστὶ φύσεως ταῖς μελίσσαις, μὴ ἀπαίρειν τῶν σίμβλων, πρὶν ἂν ὁ βασιλεὺς αὐτῶν τῆς πτήσεως ἀφηγήσεται, Bas. Hom. εἰς μαρτ. Γορδ. ἀπαιρόμενον πόλιος, Hom. Il. φ, 563. ἀντὶ τοῦ ἀπαίροντα καὶ ἀποχωροῦντα, Schol. Ven. Ἀπορρίπτειν. Αὐξάνειν. Ἀφιέναι: ἀφεῖς ἐς τὸν ἐσπέριον Ὠκεανόν, οὐρίῳ ἀνέμῳ τὸν πλοῦν ἐποιούμην, Lucian. t. ii. p. 73. Fully, ἀφῆκεν αὐτὴν ἐπὶ τὰ θηρία, Liban. t. i. p. 227. ed. R. Βάλλειν: ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, Acts xxvii, 14. So St. John xiii, 2. Διδοναι: ὁ δ' ἡδονῇ δούς, Eurip. Phœn. 21. ἀντὶ τοῦ ἐαυτὸν δούς, Schol. εἰωθότες

^a Ἀνακάμπτειν, *to be reflected*. Aristot. In the following passages, *to walk backward and forward*; ἐλέσθαι περίπατον τὸν ἐν Λυκείῳ. καὶ μέχρι μὲν ἀλείμματος ἀνακάμπτοντα, τοῖς μαθηταῖς συμφιλοσο-

φεῖν, &c. Diog. Laert. in Aristot. p. 165. l. 19. ed. H. Steph. in 12mo. ἀνακάμπτων δὲ ἐν τῇ ποικίλῃ στοᾷ,—διέθετο τοὺς λόγους. Id. in Zen. p. 239. l. 31. J.S.

οἱ ἄνθρωποι, οὗ μὲν ἐπιθυμοῦσιν, ἐλπίδι ἀπερισκέπτῳ δίδόναι, Thucyd. iv, 108. δίδόναι· ἑαυτοὺς δηλονότι, schol. and so Schæfer and Coray. See Diod. Sic. Exc. t. ii. p. 567. Alciph. iii. ep. 47. Εἰσφέρειν: ὁ δὲ Κᾶρος—εἰσφρῆσαι (viz. ἑαυτὸν) βουλευθεὶς εἰς τὸ συμπόσιον, Julian. in Cæsarib. Fully, εἰσφρησάντων ἑαυτοὺς τῇ βασιλείᾳ, Zosim. ii, 10. Ἐκκλίνειν: ἐκκλινάτω ἀπὸ κακοῦ, 1 Pet. iii, 11. Ἐκνεύειν: ὁ γὰρ Ἰησοῦς ἐξένευσεν, St. John v, 13. See Is. Casaub. and Erasm. Schmid. Ἐνισχύειν: καὶ λαβὼν τροφήν, ἐνίσχυσεν (viz. ἑαυτὸν,) Acts ix, 19. Ἐκστῆσαι: ἐξέστησαν, St. Mark v, 42. Ἐνδίδόναι, *to yield, to remit, to succumb*: viz. ἑαυτὸν. An army is said ἐνδίδοναι, *to give way*; the wind ἐνδ. *to remit or fall*; and on the contrary ἐπιδίδοναι, *to increase or rise*, &c. Μαλακὸν or μαλθακὸν τι ἐνδοῦναι is of somewhat different signification from ἐνδοῦναι with the ellipsis of ἑαυτὸν, namely, μαλακίζεσθαι or μαλθακίζεσθαι: μὴ ἐνδοῦναι μηδὲ μαλακισθῆναι, πολλοῖς τοῖς δυσχερέσι κατὰ τὴν ὁδὸν ἐντυγχάνοντα, Lucian. t. i. p. 763. See Jens. Lect. Lucian. iii. 3. p. 324. Valcken. ad Herodot. p. 250, 24. Rhunken. ad Tim. Lex. p. 101. Herodot. Thal. xv. Aristoph. Plut. 488. Eurip. Hel. 515. Eurip. Androm. 223. Lucian. t. ii. p. 93. where ἑαυτὸ is to be understood with ἐνδιδόντος. Ἐπιδίδοναι: ἐπιδόντες, (viz. αὐτοὺς) ἐφερόμεθα, Acts xxvii, 15. Ἐπικύπτειν.^a Ἐπιστρέφειν. Ἐρείδειν: ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, Acts xxvii, 41. Ἐχειν: πρέπει τὴν τῶν βασιλέων γνώμην ἀμετακινήτως ἔχειν, (viz. ἑαυτήν,) Isocr. ad Nic. So ἔχειν ἀπείρως.—ἔχειν βαρέως, Pæan. vii. 13. ἔχειν ἐσχάτως, [*to be very dangerously ill*,] St. Mark v, 23. ἔχειν ἐτοίμως, *to be ready*, Acts xxi, 13. Septuag. Dan. iii. 15. ἔχειν καλῶς: κάλλιστα ἔξει, (viz. ἑαυτὰ,) Xen. Cyrop. i. p. 82. [see Χρῆμα.] ἔχειν κακῶς, St. Matth. iv, 24. ἔχειν κομψότερον, *to mend; to grow better*; St. John iv, 52. ἀμφὶ ἄριστον εἶχον, [*they were engaged at dinner*,] Longus p. 112. ed. Villois. ἔχοντες κυμάτων ἐν ἀγκάλαις, Aristoph. Ran. 704. ἔξειν κατὰ χώραν, ib. 793. περὶ θήραν εἶχε λαγωῶν, Longus p. 108. ed. Villois. τῶν περὶ τὰς παρθένους ἐχόντων, Athenag. Legat. pro Christ. p. 100. οἱ ἄγγελοι περὶ τὸν ἀέρα ἔχοντες καὶ τὴν γῆν, (viz. ἑαυτοὺς,) ib. p. 101. οἱ πρὸς τὸ ρόδον ἔχοντες, Basil. in Liban. Ep. p. 722. Fully with ἐπὶ: ὥς εἶχεν ἑαυτὸν ἐπὶ γῆς, Xen. Eph. ii. p. 30. Καταναθεματίζειν, St. Matth. xxvi, 74. Καταπαύειν: κατέπαυσεν ὁ Θεὸς—ἀπὸ πάντων τῶν ἔργων, Hebr. iv, 4. Καταψύχειν: καταψύξατε, *refresh yourselves*, Genes. xviii, 4. Κλίνειν.^b Λανθάνειν: ἔλαθόν τινες ξενίσαντες ἀγγέλους, Hebr. xiii, 2. for ἔλαθον ἑαυτοὺς. Fully, ὅταν αὐτοὺς λαθόντες ὑοσκνᾶμον φάγωσι, Ælian. V. H. i, 7. See Herodian. iii, 11. 13. Xen. Œcon. p. 682. Aristoph. Nub. p. 137. [v. 242. ed. Br. 243. Bekker.] Examples of the same construction as that in the passage of Ælian, but without an ellipsis of ἑαυτὸν, may be seen in Eurip. El. 92. Aristoph. Vesp. 247. Theocrit. v, 19. Μαθητεύειν: ἐμαθήτευσε (viz. ἑαυτὸν) τῷ Ἰησοῦ, St. Matth. xxvii, 57. Μεταβάλλειν, *to be changed*: μεταβαλεῖ, Exod. vii, 17. 20. Septuag. Παραδίδόναι: παρεδίδου δὲ

^a Ἀνακύπτειν, Aristoph. Ran. 1068. ed. Brunck. παρακύπτειν, Aristoph. Eccl. 202. J.S.

^b Examples may be seen in the new edition of Stephen's Thesaur. c. 5062. B. J.S.

τῷ κρίνοντι δικαίως, 1 Pet. ii. 23. for παρεδίδου ἑαυτόν. See St. Mark iv, 29. and Bos. Exercit. ad Marc. iv, 29. Fully, ὅστις ἐλάχιστα τύχῃ αὐτὸν παραδίδωσι, Thucyd. v, 16. Πληθύνειν: πληθυνόντων τῶν μαθητῶν, Acts vi, 1. Πταίνειν: ἔπταισε, 1 Sam. iv, 2. ῥαντίζειν, Hebr. ix, 13.^a Σήπειν: ὁ πλοῦτος ὑμῶν σέσηπε, St. James v, 2. Σπεύδειν is sometimes *to make haste*. Σπουδάζειν is sometimes *to be earnest* or *desirous*. Στρέφειν: ἔστρεψε δὲ ὁ Θεὸς (viz. ἑαυτόν), Acts vii, 42. Ὑπάγειν.

The same ellipsis frequently occurs in the use of many Latin verbs: e. g. *verto*, Liv. xxvi, 6. Tacit. Ann. vi, 46.^b *Pono*, Virg. Æn. x, 103. Ἐαυτόν is understood too before an infinitive mood preceded by a verb or participle signifying affirmation or declaration, when both the infinitive mood, and the verb or participle, are referable to the same person: ὁ λεγὼν (viz. ἑαυτόν) ἐν αὐτῷ μένειν, 1 John ii, 6. ὁ λεγὼν, ἐν τῷ φωτὶ εἶναι, ib. v, 9.

ΕΓΚΛΗΜΑ, *an accusation*.—In ἐπὶ μεγίστοις φεύγειν, Athenagor. Legat. pro Christ. p. 13. (viz. ἐγκλήμασι), expressed p. 14. 15. See Macar. Homil. xv. p. 233.

ΕΓΩ, *I*.—Pronouns are often to be supplied from the context, especially after prepositions without a case. See Soph. Antig. 85. [where however ἐγὼ is expressed.] Με is understood in τῶν ἐμῶν εἶργειν, ib. v. 48. [Me is expressed in Brunck's edition]. Ἐγὼ is understood after ὅστις in Aristoph. Av. 961. Fully, ὅστις εἶμ' ἐγώ; ib. 698. [997. ed. Br.]

ΕΔΑΦΟΣ, *a floor*.—In λιθόστρωτον, St. John xix, 13. Fully, λιθόστρωτον ἔδαφος, Etymol. M. c. 535. Poll. vii, 121. Septuag. 2 Chron. vii, 3. See Aristeas in Lightfoot ad l. c.

ΕΘΝΟΣ, *nation*.—Ἐθνη is understood in τὰ ἀμφότερα, *both Jews and Gentiles*, Ephes. ii, 14. In βαρβαρικὸν and Ἑλληνικὸν: —τοῦ Ἑλληνικοῦ ἐλπίδα, Thucyd. i. p. 77. καὶ τοῦ ξύμπαντος Ἑλληνικοῦ ἄρξειν, Thucyd. vi. 90. Fully, ἀπεκρίθη ἐκ παλαιτέρου τοῦ βαρβαρικοῦ ἔθνεος τὸ Ἑλληνικόν, Herodot. i, 60. βάρβαρα ἔθνη, 2 Maccab. x, 4. (but φύλον is expressed in Herodot. viii, 19. γένος in Thucyd. vii, 29.) In δωδεκάφυλον, Acts xxvi, 7. In πρόσοικον: Ἀρμενίαν δὲ καὶ πρόσοικα ταύτης (viz. ἔθνη) κατεπολέμησε Λούκουλλος, Julian. in Cæsarib.

ΕΘΟΣ, *custom*, is understood in ἀνθρώπινον λέγω, Rom. vi, 19. i. e. κατ' ἀνθρώπινον ἔθος: in which sense ἀνθρωπίνως λαλεῖν, Athen. ix, 7. and ἀνθρωπείως φράζειν, Aristoph. Ran. 1090. [1058. ed. Br.] In ἔνεκα τοῦ ἀνθρωπίνου εἰσδέξασθαι, Diog. Laert. iv, 7. In ἐν τῷ ἀρχαίῳ (viz. ἔθει) τῶν ἐπιστολῶν διέμεινεν, Lucian. t. i. p. 728. (So *antiquum obtines*, Ter. Plaut. Mostell. iii, 2. 103.) In κατὰ τὸ αὐτὸ, Acts xiv, 1. equivalent to κατὰ τὸ εἰωθὸς, xvii, 2. where see Wolf. In βαρβαρικόν. In τὸ ἐγχώριον, Thucyd. iv, 78. i. e. κατὰ τὸ ἐγχώριον ἔθος. So ἐπιχώριον: τοῦτο γὰρ νῦν ἔστι σοι Ἐν ταῖς Ἀθήναις ταῖς καλαῖς ἐπιχώριον, Alexis ap. Athen. t. ii. p. 26. ὅπως τὰ ἐν Πέρσαις

^a In this passage ραντίζουσα is rendered by our English translators as governing τοὺς κεκοινωμένους. J.S.

^b Totæ solidam in glaciem *vertere* lacunæ. Virg. Geor. iii, 365. J.S.

ἐπιχώρια ἐπιτελοίη, Xen. Cyrop. i, 25. In ἐστί: ἔπει τοῦτό γέ ἐστι (viz. ἔθος) τοῖς πονηροτάτοις λέγειν, Julian. in Cæsarib. In Ἑλληνικόν. In πάτριον: πάτρια δὲ, τὰ τῆς πόλεως ἔθη, Ammonius p. 111. πάτρια Κωνσταντινουπόλεως, Θεσσαλονίκης, Νάκλης, Μιλήτου, Τράλλεων, Ἀφροδισιάδος, Suid. t. iii. p. 688. See Græven. ad Lucian. t. iii. p. 561. b. κατὰ τὰ πάτρια τῶν πάντων Βοιωτῶν ξυμμαχεῖν, Thucyd. i. princip. ἔθη δηλονότι, Schol. So Lucian. t. ii. p. 354. Fully, Ælian. V. H. vii, 19. Pollux iii, 10. In the Doric dialect κατὰ πάτρια, Thucyd. v, 77. θύειν κατὰ τὰ πάτρια, τουτέστιν, κατὰ τὸ ἔθος τῶν πατέρων, Porphyry. de abstin. ii. § 59. See Fisch. ad Well. iii. 1. p. 256. So with Περσικόν: Περσικόν δὲ τὸ ζῶοντας κατορύσσειν, Herodot. vii, 114. See Ter. Eun. v, 9. 36. and Donatus.

ΕΙΔΟΣ, *sight, appearance, object*.—In οὕτω φοβερὸν, ἦν τὸ φανταζόμενον (viz. εἶδος), Hebr. xii, 21.

ΕΙΔΩΛΟΝ, *an image*.—In πλάσσε κλυτὸς Ἀμφιγυήεις Παρθένω αἰδοίῃ ἵκελον,^a Hesiod. Ἔργ. 71. In προσιέναι, Athenag. Legat. pro Christian. p. 49. Fully, προσίασι τοῖς εἰδώλοις, ib. p. 53.

ΕΙΚΩΝ, *an image*.—Schoettgen supposes εἰκόνι to be understood in οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ, Rom. xi, 4. taking τῇ Βάαλ to be put for τῇ τοῦ Βάαλ εἰκόνι: but Michaelis dissents from him both for other reasons, and because, on the supposition of such an ellipsis, the expression should have been τῇ τοῦ Βάαλ. [See Τιμὴ, *a statue*, &c.]

ΕΙΣ, *one*.—In ὥς ἔπος εἰπεῖν, *in one word*;^b Plat. Apol. Socr. p. 14. D. Eurip. Heracl. 168. More fully, ἐνὶ δὲ ἔπει πάντα συλλαβόντα εἰπεῖν, Herodot. iii, 82. In ἂν ἐφ' ἡμέραν (viz. μίαν) μέλλῃ τὴν παρεμβολὴν θήσειν, Onosand. c. viii. In τρέφεται ἐκεῖ καιρὸν (viz. ἓνα) καὶ καιροῦς, Revel. xii, 14. In ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον (viz. ἓνα), St. Matth. xv, 23. cf. Georg. in Vindic. N. T. p. 183. sq. In ἐς ὀργυιάν (viz. μίαν) τὸ βάθος, Lucian. de morte Peregr. t. iii. p. 356. So, σιρόρους ὀρύττουσι, τὸ εὖρος, ὀργυιᾶς, τὸ βάθος, τεσσάρων, Longus p. 10. ed. Villos. In ἐκτέτατο μὲν εἰς σταδίου (viz. ἐνὸς) μῆκος, Id. iv. p. 104. ed. Moll. In ἀδύνατον δὲ, σῶμα (viz. ἓν) τρεῖς κεφαλὰς ἔχειν, Palæphat. xxv. Εἰς, or εἰς ἐκ, is elegantly omitted before genitives plural or genitives of nouns of number: e. g. τῶν τριάκοντα ὦν, Xen. Mem. i. § 31. εἰ γὰρ τῶν φίλων, Aristoph. Nub. 345. οὐ σὺ τῶνδ' ἔφυσ, Eurip. Suppl. 292. Ἀδρήστοιο δ' ἔγχε θυγατρῶν, (viz. μίαν ἐκ) Hom. Il. ξ, 121. See Ælian. V. H. xii, 9. Eurip. El. 952. Herodot. v. 92. p. 319. Aristoph. Nub. 107. Fully, ἐξ ὑμῶν εἰς, St. John vi, 70. See Fisch. ad Well. iii, 1. p. 355.

ΕΚΑΣΤΟΣ, *each*, is understood in several nouns. Ἐνιαυτός: κατ' ἐνιαυτὸν, (viz. ἕκαστον,) Diod. Sic. iv, 24. Ἔτος: κατ' ἔτος,

^a "Nemo sanus aliud quam τὸ intelligi volet," says Professor Hermann. J. S.

^b There is much difference of opinion about the meaning of this phrase, ὥς ἔπος εἰπεῖν: Le Clerc (A. Crit. i. p. 114.) considers it as used to qualify or soften expressions which might otherwise seem harsh; and compares it to the French,

Bos.

pour dire le mot. Weiske approves of Le Clerc's opinion, and in confirmation of it refers to the beginning of Plato's Apol. of Socr. Plato Phæd. § 29. Alcib. i. vol. v. p. 8. Sympos. p. 179. De Legg. ii. vol. viii. p. 92, &c. See H. Steph. Thesaur. new edition, c. 3766. B. J. S.

every year. Fully, κατ' ἔτος ἕκαστον, Dio Cass. xliii. p. 275. So Diod. Sic. iv, 24. Lucian. t. iii. p. 49. See also Athen. t. iii. p. 9. Ἡμέρα : τῆς ἡμέρης,^a (viz. ἑκάστης,) *every day*, Herodot. vii, 187. Presently afterwards in a fuller form, ἐφ' ἡμέρῃ ἑκάστη. ἀρκετὸν τῇ ἡμέρᾳ (viz. ἑκάστη) ἡ κακία αὐτῆς, St. Matth. vi, 34. Instead of the full phrase καθ' ἑκάστην ἡμέραν, (which occurs differently varied, e. g. in Lucian. t. i. p. 276. Athen. t. i. p. 170. Chrysost. Orat. ὅτι τὸν ἑαυτ. μὴ ἀδικ. p. 79. Longus pp. 78, 86. ed. Villos. Apollod. i, 7. 1. Hebr. iii, 13.) either καθ' ἡμέραν, with an ellipsis of ἑκάστην, or καθ' ἑκάστην with an ellipsis of ἡμέραν, is usually found: καθ' ἡμέραν, Ælian. V. H. ix, 13. Eurip. Hecub. 321. Pors. Alcest. 800. ed. Musgr. [791. ed. Beck.] often written καθημέραν. κατ' ἡμαρ, Soph. Philoct. 798. Fragm. ex incert. trag. xxvii. Eurip. Hecub. 632. καθ' ἑκάστην, Chrys. Or. in laud. Pauli p. 48. Μέρος : κατὰ μέρος, *particularly*, Hebr. ix, 5. Μῆν : ἓνα τῶν ἀστῶν παῖδα οἱ Θηβαῖοι κατὰ μῆνα (viz. ἕκαστον) προετίθεσαν αὐτῇ, Apollodor. ii, 4, 7. (for which, διὰ τριακοστῆς ἡμέρας, Ant. Lib. xli. p. 286.) Μνᾶ : τόκον—δραχμὴν τοῦ μηνὸς τῆς μνᾶς, (for ἀφ' [ἐφ' Brod.] ἑκάστης μνᾶς,) Æschin. c. Ctesiph. [p. 497. l. 1. ed. Reisk.] see Bud. Comm. l. Gr. p. 988. Οἶκος : κλῶντές τε κατ' οἶκον (viz. ἕκαστον) ἄρτον, Acts ii, 46. So v, 42. But Scaliger does not approve of this ellipsis in the Acts, and Mede (Works, p. 322.) maintains that κατ' οἶκον is the same as ἐν οἴκῳ. See Wolf. ad l. Πόλις : κατὰ πόλιν, *in every city*, Tit. i, 5. where πᾶσαν may be understood. See Acts xv, 36. κατὰ πόλεις, Ælian. V. H. vi, 1. κατὰ πόλιν καὶ κώμην, St. Luke viii, 1. (but κατὰ π. κ. χώραν, cod. reg.) Fully, οἱ κατὰ πόλιν ἑκάστην ἐπελθόντες, &c. Diod. Sic. xv, 38. Ἐκαστος is understood also in καταρτίζετε—σκοπῶν (viz. ἕκαστος) σεαυτὸν, &c. Gal. vi, 1.

ΕΚΔΙΔΟΥΣ, *giving out, yielding*.—In Lucian. t. iii. p. 88. πότε δὲ ἐπὶ τὰς αἰγείρους ἀφιζόμεθα, τὰς τὸ ἤλεκτρον ἐκδιδούσας, Schæfer thinks the better reading that which omits ἐκδιδούσας,^b and he refers to Reitz. ad l. and the interpp. on t. i. p. 365.

ΕΚΕΙΝΟΣ, *he*, is often defective before its relative : ὃν ὁ Θεὸς ἔχρισεν εἰς βασιλέα, (ἐκεῖνος) τοιαύταις περιείχετο θλίψεσιν, Macar. Hom. ix. p. 116. ἀπέχονται τε ὧν ἂν αὐτὰς ἀπείρωσι, Xen. Cyrop. i, 1. for ἂ. τ. ἀπ' ἐκείνων πραγμάτων, ἀφ' ὧν ἂ. α. ἂ. ἐπελάθου τι ὧν ἐβούλου εἰπεῖν, ib. i, 26. See Lucian. Hermot. p. 585. Hebr. v, 8. Ephes. iii, 20. Rev. xx, 4. and Fisch. ad Well. ii. p. 241. iii. 1. p. 249. γνωτὸν δὲ καὶ (ἐκείνῳ) ὃς μάλα νήπιός ἐστι, Hom. Il. η, 401. ἔμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶναι, Philipp. iv, 11. for ἐν ἐκείνοις, viz. κτήμασιν, ἐν οἷς, &c. So in Latin; see Hor. Od. i. 31. 9. Cic. ad Div. v, 1. [p. 215. ed. Verburg. in 8vo. l. 1.] “—cum—aliquid agas eorum quorum consuesti,” Cic. ad Div. v, 14. In the foregoing Greek passages, and the like, οὗτος also may be understood : οὐκ ἂν

^a According to Prof. Hermann there is no ellipsis of ἑκάστου in τοῦ μηνὸς, of ἑκάστης in τῆς ἡμέρας, &c. “*Aliquis enim mensis, aliquis dies*, says he, *exempli instar est, ad quod ceteri menses ac dies comparentur.*” J.S.

^b So a participle is understood in Lucian's Timon, οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν τελείων ἐστιάσας, ὁ νεόπλοτος, ὁ τὰς ὄλας ἐκατόμβας, p. 62. D. ed. Salmur. J.S.

μοι δοκῶ ὑπό γε τούτων, ὧν σὺ δεσποινῶν καλεῖς, κωλύεσθαι, Xen. Econ. ii. init. See St. Mark vi, 16.

ΕΚΚΛΗΣΙΑ, *assembly, church*.—In σύγκλητος. See Ulpian on Demosth. de fals. leg. p. 114. Valcken. Animadv. ad Ammon. p. 71. ad Herodot. p. 509, 16. In ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή, 1 Pet. v, 13. *the church that is at Babylon elected together with you*.

ΕΚΧΥΝΟΜΕΝΟΝ, *poured out*.—In ἀλλ' οὐδὲ, εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν, Acts xix, 2. Schoettgen understands ἐκχυνόμενον, Schwebel ἐπιπεπτωκός, which occurs in Acts viii, 16.

ΕΛΑΙΟΝ, *oil*.—Καὶ τῷ καρύνῳ (viz. ἐλαίῳ) δὲ χρῶνται κρεῖσσον δὲ τὸ λιμναῖον (viz. ἔλαιον), Photius. Schæfer considers λίπ' ἐλαίῳ in Hom. Il. κ, 577. as a pleonasm; and therefore sees no ellipsis in λίπ' ἄλειψεν, in Hom. as Od. ε, 227. and in Lucian. t. ii. pp. 327, 883.

ΕΛΑΣΜΑ, *driving*.—In ἀμφήριστον ἔθηκεν, Hom. Il. ψ, 382. Eustath. (p. 1422. l. 9.) understands ἔλασμα, but Schæfer would prefer τὸ πρᾶγμα, or τὸ ἀγώνισμα, were ἀμφήριστον not to be understood of the charioteer, as he thinks it ought to be; and he explains Virgil's *ambiguumve relinquat*, Æn. v, 326. similarly. The proper sense of ἔλασμα, he observes, is *a thin plate of metal*: Apollon. Lexic. p. 690. Scott Append. ad H. St. Thes. [See the new edition of H. Stephens' Thesaur. 3666. B.]

ΕΛΠΙΣ, *hope*, is understood in Soph. El. 497. [495. ed. Br.] πρὸ τῶνδε τοί μ' ἔχει.—λείπει δὲ τὸ ἐλπίς, Schol.^a With ὑποτείνειν: ὑποτείνοντος αὐτοῦ, Thucyd. viii, 48. ἐλπίδας δηλονότι, schol. ὑποτείνοντός τε τὰ ἐμπόρια συνελευθεροῦν, Herodot. vii, 158. ἐλπίδα δηλονότι, says Valckenar. The full phrase occurs in Synesius Ep. 105. p. 247. Anonym. ap. Suid. t. iii. p. 548. See Dionys. Hal. Ant. Rom. t. ii. p. 749. and Aristoph. Ach. 657. Lucian has ἐλπίδα ὑποφαίνειν, t. i. p. 743. and so Diodor. Sic. xiv, c. 39. where see Wesseling. See also Lennep. ad Phalar. p. 338. b.

ΕΜΑΥΤΟΝ, *myself*, is often understood after verbs transitive: e. g. ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, Acts xxiv, 16. θαμβῶν, ib. ix, 6.

ΕΜΒΑΔΕΣ, *shoes*.—In Λακωνικαί, a sort of shoes worn by men. Suid. Schol. Aristoph. Vesp. 1159. ποῦ Λακωνικαί; Aristoph. Thesmoph. 142. In περιβαρίδες, (from βάρος,) a cheap sort of shoes, worn chiefly by female servants, Aristoph. Lys. 45. Poll. vii, 92. In Περσικαί, a sort of shoes worn by women only; Aristoph. Thesm. 734. Eccl. 319. Nub. 151. Poll. vii, 92.

ΕΜΒΡΥΟΝ, *embryo*, is understood in ἡ παρθένος ἐν γαστρὶ ἔξει, St. Matth. i, 23. So Artemidor. i, 32. Fully, γυνὴ δέ τις ἔμβρυον ἔχουσα ἐν τῇ γαστρὶ αὐτῆς νεκρὸν, Euseb. monach. in vit. Philip. Presb. Agyr. n. 3. in Actis Sanctor. t. iii. Maii p. 3. in græc. Also in κατὰ γαστρός ἔχειν and ἐν γαστρὶ λαμβάνειν. In συλλαμβάνειν ἐν γαστρὶ, St. Luke i, 31. In φθείρειν τὸ κατὰ γαστρός, Artemidor. i, 82.

^a “Minime, ut scholiastis visum, ἐλπίς vel θάρσος intelligitur; sed aut τοῦτο satis est, aut, quod etiam verius videtur, iis,

quæ sequuntur, teneri se dicit chorus.” Hermann. J.S.

p. 75. φέρειν ἔμβρυον, Palæph. 2, 3. συλλαμβάνειν υἱὸν, St. Luke i, 36. See v. 41. 44.

*ΕΝΔΟΞΟΣ, *famous*. See Περιβόητος.

ΕΝΔΥΜΑ, *a garment*.—Schoettgen understands ἐνδύματος in περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, [viz. ἐνδύματος.] Those were said to be naked, who had no garment on but an under one: Jes. xx, 3. Virg. Geor. i, 299. In the plural ἐνδύματα is understood in αἰκέα ἔσσαι, Hom. Od. ω, 249. and in ποικίλα ἐνδύς, Lucian. Timon. or ἱμάτια.

ΕΝΝΟΙΑ, *a thought*.—In εἰσῆει αὐτοὺς, ὅπως ἂν καὶ ἔχοντές τι οἴκαδε ἀφίκωνται, Xen. Anab. vi, 1. 17.^a

ΕΝΟΧΛΟΥΝΤΑ, *things causing uneasiness*.—In Λάρος ἐν ἔλεσι, παροιμία, ἐπὶ τῶν ταχὺ ἀποδιδόντων, Suid. viz. τὰ ἐνοχλοῦντα. (Add διαχωρήματα, *excrements*. Schwebel.) In ἀποσκενάζεσθαι: fully, ἀποσκενασάμενος τὰ ἐνοχλοῦντα, Herodian. iv. 13. 9. In ἀποβάλλειν. In, ὅτι ἐν ζωῇ ἔρριψαν τὰ ἐντόσθια αὐτοῦ, Ecclesiastic. x, 10. Kühn. Quæst. Philol. Pent. 2. qu. 4.

ΕΞΟΥΣΙΑ or ΔΥΝΑΜΙΣ, *power*, is understood in many verbs; as, διδόναι: ἔδοσαν δὲ αὐτῷ διακοσίους τῶν ὁμοτίμων προελέσθαι, Xen. Cyrop. i. p. 51. for ἔδοσαν ἐξουσίαν.—δός μοι, πρὸς θεῶν, Μαλακοῦ χρωτὸς ψαῦσαι τέκνων, Eurip. Med. 1399. ed. Pors. for δός μοι ἐξουσίαν τοῦ ψαῦσαι, &c. δὸς ἡμῖν (viz. ἐξουσίαν) ἵνα καθίσωμεν, St. Mark x, 37. καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι, Rev. xiii, 7. Fully, ἐδόθη αὐτῷ ἐξουσία, v. 5. See v. 15. and vi, 4. Ἐγγίγνεσθαι:^b τοῦτο δὲ οὐδὲ τοῖς πολὺ σου δυνατωτέροις ἐνεγένετο, Phalaris p. 174. al. ἐγένετο. Ἐγγίγνεσθαι:^c οὐκ ἐξεγένετό οἱ τιμωρήσασθαι, Herodot. vii, 8, 2. ἐμοὶ δὲ ἀφικέσθαι τε ἐξεγεγόνει τὴν ἡμέραν ταύτην, &c. Id. ix, 25. See v, 105. Aristoph. Eq. 850. Pausan. iii, 15. Ἐκπέλει: οὐ γὰρ ἐκπέλει Φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας, Soph. Antig. 484. [478. ed. Br.] Ἔστιν: so in Latin *est* for *licet*: see Hor. Ep. i, 1. 32. Fully, *abire quo volo, est licentia*, Phædr. Ἐνεστι: ταῦτα οὐκ ἔνεστιν αὐτῷ εἰπεῖν, Demosth. See Soph. Philoct. 1302. Eurip. Ion. 1539. Ἐξεστιν: ἔξεστί μοι ἀπιέναι, for ἔξεστί μοι ἐξουσία ἀπιέναι. Περίεστι: περίεστι τοίνυν ὑμῖν ἀλλήλοις (viz. ἐξουσία) ἐρίζειν, Demosth. Ol. ii. περιῆν γὰρ ἂν σοι ταῦτα πράξαντι, πρῶτον μὲν εὐσεβεῖ καὶ δικαίῳ λέγεσθαι, ἔπειτα, &c. Dionys. Hal. Ant. Rom. t. ii. p. 722.

Sometimes there appears to be an ellipsis of ἐξουσία in ἰδίᾳ and δημοσίᾳ: e. g. καὶ τὰς μὲν ἰδίᾳς ὁμολογίας δημοσίᾳ κυρίας ἀναγκάζετε εἶναι, τὰς δὲ τῆς πόλεως συνθήκας ἰδίᾳ τὸν βουλόμενον λύειν ἑάσατε, Isocr. adv. Callimach. p. 898. So in inscriptions on statues, &c. declared to have been erected δημοσίᾳ, *by public authority*.

ΕΟΡΤΗ, *a festival*.—In οἱ δὲ ἐν Διονύσου (viz. ἐορτῇ) γελῶσι, Maxim. Tyr. Dissert. xxxiii. and xxxvii. This is an Attic ellipsis. In τὴν ἡμέραν τῆς Πεντηκοστῆς, Acts ii, 1. Fully, ἐν τῇ Πεντηκοστῇ ἐορτῇ, ἥ ἐστιν ἁγία ἑπτὰ ἑβδομάδων, Tob. ii, 1.

^a If any thing is omitted here, says Hermann, not ἐννοια, but τουτο, should be understood. J.S.

^b See the new edition of Stephens' Gr. Thesaur. printed by Mr. Valpy. col.

2938. B. J.S.

^c See what is said in the new edition of Stephens' Gr. Thesaur. printed by Mr. Valpy, col. 2938. D. J.S.

*ΕΟΡΤΑΣΜΑ, *a festival*.—In τὰ ἑβδομα ταύτης, Genes. xxix, 27. εορτάσματα is understood. So v. 28. (From Michaelis.)

ΕΠΙΒΑΤΗΣ, *a marine*.^a—In πληροῦν ναῦς, *to man vessels*: καὶ τὰς ναῦς ἅμα ἐπλήρουν, Thucyd. i, 29. (viz. ἐπιβατῶν or πληρωμάτων.)^b ἐπλήρωσαν νέας ἐξήκοντα, Herodot. vii. 168. Συρακούσιοι πληροῦσι ναυτικόν, Thuc. vi, 52. See Herodot. vi, 5. viii, 46. Thucyd. i, 141. Polyb. iii, 96. Hirtius B. A. c. xi. ἤγε τὰς ναῦς ὀπλίτων πε- πληρωμένας, Ælian.

ΕΠΙΘΕΜΑ, *a lid, or cover*.—In ἱλαστήριον, Rom. iii, 25. Hebr. ix, 5. Fully, Septuag. Exod. xxv, 17. [See Πῶμα.]

*ΕΠΙΠΕΠΤΩΚΟΣ, *fallen on*.—See Ἐκχυνόμενον.

ΕΠΙΣΚΟΠΟΣ, *a bishop*, is often defective in ecclesiastical writers: e. g. Αὐξέντιος τοῦ Μεδιολάνου, viz. ἐπίσκοπος, Damasus ep. iii. p. 100. ed. Rom.

ΕΠΙΣΤΟΛΗ, *a letter, a mandate*, is understood after πέμπειν, ἐπιστέλλειν, and, in the opinion of some, after ἀποστέλλειν also. See Herodian. i. 10. 5. iii. 5. 4. iii. 14. 1. iv. 3. 3. St. Matth. ii, 16. xiv. 10. Kuhn. ad Ælian. V. H. xii, 51. and Perizon. ad iv, 18. (In Artemidor. v, 50. Schæfer reads ἐπεστάλη αὐτῷ ὑπὸ τῆς γυναικός: and so in Melamp. π. Π. init. Fabric. Bibl. Gr. i, 15. 2.—In Pausan. iv, 22. τὰ ἀντεπεσταλμένα ἐκ Λακεδαίμονος: in Ælian. V. H. x, 20. ἀντεπέστειλε δὲ Ἀγησίλαος, &c.)

ΕΠΙΤΗΔΕΥΜΑ, [*a practice, a study, an employment*.]—In τὸ δὲ ναυτικὸν τέχνης ἐστὶ, Thucyd. i, 144. viz. ἐπιτήδευμα ἢ πρᾶγμα, Schol.

ΕΠΟΣ, *a word, a verse*.—"Ἔπος, *a word*, is understood in αἰμύλιον: προσέννεπεν αἰμυλίοισιν, Apollon. ii, 5. In αἰσχροὺς: τὸν δ' αἰσχροῖς ἐνένισπεν, Hom. Il. ψ, 473. Od. σ, 320. In διὰ βραχιόνων ποιήσασθαι μνήμην, Polyb. (viz. ἐπέων.) In δακέθυμον: δακέθυμά μοι λέγοντες, Anacr. viii, 9. In μελίχιον: πολλὰ δὲ μελιχίοισι προσηύδα, Hom. Il. ρ, 431. δ, 256. ἀμείβετο μελιχίοισι, Apollon. iii, 31. Fully, δεξιῇ ἡσπάζοντο, ἔπεσσί τε μελιχίοισι, Hom. Il. κ, 542. In ὄνειδειον: [χερσὶν πεπληγῶς, καὶ ὄνειδείοισιν ἐνίσσων, Hom. Il. χ, 497. Fully, νεικείειν βασιλῆας ὄνειδείοις ἐπέεσσιν, Hom. Il. β, 276.] In διὰ πλειόνων ποιήσασθαι μνήμην, Polyb. for διὰ πλειόνων ἐπέων. In τοῖον, ποῖον, οἶον, Hom. but Homer oftener expresses μῦθος with those words. In ἀμείβεσθαι, and ἀπαμείβεσθαι. Fully in Hom. Od. δ, 286. For the Latin ellipsis, see Ter. Andr. i, 1. 2. Cic. ad div. vi, 7. xi, 16.

"Ἔπος, *a verse*, is understood in ἐρωτύλα, Bion v, 10. 13. In κερδαλέα, Apollon. Argon. iii, 426. In Ἰαμβεῖα, Κυκλικὰ, Κύπρια, &c. [See Βιβλίον.]

ΕΡΓΑΣΤΗΡΙΟΝ, *a workshop*.—In ἐν τῶν δημιουργῶν, Aristoph. Lys. 408. understand ἐργαστηρίοις. See Kuster.—ἐς τῶν σκυτοδεψῶν,

^a I believe we have no one English word precisely equivalent to ἐπιβάτης: in our sea engagements the *marines* take but a small and comparatively insignificant part; whereas the ἐπιβάται were the only fighting

men on board of the ancient ships. J.S.

^b "Milites nautæque, sive propugnatores et socii navales, efficiebant τὰ πληρώματα, quæ dicuntur." Valckenaer, on Herodot. viii. J.S.

(viz. ἐργαστήρια,) Aristoph. Eccl. 420. ὀπλοποιῖαν τὴν ἐν Ἡφαίστου, [viz. ἐργαστηρίῳ,] Philostrat. Heroic. p. 96. Boiss. as Schæfer reads the passage.

ΕΡΓΟΝ, *a work*.—There is an ellipsis of ἔργον in ἀνῆκον, καθῆκον, πρέπον, and words of like signification. In αὐτὸ σημαίνει, Eurip. Phœniss. 626. *the thing itself will show*: and αὐτὸ δείξει. In Λήμνιον: κακῶν δὲ πρεσβεύεται τὸ Λήμνιον Λόγῳ, Æschyl. Choëph. 629. λείπει ἔργον, Schol. where κακὸν might be understood; for both Λήμνια ἔργα, and Λήμνια κακὰ often occur. In ποῖον: ποῖον ἔρεξας; Hom. In σοφόν: καὶ ἐκεῖνο δὲ κυνὸς Αἰγυπτίου τὸ σοφόν, Ælian. V. H. i, 4. Fully, σοφὸν ἔργον, ib. c. 4. In many adjectives in the neuter plural: as, ἀπρακτα καὶ ἀνήνυτα μοχθοῦμεν, Alciphr. Ep. i, 2. τὰ ἀρεστὰ, 1 John iii, 22. τὰ ἐνδοξα, St. Luke xiii, 17. μεγαλεῖα, viz. ἔργα, St. Luke i, 49. Acts ii, 11. παράδοξα, St. Luke v. 26. Ecclesiastic. xix, 5. Fully, παράδοξα καὶ θαυμάσια ἔργα. See Zeibich. athl. παραδ. p. 14, 15. [See Πόλεμος.] Before genitive cases: ἐκεῖνον ἐστὶ. οὐχ ὑμῶν ἐστὶ γινῶναι, &c. Acts i, 7. (and, equivalently, with the *possessive* pronouns: οὐκ ἐστὶν ἐμὸν, (viz. ἔργον,) St. Matth. xx, 23. Fully, ταῦτα δ' ἐμὸν ἔργον ἐστὶν εἰπεῖν, Isocr. Panegyri.) οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ, viz. ἔργον ἐστὶ, Rom. ix, 16. πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως (ἔργον viz.) οὐ γίνεται, 2 Pet. i, 20. οὐ γὰρ πάντων (ἔργον ἐστὶν) ἡ πίστις, 2 Thess. iii, 2. It is often *expressed* before genitives: γυναικὸς ἔργα ταῦτα σώφρονος, Eurip. Med. 913. προθυμίας μᾶλλον ἢ τέχνης ἔργον ἐστὶ, Xenoph. Cyrop. ii. p. 119. στρατηγοῦ δὲ ἰδίας ἀγχινοίας ἔργον, Onosand. c. xlii. s. iii. In circumlocutions with the article and a genitive case: e. g. τὸ τῆς ἐλευθερίας for ἡ ἐλευθερία: τὰ τῆς τιμωρίας for ἡ τιμωρία: τὰ τῆς τροφῆς for ἡ τροφή. See Schæfer Meletem. Crit. i. p. 31. sq. In ἀκμήν γ' ἐπ' αὐτήν, Eurip. Phœn. 1088. viz. τοῦ ἔργου. After the verb διαιρεῖν: καὶ διελόμενοι, τὴν πόλιν περιετείχιζον, Thucyd. v, 75. Fully, κατὰ πόλεις διελόμενοι τὸ ἔργον, Id. vii, 19. After ποιεῖν: οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, (viz. ἔργον,) St. Matth. xx, 12. See Homberg.

ΕΡΕΤΗΣ, *a rower*.—In ζύγιος, and in θαλάμιος: θαλάμιος λέγεται ὁ ἔσχατος, ὁ δὲ μέσος ζύγιος, ὁ δὲ ἀνώτατος θρανίτης, Hesych. In πάραλοι, (viz. ἐρέται,) Aristoph. Ran. 1103. [1071. ed. Br.] See the Schol.

ΕΡΙΟΝ, *wool*.—Ἐρίον is understood after ἔλκυσμα: fully, τὸ τοῦ ἐρίου ἔλκυσμα: Ammon. p. 78. After κάταγμα, and μήρυσμα or μήρυμα, [all signifying *yarn*.] See Soph. Trach. 706. [697. ed. Br.] Valcken. ad Ammon. p. 117. Rhunken. ad Tim. lex. p. 112. Mœris p. 215. Κρόκη also may be understood: see Schol. Aristoph. Ran. 586. Ἐρίον is understood after κατάγειν, *to draw down by spinning, to spin*; and after ξαίνειν and καταξαίνειν, *to comb or card*: see Aristoph. Eccl. 89. 92. 93. Lysistr. 356. 579. It is often added by Plutarch and Lucian.

ΕΡΚΟΣ, *a barrier*.—In δρύφακτα, viz. ἔρκη. See Aristoph. Eq. 672.

ΕΡΧΟΜΕΝΟΣ, *coming*.—In ἀπὸ ἀγορᾶς, St. Mark vii, 4. In βαπτιζόμενος ἀπὸ νεκροῦ, Ecclesiastic. xxxiv, 25. So in ἀπὸ νεκροῦ

λουόμενον, Chrysost. In περιρράνόμενος ἀπὸ ἱεροῦ, Theophr. Char. c. 16. Γενόμενος also may be understood in such passages.

ΕΡΩΣ, *love*.—In ἐρεθίζειν, (viz. εἰς ἔρωτα,) Aristænet. i. ep. 27. See Abresch. In such phrases as ἀλῶναί τινος, ἔχεσθαι τινος, Schæfer observes that there is no ellipsis of ἔρωτι or of any other word; but that such is the legitimate construction of those words in that sense.

ΕΣΘΗΜΑ, *a vestment*.—In κροκωτὸν, Aristoph. Lys. 44.

ΕΣΘΗΣ, *a garment*, is understood in ἀλουργίς, *a purple garment*. In ἀπλοῖς, *single*, and διπλοῖς or διπλῇ, *double*: (Hom. expresses χλαῖνα, Od. τ, 225. ω, 275.) In Ἰδωνίς, *a Thracian garment*: Æschyl. in Suid. t. ii. p. 47. In πλατύσημος, *laticlavus vestis*, and στενόσημος, *angusticlavus*: θὲς τὴν πλατύσημον· ἰδοὺ στενόσημος: Arrian. dissert. i. c. 24. p. 123. πλατύσημον ἔδν χιτῶνα, Diod. Sic. Ecl. t. ii. p. 535. 69. Καλάσιρις· χιτῶν πλατύσημος, Hesych. In ποικίλῃ: ἰδὸν ἐν τῇ προνομῇ ψιλὴν ποικίλῃν, Chrysost. Hom. περὶ τῆς εὐταξ. p. 176. for ποικίλῃν ἐσθῆτα, *variegated; wrought about with divers colors*. In πορφυρίς, *a purple garment*: πορφυρίδας ἔχε, Lucian. Dial. D. See Fisch. ad Weller. iii. 1. p. 257. [See Χιτῶν.]

Ἐσθῆς is understood too with several verbs: e. g. ἀναβάλλειν: καὶ ἀναβεβλημένος ἄνω τοῦ γόνατος, καθιζάνειν, Theophr. Char. c. 4. understand κατὰ τὴν ἐσθῆτα, [*with his clothes drawn up above his knees.*] τὰς ἐξωμίδας ἀναβεβλημένοι, Chrysost. Hom. ii. in ep. ad Rom. But in Lucian. t. ii. p. 218. ἀναβεβλημένος ἱμάτιον is, *having put on a cloak over other clothes*. See Hom. Od. ο, 61. Ἀναστέλλεσθαι: ἔδοξέ τις—τοῖς συμβιώταις ἀναστειλάμενος [τὴν ἐσθῆτα, viz. *having drawn up his garment,*] ἐκάστω προσουρεῖν, Artemidor. iv, 44. ἔδοξέ τις ἀναστειλαμένην τὴν γυναικα, &c. ib. ἀνεστείλατο, ib. Fully, with χιτῶν: ἀναστειλάμενοι δὲ τοὺς χιτῶνας, &c. Diod. Sic. i, 67. Ἀνασύρεσθαι: (which has the same signification as ἀναστέλλεσθαι:) ἀνασυραμένη καὶ ἐπιδείξασα αὐτοῖς τὴν κοιλίαν, Plut. in Apophth. Lacon. ἀνασυράμενοι προσουροῦσιν, Galen. Suasor. p. 230. ed. Lond. See Diog. Laert. vi, 40. vi, 97. and Theophrast. Char. c. 11. Πέπλους is expressed with ἀνασύρεσθαι in Orpheus ap. Clem. Alex. περιβολὴν in Dionys. Hal. Exc. Leg. c. 4. χιτωνίσκους in Polyæan. vii, 45. Περιρρήγνυσθαι: περιρρήξαμένους δὲ (viz. τὴν ἐσθῆτα or τὰς ἐσθῆτας) τύπτεσθαι τὰ τε στήθη καὶ τὰ πρόσωπα, Arrian. A. A. vii, 24. See Herodot. iii, 66. and Valcken.

ΕΣΠΕΡΑ, *evening*.—In περὶ δείλῃν μεταπεμψάμενος, Herodian. iii, 11. § 9. Fully, περὶ δείλῃν ἐσπέραν, Id. ii. 6. § 9. iii. 12. § 16. [See Δείλη.]

ΕΣΤΩΣ, *standing*.—In ὁ κατὰ τοῖν σκελοῖν, Aristoph. Pac. 241. ἐστὼς, βεβηκὼς, or the like, appears to be understood.

ΕΤΑΙΡΑ, *a courtesan*.—In στεγῆτις. See Poll. vii, 201. In αἱ ἀπὸ τῶν οἰκημάτων. See the interpp. ad Hesych. t. ii. c. 1261. 4.

ΕΤΕΡΟΣ.—In κακῶν, ἕτερος δὲ ἐάων, Hom. Il. ω, 528. ἕτερος μὲν is understood before κακῶν. See Odys. ε, 265. sq. [See Διάφορος.]

ΕΤΟΣ, *a year*.—In κατέστησεν ὑπατον εἰς τὸ μέλλον, (viz. ἔτος,)

Plut. in Cæsar. p. 714. A. In *eis* τὸ μέλλον ἐκκόψει αὐτήν, *the next year, or against the next year*, St. Luke xiii, 9. See v. 8. ἤξειν ἔφασαν εἰς τὸ μέλλον, καὶ εὐρήσειν αὐτήν (Σάρραν) ἤδη μητέρα γεγεννημένην, Josephus Ant. Jud. i, 11. § 2. ed. Huds. speaking of what is related in Genes. xviii, 9. 10. 14. and alluded to Rom. ix, 9. Ἔτους is understood in ἐν ὥρᾳ, i. e. *in the middle of summer; in the time of harvest*; see Græv. Lect. Hesiod. c. ii. p. 7. ἔτη in πόσα, τόσα, and other numeral words: καὶ τόσα γέγονα, Dio Cass. xxxvi. p. 13. ὀκτωκαίδεκα γεγονώς, Polyb. xii. [See Χρόνος.]

ΕΥΑΓΓΕΛΙΟΝ, *the gospel*, is understood when λόγος is put alone in the N. T. Fully, ἀκοῦσαι—τὸν λόγον τοῦ εὐαγγελίου, Acts xv, 7. cf. St. Mark xvi, 20.

ΕΥΔΑΙΜΩΝ, *happy*.—In Theognis 197. 198. χρήματα δ' ὧ διόθεν καὶ σὺν δίκῃ ἀνδρὶ γένηται, καὶ καθαρῶς, αἰεὶ γὰρ μόνιμον τελέθει, Bernhold supposes an ellipsis of εὐδαίμων ἐστὶ after καθαρῶς: but Schæfer, rejecting that ellipsis, reads αἰεὶ παρμόνιμον τελέθει, from Brunck's emendation. Παρμόνιμον by syncope for παραμόνιμον.

ΕΥΕΡΓΕΤΗΜΑ, *a benefit*.—In αἶ (κακαὶ ἐταίραι) μόνον μνήμην ἔχουσι τῶν τελευταίων αἰεὶ, Aristoph. Eccl. 1153. εὐεργετημάτων, viz.

ΕΧΘΡΑ, *enmity*.—In διαλύεσθαι πρὸς τινα. Fully, διαλύεσθαι τὴν ἔχθραν, Diod. Sic. xiv, 40. τῶν διαλυομένων τὰς ἔχθρας, Polyæn. iii. p. 233. See Diod. Sic. xiv, 110. Exc. Leg. t. ii. p. 631. 14. and the genitive ἔχθρας is understood after the noun διάλυσις. See Duport. ad Theophrast. char. c. 12. p. 413. 414. Diod. Sic. iii, 70. Ecl. t. ii. p. 524. 28. In καταλλάσσεσθαι: fully, καταλλάσσετο τὴν ἔχθραν τοῖσι στασιώτῃσι, Herodot. i. p. 23. See viii, 140. 1. In καταλύεσθαι: fully, καταλυσάσθαι τὴν ἔχθραν, Dionys. Halic. v. p. 327. Dio Chrysost. t. ii. p. 171. ed. Reisk. So, προκαταλύσεται τὴν ἔχθραν, Dionys. Halic. v. p. 326.

ΕΧΩΝ, *having*.—The ellipsis of ἔχων is frequent in Lucian: e. g. ὁ τὴν κιθάραν, viz. ἔχων, Fugitiv. p. 125. ὁ τὰ ράκια, τὰ πιναρὰ, Gall. p. 171. ὁ τὴν σύριγγα, Bis Acc. p. 218. ἡ τὰ ποικίλα, viz. γράμματα ἔχουσα, ib. p. 226. It occurs in 2 Cor. viii, 15. ὁ τὸ πολὺ, οὐκ ἐπλεόνασε, καὶ ὁ τὸ ὀλίγον, οὐκ ἡλαττόνησε. See the interpp. of Lucian t. i. p. 365. t. iii. p. 381. See also Ἐκδιδούς, and Ποιήσας. There is an ellipsis of ἔχοντα in the philosophical terms τὰ πρὸς τι, *things relative*, and τὰ κατὰ διαφορὰν, *things absolute or positive*, Sext. Empir. Pyrrh. Hypotyp. p. 35. Fully, τὰ μὲν ἐστὶ κατὰ διαφορὰν, τὰ δὲ πρὸς τί πως ἔχοντα, Id. viii. p. 488.

ΖΕΥΣ, *Jupiter*, or ΘΕΟΣ, *God*.—In Ἰκέσιος, *the god of supplicants*: τὸ δὲ τοῦ Ἰκεσίου μῆνιμα, Pausan. vii, 25. Ἰκεσίου δὲ μῆνιμα, Id. i, 20. p. 48. Fully, πέφευγας τὸν ἐμὸν Ἰκέσιον Δία, Eurip. Hec. 349. Pors. and in Orph. Argon. 106. Gesn.—Ζεὺς ἰκετήσιος, Hom. Od. v, 213. In Ὀλύμπιος ἀστεροπητῆς, Hom. Il. α, 580. elsewhere called Ζεὺς ἀστεροπαῖος. In Φίλιος: τὸν σὸν λιποῦσα Φίλιον, Eurip. Androm. 604. Musgr. See Musgrave. In the juratory form μὰ τόν. See Θεός. There is also an ellipsis of Ζεὺς, or θεός, before several verbs. Ἀστράπτει. Βρέχει: ἔβρεξε πῦρ καὶ θεῖον, St. Luke xvii,

29. Κύριος is expressed in Exod. ix, 23. ἔβρεξε Κύριος χάλαζαν. Βροντᾶ : καὶ ξυννένοφε, καὶ χειμέρια βροντᾶ μάλ' εὖ, Aristoph. Anag. Fragm. vii. Λάμπει : Λάμψακος. ὅτι τοῖς Λαμψακηνοῖς χρησμὸς ἐδόθη, ὅπου ἂν αὐτοῖς λάμψη, ἐκεῖ πόλιν κτίσαι, Etymol. M. c. 556, 8. "Υει : fully, Χὼ Ζεὺς, ἄλλοκα μὲν πέλει αἶθριος, ἄλλοκα δ' ὕει, Theocrit. iv, 43. ἐν πυρὶ δ' αὖαι Φαγοὶ, χειμαίνοντος, Theocrit. ix, 19. See Theognis 25. Aristoph. [Nub. 1279. ed. Br. also 371.] Apollon. Rhod. iii, 1399. Wesseling. Dissert. Herodot. p. 182. and ad Herodot. p. 293, 16. Valcken. ad Herodot. p. 347, 3. Toup. Em. in Suid. t. i. p. 397. Fisch. ad Well. iii. 1. p. 257.

*ΖΗΤΟΥΜΕΝΟΣ, *sought*.—In the celebrated exclamation of Pythagoras, εὕρηκα, Schæfer understands τὸ ζητούμενον.

ΖΩΑ, *animals*.—In τὰ ἄλογα, Mauric. Strateg. v, 3. vii, 8. ἀμφίβια. τὰ βληχητὰ, *animals which bleat*, Suid. βοτὰ, viz. Ζῶα,^a *animals of all sorts*, Aristoph. Nub. 1429. βραχύβια. ἐνάλια : St. James iii, 7. Fully, ἐνάλια Ζῶα, Aristot. de Mundo. ἑρπετὰ, St. James iii, 7. πετεινὰ, and πτηνὰ. σιτιστὰ, St. Matth. xxii, 4. *altissimi satur*, Hor. Ep. i. 7, 35. τετράποδα. χερσαῖα : ἄλλο τι τῶν χερσαίων, Palæphat. c. 28. and in Hebr. ix, 5. Χερουβὶμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον, Blackwall understands Ζῶα : Crit. 5. p. 88. Ζῶον is perhaps understood in θνησιμαῖον, Levit. xi, 11. and either Ζῶον or κτῆνος in ὑποζύγιον, which is an adjective : Theogn. 126. [See the Obs. in "Ἀνθρωπος.]

ΖΩΝΤΕΣ, *living*, is often understood in εἶναι : ὅτι οὐκ εἰσὶ, St. Matth. ii, 18. More fully, ἐν τοῖς Ζῶσιν ἐστίν, Schol. Gr. Sophocl. ad v. 572. In μένειν : ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, 1 Cor. xv, 6. See Βίος. So the Latin writers : Plin. iii. ep. vii. § 2. Cic. ad Div. vii. ep. 29.

ΗΘΟΣ, *disposition*.—In τοῦμόν, and the like neuters : ἔχει δὲ τοῦμόν οὐκ ἀναίδειαν, γέρον, Ἄλλ' εὐλάβειαν, Eurip. Herc. F. 163. ed. Musgr. See Boissonade ad Philostrat. Her. p. 6. Λῆμα is expressed with τοῦμόν in Eurip. Med. 349. ed. Pors. Sometimes κέρδος or ὄφελος may be understood, as in Soph. El. 251. Eurip. Iph. A. 483. ed. Musgr. [482. ed. Beck.] cf. Med. 743. 1219. See Valcken. ad Phœn. 476. ad Hippol. 48. But oftener such neuters are put in the place of personal pronouns; as, ὡς εἰδῶ σάφα, Εἰ τοῦμόν ἀλγεῖς μᾶλλον ἢ κείνης, Soph. Trach. 1069. ὅταν δὲ τᾶμ' ἀθυμήσαντ' ἴδης, Eurip. Or. 290. ed. Pors. See Med. 347. 737. Iph. T. 1057. Hel. 902. ed. Musgr. Aristoph. Thesm. 105. Plut. Mor. t. i. p. 596. Toup. Em. in Suid. t. ii. p. 152. Bast. in Philostrat. Boisson. p. 297.

Some have supposed an ellipsis of ἦθος in many adjectives and participles in the neuter, which are in reality put for substantives of the feminine gender : e. g. τὸ ἀβροδίαiton, Thucyd. i, 7. τὸ ἄρρωστον, for ἡ ἀρρώστια. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον, Eurip. Hec. 1129. τὸ βάρβαρον ἀντὶ τοῦ ἡ βαρβαρότης, Schol. τὸ ἡμερον. τὸ μανικόν. τὸ μέτριόν μου, Herodian. v, 1. 5. τὸ πρόθυμον : i. e. ἡ προθυμία. τὸ

^a Σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα Bekker. Βοτὰ] βοσκήματα, θρέμματα, τὰ βοτὰ ταυτὶ, 1427. ed. Br. 1409. ed. Gl. Victor. J.S.

σύντονον: σὺ δέ μοι προσκύνει τὸ σύντονον τοῦ λόγου, Gregor. Naz. Stelit. ii. p. 146. τὸ τεθριωμένον. τὸ φιλάνθρωπον, Herodian. v, 1. 5. τὸ φίλεργον, Ælian. V. H. xiii, 1. τὸ φιλοχρήματον. Τὸ χρηστὸν and ἡ χρηστότης are plainly equivalent in Rom. ii, 4.

ΗΙΩΝ, *a shore*.—In ἄκραι, *promontories* or *headlands*, otherwise ἀκρωτήρια: for they are the *extremities* of shores. Fully, ἄκραι ἡϊόνες, Hom. Il. ρ, 265. ἄκρας πέτρας in Longus, p. 90. ed. Villosis.

*ΗΚΩΝ, *coming*. See Περμπόμενος.

ΗΛΙΚΙΑ, *age*.—In βαιά, and μικρά: see Schæf. Meletem. Crit. i. p. 70. In νέα: as, ἀρετὴν ἐκ νέας ἄσκει: *from youth*: underst. ἡλικίας. Fully, χολὸς ἐκ νέας ἡλικίας, Simplic. Comm. in Epict. Ench. p. 165. ed. Schweigh. ἐκ νέας ἡλικίας, Macarius Homil. p. 8. ἐκ νεαρᾶς ἡλικίας, Themist. Orat. xxiv. p. 304. A. In νηπιέη: ἐν νηπιέῃ ἀλεγεινῇ, Hom. Il. ι, 487. elliptically for ἡ παιδικὴ ἡλικία, Eustath. In πρώτη: παρὰ τὴν πρώτην, Greg. Nyss. c. Eunom. p. 292. See Thom. Mag. p. 284. [See Γάμος.]

ΗΛΙΟΣ, *the sun*.—Ἡλιος is understood in ἡλέκτωρ: ὡς ἡλέκτωρ ἐβεβήκει, Hom. Il. 2, 513. See the Schol. ἡλίου in ἀνατολή: fully, ἡλίου ἀνατολὰς, Herodot. vii, 58. ἡλίου πρὸς ἀντολὰς, Æschyl. Prom. 713. See Fisch. ad Well. iii. 1. p. 257. In αὐγαί: ὑπ' αὐγὰς (viz. ἡλίου) τούσδε λεύσσουσαι πέπλους, Eurip. Hecub. 1154. [1136. ed. Pors.] γυνὴ δεικνῦσα τάνδρῃ τοῦγκυκλον Ὑπ' αὐγὰς, Aristoph. Thesm. 507. [500. ed. Br.] See Jambl. Protr. c. 8. Longin. iii, 4. Timæ. Lex. Plat. p. 264. with Rhunken. and Hemsterh. In δυσμή: fully, ἐν ταῖς ἡλίου δυσμαῖς, Hyperid. ap. Suid. t. i. p. 688. [See Θεός.]

ΗΜΕΙΣ, *we*.—In ἐξελθόντες (viz. ἡμεῖς) οἱ περὶ τὸν Παῦλον ἦλθομεν, &c. Acts xxi, 8. (ἡμεῖς) οἱ πολλοὶ, ἐν σῶμά ἐσμεν, Rom. xii, 5.

ΗΜΕΡΑ, *day*.—In ἀγοραίος, *a court day*; *a day on which law proceedings, or trials, were holden*: διοικήσεις, ἐν αἷς τὰς ἀγοραίους ποιοῦνται, Strabo xiii. εἰ μὲν—πρὸς τινα λόγον ἔχουσι, ἀγόραιοι (viz. ἡμέραι) ἄγονται, Acts xix, 38.^a ὅτε ἀγόραιός ἐστι, cum jus dicitur, Gloss. In ἡ αὔριον, *the morrow*: οὐκ ἔστι θνητῶν, ὅστις ἐξεπίσταται, τὴν αὔριον μέλλουσαν εἰ βιώσεται, Eurip. Alc. 796. ed. Musgr. [787. ed. Beck.] In γενέθλιος and γενεθλιακή: τὴν Σωκράτους ἀγαγόντες γενέθλιον, Plut. Sympos. viii, 1. See Philo Jud. in Flacc. p. 756. Phrynicius p. 38. and Γενέθλιος, above. In δεκάτη: τῇ δεκάτῃ, Hom. Il. α, 54. ἐννῆμαρ had gone before. εἰς δεκάτην γὰρ παιδαρίου κληθεῖς, Aristoph. Av. 388. [494. ed. Br.] οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγώ; ib. 585. [922. ed. Br. and ed. Bekker.] See Eurip. El. 1126. Toup. Em. in Suid. t. i. p. 112. sq. In ἡ δεῦρο: ὅς Ἀναστασιακὸς μέχρι τῆς δεῦρο λέγεται, *to this day*, Anonym. ap. Suid. t. i. p. 182. In ἡ δευτέρα: fully, τῇ δευτέρῃ ἡμέρῃ, Herodot. ix, 33. In ἡ ἐβδόμη: εἶρηκε γάρ που περὶ τῆς ἐβδόμης οὕτω, Hebr. iv, 4. and in the subjoined quotation (from Genes. ii, 2.) [ἀπὸ τῆς πρώτης—περὶ δὲ τὴν ἐβδόμην, Lucian. t. ii. p. 1. where, says Schæfer, ἡμέρα is to be understood.] Fully, καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ, the same

^a See the new edition of Stephens' Gr. D. and col. 571. J.S. Thesaur. printed by Mr. Valpy. col. 570.

being spoken of in both places. *περὶ τῆς ἱερᾶς ἐβδόμης*, Philo t. ii. p. 167. 29. *προηγούμενως δὲ ταῖς ἐβδόμας*, Id. v, 48. In *ἐκάστη*: ὥσπερ τι τῶν καθ' ἐκάστην γινόμενων κατασκευάζοντες, *every day*, Leo Imper. Homil. i. de Sepult. Christi p. 287. See Gregor. Cor. p. 13. who speaks of this ellipsis as Attic. Cf. H. St. Animadv. in Lib. de Dial. p. 22. Καθεκάστην in one word often occurs. In *ἡ ἐξῆς*, *the next day*: ἐκείνην μὲν τὴν ἡμέραν ἡσυχίαν ἔσχε· τῇ δ' ἐξῆς—κ. τ. λ. Dionys. Hal. Ant. Rom. t. i. p. 473. ἐκείνης μὲν τῆς νυκτὸς ἔμειναν εὐωχούμενοι, τῆς δ' ἐξῆς—, *but on the next day*, &c. Xen. Ephes. p. 48. See Locella. In *ἡ ἐπιούσα*: τῇ ἐπιούσῃ, *the following day*, Lucian. t. ii. p. 125. and presently afterwards τῆς ἐπιούσης. See Porson ad Eurip. Phœn. 1651. Herodianus p. 472. ed. Piers. and the interpp. there, and on p. 210. ed. Pauw. εἰς τὴν ἐπιούσαν ἔω, Xen. Anab. i. 7. 1. κατὰ δὲ τὴν ἐπιούσαν νύκτα, Diod. Sic. xx. c. 64. In *ἡ ἑτέρα*: τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα, Acts xxvii, 3. *the next day*. In *ἡ ἐχομένη*: τῇ ἐχομένῃ τοῖς Ἑλλησιν ἡ σύγκλητος εἶπεν, Diod. Sic. Exc. Leg. t. ii. p. 620. δεῖ με σήμερον καὶ αὐριον καὶ τῇ ἐχομένῃ πορεύεσθαι, St. Luke xiii, 33. *and the day following*. In *ἡ αὐτὴ*, *the same day*: ἐπανήκειν τὴν αὐτὴν τὰ κέρματα κομίζοντα παρεγγυῶν, Alciphron iii. ep. 40. In the relative *ἡ*: ἦν ἀνακαθαρθῶσιν ἐν τεσσαράκοντα ἡμέρῃσιν, ἀφ' ἧς ἂν ῥῆξις γίνηται, παύονται, Hippocr. Aphor. v, 14. ἀφ' ἧς γὰρ εἶλοντο πρῶτον ἡγεμόνα τῶν ὀπλων, &c. Plut. in Pelopid. p. 285. E. ἀφ' ἧς γὰρ (viz. ἡμέρας) οἱ πατέρες ἐκοιμήθησαν, 2 Pet. iii, 4. προειπὼν ὁ Ῥωμύλος ἐν ἧ τούς θεοὺς ἀρεσάμενος ἔμελλε κ. τ. λ. Dionys. Hal. Ant. Rom. t. i. p. 228. In *ἡ κατόπιν*, *the following day*: fully, ἡμέραν τε ὀρίσας τῆς μάχης τὴν κατόπιν, Dionys. Hal. Ant. Rom. t. i. p. 473. so t. ii. p. 645. In *κυρία*, *an appointed day*: ἡκούσης δὲ τῆς κυρίας, Achill. Tat. viii, 485. τὴν κυρίαν ὁμολογεῖν, *to give bail or surety for appearance*; τῆς κυρίας ἀπολείπεσθαι, *to fail of appearance*. φυλάξας τὴν κυρίαν τῶν ἡμερέων, Herodot. i, 48. See Eurip. Or. 45. and Dorvill. ad Charit. p. 304. 452. In *μία*: πρὸ μιᾶς τοῦ θεσπίζειν, *the day before he gave his oracular responses*, Lucian. Pseudom. p. 774. τῇ πρὸ μιᾶς ῥώνων Ὀκτωβρίων, *the day before the nones of October*, Plut. Mor. t. i. p. 805. Fully, πρὸ μιᾶς ἡμέρας ῥόνων Ἰανουαρίων, ib. t. ii. p. 308. *Ante* is similarly used in Latin: see Vell. i, 10. 5. Orosius i. c. 4. and 5. ἐκδικάσας μίαν, Aristoph. Eq. 291. [50. ed. Br. but see Δίκη.] λείπει ἡμέραν, Schol. παρὰ μίαν, *every other day*. See Poll. i, 7. Porphy. de vit. Plotin. c. 7. and Fabricius there. μία τῶν σαββάτων, *the first day of the week*, St. Matth. xxviii, 1. St. Mark xvi, 2. Acts xx, 7. 1 Cor. xvi, 2. At that time שבת and שבת with the Jews signified *a week*; and they reckoned the days thus: שבת, μία τῶν σαββάτων, *the first (day) of the week*; שני שבת, δευτέρα τῶν σαββάτων, *the second (day) of the week*; and so on. See Lightfoot. In St. Matth. xxviii, 1. the women are represented as having gone to the sepulchre after the end of the sabbath or Saturday, and when it was so late that the dawn of Sunday, or the first day of the week, began to appear. See Edzard. ad Berachoth. c. i. p. 157. sq. In *ἡ νῦν*, *the present day*. In *ἡ Πεντηκοστή*, Acts ii, 1. In *πεπρωμένη*, *fate*, either ἡμέρα is understood, (Eurip. Alcest. 145.) or τύχη, (ib. 695.) or αἴσα, or μοῖρα. See

those words. In προθεσμία, *an appointed day*: ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς, Galat. iv, 2. and in the plur. ὅσοις προθεσμίας (viz. ἡμέρας) τοῦ βίου μακροτέρας ἐποίησεν, *the term of life, the dying day*, Basil. Homil. eis μάρτ. Μάμαντα, p. 419. In ἡ προτεραία, *the day before; the preceding day*: τῇ προτεραίᾳ μὲν—, τῇ ὑστεραίᾳ δὲ—, Lucian. t. ii. p. 85. sq. where see Reitz. Herodot. ii, 63. With νῦν, Xen. Cyrop. iv, 2, 6. Fully, τῇ δὲ προτεραίᾳ ἡμέρᾳ, Thucyd. v, 75. See Duker. In ἡ προτέρα, *the day before*: ἐνέπρησαν Ἑλληνικὴν τριήρη, τῆς προτέρας ὀρμισθεῖσαν ἐπὶ τῆς ἀκτῆς, Chariton. p. 60. οὐ τῇ προτέρα λελάληκα; Gregent. Teph. in disp. cum Herbano Jud. p. 111. See Duker. ad Thuc. p. 362, 94. [In πρώτη: see p. 50. l. 46.] In ῥητὴ, *an appointed or certain day*: as, ῥητὴν τινα προειπεῖν. Fully, ῥητὴν τινα ἡμέραν προειπὼν, Lucian. Pseud. t. ii. p. 226. προειπὼν ἡμέραν ῥητὴν, Dionys. Hal. t. iii. p. 1425. sq. ἐν ἡμέραις ῥηταῖς, Paus. iii, 20. In ἡ σήμερον, *the present day*: τίς δύνατ' οὐκ ἀρέσαι τὴν σήμερον, (to day,) ἐχθὲς ἀρέσκων; Strato lxxxvii. In ἡ τότε, *the then day; that day*: ὥστε ἐς τὴν τότε καὶ ἔμεινα ὄνος, Lucian. t. ii. p. 584. as Schneider reads. [Asin. p. 127. c. ed. Salmur.] In τρίτη: εἰς τρίτην ἡμέραν, Ἀττικῶς. εἰς τρίτην καθ' ἑαυτὸ μόνον, Ἑλληνικῶς, Mœris p. 152. See Pierson. διὰ τρίτης, *in three days*, Lucian. Philops. p. 339. τρίτη δὲ μετὰ ταῦθ' ἵπποδρομίαν ἄξετε, Aristoph. Pac. 899. ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι, St. Luke xiii, 32. καὶ τόδ' οὐκ εἰς αὔριον Οὐδ' ἐς τρίτην μοι μηνὸς ἔρχεται κακὸν, Eurip. Alcest. 327. sq. ed. Musgr. [322. ed. Beck.] ἦκεν εἰς τρίτην, Aristid. Aristoph. in Lysistr.^a adds ἡμέραν. In ἡ ὑστεραία, *the next or following day*: ταύτην μὲν τὴν ἡμέρην παρεσκευάζοντο ἐς τὴν διάβασιν· τῇ δὲ ὑστεραίᾳ, κ. τ. λ. Herodot. vii, 54. τὴν ὑστεραίαν αὖ θηρῶσι, Xen. Cyrop. i, 2. 11. See Herodot. vii, 119. Diod. Sic. xx, 30. Alciph. iii. ep. 72. Herodian. Philet. p. 452. Lucian. t. ii. p. 85.

In the oracle, Athen. t. i. p. 84. εἴκοσι τὰς πρὸ κυνὸς, καὶ εἴκοσι τὰς μετέπειτα, &c. ἡμέρας is understood.

There is an ellipsis of ἡμέρα in numbering the days of the Greek months: e. g. δεκάτῃ φθίνοντος, *the twenty-first day of the month*: fully, δεκάτῃ ἡμέρᾳ πρὸ τοῦ φθίνοντος μηνός. So ἐννάτῃ φθίνοντος, *the twenty-second*. εἰς τὴν ἐβδόμην Βοηδρομιῶνος, Menander ap. Ammon. p. 67. Πυανεψιῶνος ἐβδόμῃ ἵσταμένον, [*the seventh of Pyanepsion*,] Lucian. t. i. p. 82. and the last or thirtieth day of the month was called ἔνῃ καὶ ρέα, (viz. ἡμέρα μηνός.) See Diog. Laert. i. § 57. Aristoph. Nub. 1199. [1203. and 1160. sq. ed. Bekker.] Schol. Aristoph. Nub. 1132. [v. 1161. p. 124. of Bekker's edition printed for Mr. Priestley in 1826.] Perizon. ad Ælian. ii, 25. Fabric. Menolog. c. 41. p. 56.^b For more on the ellipsis of ἡμέρα, see Fischer. ad Weller. iii. 1. p. 257.

HNIAI, *thongs, traces*.—In παρηγορίαι, *the traces of the outer*

^a Ἄλλ' ἐς τρίτην γοῦν ἡμέραν σοι πρὸ πάντων ἔξει, Aristoph. Lys. 612. ed. Br. J. S.

^b See Archbishop Potter's Antiq. of Greece, vol. i. p. 462. 463. J. S.

horses: Hom. Il. θ, 87. π, 152. See the Schol. and Valcken. ad Adonias. Theocrit. p. 246.

ΗΧΟΣ, *a sound*.—In αὔον (viz. ἦχον) αὐτευν, Hom. Il. μ, 160. μακρὸν αὐσεν, Il. γ, 81. i. e. κατὰ μακρὸν ἦχον.

ΗΩΣ, *Aurora, the morning*.—In χρυσόθρονος, ἡριγένειος, and other adjectives used as epithets: χρυσόθρονον ἡριγένειαν ὦρσεν, Hom. Od. ψ, 347. Fully, Il. α, 477.

ΘΑΛΑΜΟΣ, *a bride-chamber*.—Sometimes in παστὸς, *strewn with flowers*: οἶον ἦν ἐκ τοῦ παστοῦ, Lucian. t. i. p. 428. sq. παστοῦ· θαλάμου, schol. but sometimes παστὸς is *the nuptial bed*, being distinguished from θάλαμος: ἐκ δ' ἐμὲ παστῶν Νύμφην καὶ θαλάμων ἥρπασ' ἄφνωσ' Αἴδας, Epigr. adesp. dccx. κροκόεις—χρυσέων παστὸς ἔσω θαλάμων, Antipat. Sidon. xcvi. See Jacobs.

ΘΑΛΑΣΣΑ, *the sea*.—In γλαυκή: οἱ γλαυκὴν δυσπέμφελον ἐργάζονται, Hesiod. Theog. 440. γλαυκῆς μεδέουσα Λευκοθέη, Philodem. 25. cf. Phanocl. v, 14. Leonid. Tarent. 94. See Virg. Æn. viii, 672. Catull. Ixii, 7. In ὑγρὴ or ὑγρά: πουλὺν ἐφ' ὑγρὴν, *on the vast sea*, Hom. Il. κ, 27. ἐπὶ τραφερὴν τε καὶ ὑγρὴν, Id. h. in Cer. where see Mitscherlich. p. 127. πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὑγρᾷ [πιτυλεύσας,] Aristoph. Vesp. p. 478. [v. 678. ed. Br.] See Callim. Epigr. 23. Apollon. iv, 280. and Spanhem. ad Callim. h. in Jov. v. 23. Οὐσία is expressed with ὑγρά in Philostrat. Her. p. 246. Boiss.

The gen. case is understood after ἀποχώρησις, when *the tide* is spoken of: Polyb. t. i. p. 810. After βυθός: νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, 2 Cor. xi, 25. See Virg. Æn. i, 3. The accusative is understood after the verb διαπερᾶν: ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν, &c. St. Matth. ix, 1.

*ΘΑΛΛΟΣ. See Κλάδος.

ΘΑΝΑΤΟΣ, *death*.—In κῆρ or κῆρες, *fate*, when put for *death*, (εἰσὶ γὰρ κῆρες νόσου καὶ ἐτέρων κακῶν, Eustath.) θανάτου is understood. See Eustath. on the words κῆρες γὰρ ἄγον μέλαρος θανάτοιο, Hom. Il. β, 834.

The verb ἀρκεῖν, *to keep off*, is sometimes put alone, with an ellipsis of θάνατον or ὄλεθρον. See Eustath. ad Il. 2. p. 474. l. 48. and Hom. Il. 2, v. 16.

In the verb παραδιδόναι too there is an ellipsis of θάνατος: ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, Rom. iv, 25. More fully, παρέδωκαν αὐτὸν—εἰς κρίμα θανάτου, St. Luke xxiv, 20. hence παράδοσις ἐπὶ θανάτῳ, Dionys. Halic. vii. p. 445. In St. Matth. xxvi, 2. the particular sort of death is expressed.

ΘΑΤΕΡΟΝ, *the one or the other*.—In Thucyd. i, 33. μηδὲ δυεῖν φθάσαι ἀμάρτωσιν, ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοὺς βεβαιώσασθαι, Bos, with the Schol. supposes an ellipsis of θάτερον with δυεῖν; Schæfer thinks ἐν may have been dropped from the text; but Hermann says, that Thucydides, in order to avoid the following repetition, ἢ τοῦ φθάσαι ἡμᾶς κακῶσαι, ἢ τοῦ φθάσαι σφᾶς αὐτοὺς βεβαιώσασθαι, had recourse to the unusual construction, δυεῖν ἀμάρτωσι φθάσαι.

ΘΕΑ, *a goddess*.—In μὰ τήν: οὐ μὰ τήν· οὐκ ἀληθῶς, Hesych.

See Benth. ad Callim. Epigr. 34. ad Menandr. Fragm. p. 49. Hemsterh. ad Aristoph. Plut. p. 120. b. Toup. Em. in Suid. t. ii. p. 324. Wolf. ad Reiz. de accent. incl. p. 15. Θεαῖς is understood in οὔτε ἐμνήθη μόνος ἀπάντων ταῖς Ἐλευσινίαις, (viz. θεαῖς,) Lucian. Demonact. 11. p. 380. t. ii. Fully, μὰ τὰς Ἐλευσινίας θεὰς, Alciph. ii. ep. 3. See Bergl. Δήμητρος ἐπικλήσιν Ἐλευσινίας, Pausan. iii, 20. Guietus understands τελεταῖς in Lucian; but Lucian, if that had been his meaning, would have written ὁ. ἐ. μ. ἀ. τὰ Ἐλευσίνια. See Euseb. Chron. p. 81. 31. Scal. Achill. Tat. p. 212. Mitsch. Synes. p. 42. B. Petav. Μνείσθαι θεῶ is a legitimate construction: see Herodot. iv, 79. Philostrat. ep. 15.

*ΘΕΟΠΡΟΠΟΣ, *one who goes to consult an oracle, a religious ambassador.*—Οἱ δὲ Ἀγυλλαῖοι ἐς Δελφοὺς ἐπεμπον, (viz. θεοπρόπους,) Herodot. i, 167. See i, 19. where it is expressed.

ΘΕΟΣ, *a god.*—In several adjectives; e. g. in ἄγνωστος: ἡμεῖς δὲ τὸν ἐν Ἀθηναῖς ἄγνωστον ἐφευρόντες καὶ προσκυνήσαντες, Lucian. Philopatr. Fully, Acts xvii, 23. See Bos Dissert. de Ara ignoti Dei. In ἀθάνατοι μάκαρες, Hesiod. Sc. Herc. 79. Theog. 33. 128. 881. Jens. Epigr. 99. 107. In Βάκχιος: μόνου δὲ πόλεως βακχίῳ χορεύσομεν; Eurip. Bacch. 195. τῷ βακχίῳ, (viz. θεῷ,) τῷ Διὸς, ib. 366. In ἐπιφανής, Wesseling. ad Simson. chron. cath. p. 1377. In μάκαρες, and μακάριοι: ἐπιφλύειν μακάρεσσιν, (viz. θεοῖς,) Apollon. Argon. i, 48. [481.] In μάταιοι, Acts xiv, 15. ἀπὸ τούτων τῶν ματαίων (viz. θεῶν) ἀποστρέφειν εἰς τὸν Θεὸν τὸν ζῶντα. In χθόνιοι: μάκαρες χθόνιοι, viz. θεοὶ, Æschyl. Choeph. 474. In the article, in the Attic juratory formula, μὰ τὸν, viz. θεόν. μὰ τὸν, ἐγὼ μὲν οὐδ' ἂν εἴ τις ἔλεγέ μοι, Aristoph. Ran. 1421. [1374. ed. Br.] See Gregor. Cor. p. 65. and Kœn. also H. Steph. Animadv. in Lib. de Dial. p. 55. This omission of θεόν, or of the name of some one god in particular, arose from superstitious scruples; but in οὐ μὰ τὸν—οὐκ ὁμόσω, Strato Epigr. xliii. there is a mere ordinary aposiopesis. Add Rhunken. Auctar. Fragm. Callim. p. 572. Toup. Em. in Suid. t. ii. p. 324. Reiz. de acc. incl. p. 14. ed. Wolf. Fisch. ad Weller. iii, 1. p. 266. s. In the gen. case after other substantives: e. g. βασιλεία: κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, (viz. τοῦ θεοῦ,) St. Matth. iv, 23. and in viii, 12. the Jews are called (by a Hebraism) υἱοὶ τῆς βασιλείας. Λόγια, both in sacred and profane authors: fully, τὰ λόγια τοῦ Θεοῦ, Rom. iii, 2. Ὁδὸς, when the Christian religion is spoken of: κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, Acts xix, 9. ἐγένετο—τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ, ib. v. 23. Fully, ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν, Acts xviii, 26. Πρόπολις: τοῦ προπόλεως Τυρίμνου, Inscript. in Spon. itiner. t. i. p. 311. Fully, ἱερέα τοῦ προπόλεως (the right reading) θεοῦ Τυρίμνου, Inscript. in Smith. p. 23. An ellipsis of θεὸς attends many verbs also: e. g. ἀνατιθέναι τινὰ, viz. θεῷ. See Schwebel. Obs. Miscell. vii, 43. [Ἀνελεῖν: see Μαντεῖον.] Διαφώσκει: viz. θεὸς, or ἥλιος. Κατανίφειν: κατένιψε χιόνι τὴν Θράκην ὅλην, Aristoph. Ach. 138. and νίφειν: νίφοντος, viz. θεοῦ, Aristoph. Vesp. 771.^a Προσκυνεῖν: viz. τῷ θεῷ. Σέβεσθαι: fully, σέβεσθαι τὸν Θεόν,

^a Ἐὰν δὲ νίφῃ, πρὸς τὸ πῦρ καθήμενος, Aristoph. Vesp. 773. ed. Br. J.S.

Acts xiii, 16.^a xvi, 14. xviii, 7. and elsewhere. *Συσκοτάζειν*: ἐπειδὴ *συνεσκοτάσσε*, Xen. Cyrop. iv, 5. 5. See Zeunius. Fully, *συσκοτάζοντος ἄρτι τοῦ θεοῦ*, Polyb. Exc. Leg. p. 1311. See the interpp. ad Herodot. iii, 86. *Τιμᾶν*: καὶ τοῖς τιμῶσι, &c. Theophrast. Char. c. 15.^b *ὕειν*: ὕοντος, (viz. θεοῦ,) εἴσει, Aristoph. Vesp. 771. [774. ed. Br.] See Pausan. ii. 34. 4. Fully, *μήτε ποταμοῦ τὴν γῆν ἐπάρδοντος, μήτε ὕοντος τοῦ Θεοῦ*, Josephus Antiq. Jud. ii, 7. 6. *Χρηματίζεσθαι*: καὶ *χρηματισθέντες*, (viz. ἐκ Θεοῦ,) St. Matth. ii, 12.

ΘΗΡ, *a beast*.—In *κεραοὶ καὶ νήκεροι*—φεύγουσιν, Hesiod. ἔργ. 527. 528. for *κερ. καὶ νήκ. θῆρες*.

ΘΗΡΙΟΝ, *a wild animal*.—In *ἄποδα*, viz. *θηρία*: ἐρπετὰ, τὰ ἄποδα, Hesych. In *δάκετα*, *venomous reptiles*, as the scorpion for instance: ἐρπετά τε καὶ δάκεθ', (viz. θηρία) ὅποσα περ ἂν ἔστιν, Aristoph. Av. 1069. ἡ φονίη δακέτων ἰὸν ἐνῆκεν ἔχισ, Tiberius Illustr. i. v. 2. (As to the construction, ἡ φονίη δακέτων—ἔχισ, see Porson. Supplem. ad præf. in Eurip. Hec. p. liv. sq. and on the Phœniss. 1730. Herodot. iv, 126. Hom. Od. ξ, 443. Il. γ, 423. ε, 381. ζ, 305. α, 540. h. in Cer. 118. Tzetzes in Burgess. Init. Hom. p. 63. v. 137. Ennius p. 11. ed. Hessel. Virg. Æn. iv, 576. and Sueton. Ner. c. 33. (*venenariorum inclita*.) τῶν δακέτων θηρία πολλὰ, Ælian. de N. A. v. 2. Fully, *δακέτων θηρίων*, Id. x, 14. and Diod. Sic. xx, 42. See Eurip. Hippol. 646. and Valcken. In ἐρπετόν: ὅσσ' ἐπὶ γαῖαν ἔρπετὰ γίνονται, Hom. Od. δ, 418. ἐρπετά· πάντα τὰ θηρία, Pseudo-Didym. See Bentl. ad Callim. fragm. p. 523. sq. and Valcken. in Adonias. Theocrit. p. 399. sq. In *τετράποδα*: viz. *θηρία*.

ΘΟΡΟΣ, *sperm*.—In *ἀπορῥαίνειν*, Aristot. de Gener. Anim. iii, 5. and elsewhere. Fully, *ἀπορῥαίνειν τοῦ θοροῦ*.

ΘΡΕΜΜΑΤΑ, *cattle*.—In τὰ δ' ἔρημα φοβεῖται, Hom. Il. ε, 140. [see the Schol. of Pseudo-Didym.] cf. Toup. Em. in Suid. t. iii. p. 69. sq. and Liban. t. i. p. 1. c. Morell. πρὸς τὸ σημαινόμενον, καὶ οὐ πρὸς τὸ ῥητὸν τοῦτο ἐπήγαγεν, Schol. Venet.

ΘΡΙΞ, *hair*.—In *πολιὴ* or *πολιά*, Callim. h. in Apoll. v. 14. In ἡ συνετὴ (vulgo ἡ πολιὴ) κροτάφων ἄπτεται ἡμετέρων, Apollonid. Epigr. i, 5. 6. See Jacobs. See Τρίχες below.

ΘΥΓΑΤΗΡ, *a daughter*.—In ὧ τηθῶν ἀνδρειοτάτων καὶ μητριδίων ἀκαληφῶν, Aristoph. Lys. 549. *θυγατέρες* is understood. See Brunck there; and in Supplem. t. iii. p. 177.

Θυγάτηρ is often understood, when the article precedes a genitive case: Ἰφιγένειαν τὴν Ἀγαμέμνονος, Herodot. iv, 103. ὧ Διὸς Ἀρτεμις θηροκτόνε,^c Eurip. Iph. Aul. 1570. ed. Musgr. See Porson Supplem. ad præfat. in Eurip. Hec. p. xxi. sq. Ἰοῦν τὴν Ἰνάχου, viz. *θυγατέρα*, Herodot. i. p. 2. τὴν Μηνογένους, Inscript. ap. Smith. not. 7. eccl. Asiæ p. 21. ἦνθ' αὐτῷ Ὑβούλοιο καναφόρος ἄμμιν Ἀναξῶ, Theocrit. ii, 66. *θυγάτηρ*, Schol. Gr. Νιόβῃ τῇ Φορωνέως, Diod. Sic.

^a In Acts xiii, 16. the words are οἱ φοβούμενοι τὸν Θεόν. J.S.

^b Καὶ τοῖς τιμῶσι, καὶ πέμπουσιν εἰς τὰς ἐορτάς, εἰπεῖν, &c. p. 77. ed. Simpson.

who understands αὐτὸν, i. e. τὸν αὐθάδη, whose vice is the subject of the chapter.

J.S.

^c See the note on Ἀδελφός, p. 6. J.S.

iv, 14. See Jons. de Script. Hist. philos. i, 2. p. 15. Cic. ad div. ix. ep. 10. Virg. Æn. vi, 36.

ΘΥΜΑ, *a sacrifice*.—In ἄκαπνα θύειν, viz. θύματα, [*sacrifices in which nothing is burnt* ;] said of those who feast at the houses of others, without any expense to themselves, prov. metr. v. 958. See Casaub. ad Athen. p. 27. In τὰ γενέθλια, *birth-day sacrifices*: ὅτε εἰστίας σὺ τοὺς φίλους ἐν τοῖς γενεθλίοις, Xen. Cyrop. i. 3, 10. In τὰ διαβατήρια, *sacrifices before passing a river*, [Thucyd. v, 55.] In εἰσιτήρια: Piers. ad Mær. p. 222. sq.^a In ἐκβατήρια: [*sacrifices for an escape ; or safety attained.*] See Piers. as above. In ἐμβατήρια, Philostrat. Heroic. ii, 14. See Piers. as above. In ἔμπυρα, *burnt sacrifices*: Callim. h. in lavacr. Pall. 107. In ἔντομα, *sacrifices for the dead*: Orph. Argon. 569. Fully, ἰδ' ἔντομα θύματ' ἔρεζον, ib. 956. See the Gr. Schol. ad Apollon. Argon. i, 587.^b In ἐξιτήρια: θύειν τὰ ἐξιτήρια, *to sacrifice on account of setting out on a journey*. In ἐπιβατήρια: [*sacrifices on entering upon a public office or magistracy.*] See Pierson ad Mær. p. 222. sq. In ἐπιμήνια, *monthly sacrifices*: καὶ δὴ ὡς ἐόντι ἐπιμήνια ἐπιτελέουσι προτιθέντες τὰ δ' ἐπιμήνια μελιτόεσσά ἐστι, Herodot. viii, 41. where see Valcken. See also Soph. El. 282. sq. Musgr. ad Eur. Heracl. 780. Athen. vi, 6. and Harpocraton. In ἐπινίκια, *sacrifices for victory*: ἀττάγας, ἡδιστον ἐψεῖν ἐν ἐπινικίοις κρέας, Aristoph. Πελαργ. iii. τοῖς μὲν θεοῖς μεγαλοπρεπῶς ἔθυσαν ἐπινίκια, Diod. Sic. xvi, 18. add Dionys. Hal. Ant. Rom. t. i. p. 490. Pausan. p. 335. Chariton. p. 3. 7. In ἐτήσια, *anniversary sacrifices*; such as are mentioned in Plut. Mor. t. i. p. 450. as corrected by Toup. Em. in Suid. t. ii. p. 413. In εὐχαριστήρια, *thanksgiving sacrifices ; thank-offerings*: see Hemsterh. ad Aristoph. Plut. p. 475. Lennep. ad Phalar. p. 304, 314. (With this, and many other of these words, δῶρα, and not θύματα, must often be understood.) In ἡγεμόσυνα: Xen. K. A. iv. p. 251. [iv, 8. 18. *sacrifices for guidance, or safe conduct.*] In ἱερὰ ῥέζειν: Hom. Il. a, 147. In ἱλαστήριον, *a propitiatory sacrifice*: ὃν προέθετο ὁ Θεὸς ἱλαστήριον, (viz. θῦμα,) Rom. iii, 25. In καταβατήρια: see Pierson. ad Mær. p. 222. sq. In κατιτήρια: see Piers. as above. In μειλίχια, *conciliatory sacrifices*. In νικητήρια, *sacrifices for victory*: θύσας δὲ ὁ Κῦρος, καὶ νικητήρια ἐστιῶν, Xen. Cyrop. viii, 8. 4. See Dionys. Hal. vi. p. 352. In προτέλεια, *sacrifices before marriage*: προτέλεια· αἱ πρὸ τῶν γάμων τελούμεναι θυσίαι καὶ δωρεαὶ, Timæus p. 224. See Rhunken. τὰ προτέλεια θύειν, Plut. Narr. amat. t. ii. p. 772. B. In προχαριστήρια: see Hemsterh. ad Aristoph. Plut. p. 475. Lennep. ad Phalar. p. 304. 314. In σωτήρια, *sacrifices for preservation*: τὴν θυσίαν ἐκείνην Σωτήρια προσαγορεύουσι, Plut. t. v. p. 595. ed. Reisk. See Diod. Sic. xvii, 97. H. Steph. there, and Wesseling ad Herodot. p. 686, 22. In τελεστήρια, *sacrifices for success*: δέχεσθε τάδε, καὶ τελεστήρια πολλῶν καὶ καλῶν πράξεων, καὶ χαριστήρια ὅτι, &c. Xen. Cyrop. viii, 7. 3. In ὑπερβατήρια, *sacrifices before passing mountains*, Polyæn.

^a See the new edition of Stephens' Greek Thesaurus, printed by Mr. Valpy, col. 3598. C. J. S.

^b Stephens' Gr. Thesaur. new edition, 9271. C. D. J. S.

i, 10. In *χαριστήρια*, *thanks-giving sacrifices ; thank-offerings* : *χαριστήρια θύειν*, viz. *θύματα*, Ælian. V. H. xii, 1. In *χρηστήρια ἔρδειν* or *θύειν* : see Abresch. Animadv. ad Æschyl. ii. p. 359. Valcken. ad Herodot. p. 332, 64.

In the same manner the Latin word *sacra*, (or *sacrificia*,) is understood in *Bacchanalia*, *Suovetaurilia*, *Terminalia*, &c. See Sanct. Minerv. p. 636.

ΘΥΜΟΣ, *mind*.—In the expressions *ἀπὸ τοῦ βελτίστου*, *ἀπὸ τοῦ διακειμένου*, *ἀπὸ τοῦ κρατίστου*, which signify *sincerely*, or *in the best manner*, Bos understands *θυμοῦ* or *νοός* ; referring to Plat. Ep. ix. Polyb. vi. as he does also in *ἀπὸ τοῦ δολεροῦ*, *fraudulently* ; citing *ἀπ' οὐδενὸς δολεροῦ νόου*, Herodot. iii, 135.—but the opinion of Schæfer is, that in such phrases the adjective is in the neuter gender, and that there is no ellipsis. He cites Dionys. Hal. Ant. Rom. t. i. p. 221. t. ii. p. 787. t. i. p. 279. 472. 487. Thom. Mag. p. 92. Aristoph. Plut. 755. and Hemsterhus. there ; Alciphron iii. ep. 65. and Dorvill. ad Charit. p. 79. That *εὐθέος* in *ἀπὸ τοῦ εὐθέος λεγόμενα*, Thucyd. iii, 43. quoted by Schwebel, is in the neuter gender, may be inferred from a passage of Philostratus, quoted by Schæfer, *ἀδίκῳ λόγῳ τοῦ δικαίου κρατοῦντας, καὶ ἰσχύοντας παρὰ τὸ εὐθὺ*, p. 483. *Παρὰ τὸ βέλτιστον* too occurs in Plutarch. Solon. t. i. p. 358. ed. Reisk. and *ἐπὶ τῷ βελτίστῳ* has nearly the same signification as *ἀπὸ τοῦ βελτίστου* : Theophrast. Char. c. 5.

Θυμῷ is understood in *ἐκόντι*, usually taken as an adverb, *voluntarily*. Apollonius has *ἀέκοντι νόῳ*, ii, 769. *Θυμῷ*, or *φρεσὶ*, is understood in *βάλλεσθαι* : *νῦν δ' ἐτέρως ἐβάλοντο θεοὶ, κακὰ μητιόωντες*, Hom. Od. α, 235. Fully, *ἐν θυμῷ βάλληται*, Hesiod. ἔργ. 297. *σὺ δ' ἐνὶ φρεσὶ βάλλεοσῇσι*, Hom. Od. λ, 453. (So *agitare*, elliptically, Cic. Off. i. c. 24. fully, *animo agitare*, pro Fonteio c. 6.) and in *συνθέσθαι*, *to attend, to consider* : *σὺ δὲ σύνθεο*, Hom. Il. α, 76. Fully, Il. η, 44.

In *φυλάττων ἅμα τὸν πιστὸν καὶ αἰδήμονα*, Epict. Ench. c. 24. Schwebel understands *θυμὸν* rather than *ἄνθρωπον*, or *σεαυτόν*. See Heyn. p. 76. Schweigh. p. 98.

ΘΥΡΑ, *a gate*.—In *ἡ αὐλῆος*, *the outer gate* : *τὴν τε αὐλῆον* (viz. *θύραν*,) *ἀποκλείειν*, Lucian. Toxar. p. 43. *τῆς αὐλείας* (viz. *θύρας*) *παρακύνπτουσι*, Aristoph. Pac. 982. See Theocrit. xv, 43. Herodian. vii, 5. iv. 1. 9. *τῆς αὐλείου*, Philo in Flacc. p. 757. Fully, *ἐπ' αὐλείῃσι θύρῃσιν*, Hom. Od. ψ, 49.^a *αὐλία θύρα*, Ἀττικῶς *πυλῶν*, Ἑλληνικῶς, Mæris p. 88. *ἔξω τῆς αὐλίου θύρας*, Nicol. Damasc. p. 91. ed. Orell. See Soph. Antig. 18. Herodian. viii, 8. § 12. In *δικλῆς* : *ἰθὺ δι' ἀμφιθύρου καὶ δικλίδος*, Theocrit. xiv, 42. viz. *θύρας*. Fully, *ἄνεσαν δὲ θύρας—δικλίδας*, Apollon. Rhod. i, 786. cf. Hom. Il. μ, 454. var. lect. ad Diod. Sic. t. ii. p. 121. In *δρύφακτοι*, (viz. *θύραι*,) *doors or gates of lattice-work*. See Hesych. in v. and Aristoph. Eq. 637. 672. Ran. 385. In *καγκελωτῇ*, (the same) *ἡ θύρα τοῦ δικαστηρίου*, Schol. ad Aristoph. Vesp. 124. In *μέταυλος* : καὶ

^a Δημόσιον κακὸν ἔρχεται οἴκαδ' ἐκάστω, Ion. ap. Demosth. de Fals. Leg. p. 422. Αὐλῆοι δέ τ' ἔχειν οὐκ ἐθέλουσι θύραι, Sol. l. 23. ed. Reisk. J.S.

τὴν μέταυλον ἀποκλείων, Plut. Arat. p. 1039. Fully, ἐν δὲ κλήσατε Θύρας μεσαύλους, Eurip. Alcest. 559. See Piers. ad Mær. p. 264. Brunck. ad Phœniss. 1250. It is called μεσαύλιος also. See Philo t. ii. p. 327. 33. In παράθυρος, a back door: τῇ αὐλείῳ τὸν τύφον ἀποκλείοντες, εἰσάγειν τῇ παραθύρῳ, &c. Plut. Sympos. i. p. 617. See Hemsterh. ad Lucian. t. i. p. 74.

Θύραν is understood in several verbs; as, ἀνοίγειν: κύριε, ἀνοίξον ἡμῖν, St. Matth. xxv, 11. (ἐκλείσθη ἡ θύρα had preceded in v. 10.) So Acts xii, 16. (see v. 13.) τούτῳ ὁ θυρωρὸς ἀνοίγει, St. John x, 3. Fully, εἰάν τις—ἀνοίξῃ τὴν θύραν, Revel. iii, 20. Κρούειν: κρούετε, καὶ ἀνοιγήσεται ὑμῖν, St. Matth. vii, 7. Fully, κρούειν τὴν θύραν, St. Luke xiii, 25. See Acts xii, 13. Προσθεῖναι, Thucyd. iv, 67. Fully, προσθεῖναι τὰς θύρας, Herodot. iii, 78. The Latin *ostio* is understood with *postico* in Hor. Ep. i, 5. 31.

ΘΥΡΙΣ, a window.—Ἐκ θυρίδος is understood in ἐγκύψαι, Aristoph. Thesm. 797. [790. ed. Br.] Fully, παρακύπτειν ἐκ θυρίδος, v. 804. [797. ed. Br.]

ΘΥΣΙΑ, a victim.—In εἰρηνική: εἰρηνικαί, (viz. θυσίαι,) 1 Kings iii, 15. In χαριστήριος: fully, θυσίας χαριστηρίους, Dionys. Hal. v. p. 323. 415. In περὶ ἁμαρτίας, for θυσίαν περὶ ἁμαρτίας, Rom. viii, 3. and in ἁμαρτίας γὰρ ἐστίν, Septuag. Exod. xxix, 14. In several verbs. Ἐπιτελεῖν: καὶ καθ' ἕκαστον ἔτος ἐπετέλουν αὐτῷ, Ælian. V. H. xii, 61. viz. θυσίας. Ἱερὰ is expressed with ἐπιτελεῖν in Antonin. Lib. c. xl. χοὰς by Dionys. Hal. Ant. Rom. t. i. p. 347. Ποιεῖν: τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, St. Luke ii, 27. See Virg. Ecl. iii, 77. and de la Cerda. Προσφέρειν: ὀφείλει—προσφέρειν ὑπὲρ ἁμαρτιῶν, Hebr. v, 3. προσένεγκε περὶ τοῦ καθαρισμοῦ σου, St. Luke v, 14. Fully, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, Hebr. v, 1. Τελεῖν: fully, θυσίας ἐτέλεσε τῷ Ποσειδῶνι, (al. ἐπέτελεσε,) Dionys. Hal. Ant. Rom. t. i. p. 300. τελεῖν τὰ ἱερὰ, (al. ἐπιτελεῖν,) ib. p. 379. τελέσαι θύη, Theocrit. Epigr. iv, 16.

ΙΔΙΟΣ, peculiar; proper; own.—In ἄγγελος Κυρίου κατὰ καιρὸν (viz. ἴδιον) κατέβαινε, St. John v, 4. Fully, ἦν καιροῖς ἰδίους δείξει, 1 Tim. vi, 15.

ΙΔΙΩΜΑ.—In τὸ ἀμετάθετον, τὰ πνευματικά.

ΙΔΩΝ, seeing.—Some have supposed an ellipsis of this word in καὶ ποτέ τις εἶπησι—Ἐκ πολέμου ἀνιόντα, Hom. Il. ε, 479, 480. and in τίς ἂν τάδε γηθήσειε; Il. ι, 77. See Eustath. p. 618. l. 18. but the principle mentioned in Ἀκούων, and on Δύναμις, will account for these constructions.^a

ΙΕΡΑ, sacrifices, &c.—Ἱερὰ is understood in Κάρνεια, (Herod. viii, 72.) and other names of festivals. See Fisch. ad Well. iii, 1. p. 258. In many verbs; as δρᾶν: καὶ οἱ παλαιοὶ τὸ θύειν δρᾶν ὠνόμαζον. ἔδρων δ' οἱ κήρυκες ἄχρι πολλοῦ, &c. Athen. t. v. p. 403. Ἔρδειν: fully, ἔρδομεν ἱρὰ θεοῖς, Hom. Il. λ, 706. and ἔρδειν ἐκατόμβας

^a Εἶπειν and γηθεῖν are made govern thoughts, and for which the former verbs accusatives irregularly, because αἰνεῖν are substituted, govern accusatives regularly and στέργειν, which were in the author's early. J. S.

occurs very frequently in Hom. See Eldik. Suspici. Specim. p. 16. Κατάρχεσθαι, or κατάρξασθαι, *to cut off hair from the brow of the victim, and place it on the fire of the altar, as a sort of foretaste of the sacrifice*: Aristoph. Av. 960. [959. ed. Br.] see Kuster. p. 193. sq. [p. 200. 201. ed. Bekker. printed for Mr. Priestley, 1826.] Eurip. El. 800. or, *to sprinkle the victim with lustral, or holy, water*; as in Eurip. Iph. T. 40. 56. cf. 54. 58. 622. For thence it appears plainly that κατάρξασθαι is, in a general sense, *to commence a sacrifice*, κατάρξασθαι ἱερῶν, or κατάρξασθαι τῆς σφαγῆς τοῦ ἱεροῦ. See Dionys. Hal. Ant. Rom. t. i. p. 141. 228. 288. Ποιεῖν: fully, ποιήσαντες δὲ καὶ ἐνθαῦτα ἱρὰ, Herodot. ix, 19. See vi, 57. ἱερὰ ποιήσων, Dionys. Hal. Ant. Rom. t. i. p. 206. See Virg. Ecl. iii, 77. and Schneider. Ind. ad Scriptor. R. R. v. Fio. 'Ρέζειν: ἄλλος δ' ἄλλῳ ἔρεξε θεῶν, Hom. Il. β, 400. Fully, ἱερὰ ῥέξας, Il. α, 147. See Theocrit. Epigr. iv. Phaulias Epigr. v. Erycius Epigr. i.

ΙΕΡΕΥΣ, *a priest*.—In βουζύγης, (perhaps,) Ferd. Stosch. See Misc. Obs. Crit. vol. v. t. iii. p. 81. In εἰρηνοδίκαι and σπονδοφόροι, (viz. ἱερεῖς,) *feciales*, Dionys. Hal. ii. p. 131. i. p. 17. In ἐπιμήνιοι or ἐπιμηνιεύοντες, *priests who celebrate monthly sacrifices*: in pseph. Sigeor. p. 8. See Chishull. note p. 11. and Valcken. ad Herodot. p. 638. 34. In νεωκόρος: νεωκόρον τῆς λαμπροτάτης Κυζικηνῶν μητροπόλεως, Smith. p. 23. νεωκόρος τοῦ Σεβαστοῦ, p. 24. See Van Dale Diss. iv. ad Marm. c. i. In παστοφόρος. In πρόσπολος. In στεφανηφόροι, *flamines*, Dionys. Hal. ii. p. 124. In ὁ τοῦ Διὸς, Demosth. p. 531. viz. ἱερεὺς, or προφήτης.

So in Latin, *Dialis, Martialis, Quirinalis, &c. sacerdos* being understood. See Sanct. Minerv. iv, 4.

ΙΕΡΟΝ, *a temple*.—Ἱερὸν (or rather, ἱερὸν δῶμα, ἱερὸν being itself an adjective,)* is understood in εἰδωλεῖον: ἐν εἰδωλείῳ, 1 Cor. viii, 10. In μαντεῖον, and also in adjectives signifying specifically the temples of particular deities: Ἀθηναιοῦ, Δελφίνιον: see Thucyd. vi, 54. and Harpocrat. in v. and in ἐπὶ Δελφινίῳ. Δημήτριον. Διονύσιον: ἐν τῷ Διονυσίῳ, Thucyd. viii, 93. Μουσεῖον: see Diog. Laert. v, 51. vii, 15. Herm. Conring. antiqq. Acad. p. 11. Cic. pro Arch. c. xi. And before genitives of the names of deities: τὸ τῆς Ἀθηνᾶς: fully, ἐν τῷ ἱερῷ τῆς Ἀθηνᾶς, Psephism. Sigeor. v. 35. τὸ τῆς Ἀφροδίτης. τὸ τῆς Δήμητρος. Διονύσου: ἢ ἐν Διονύσου ἐκκλησία, Thucyd. viii, 93. Fully, ἐν τοῖς ἱεροῖς—τοῦτο μὲν ἐν Διονύσου,—τοῦτο δὲ ἐν Πυθίῳ, Isæus p. 55. (With Κρόνου, ἱερὸν is expressed in Ceb. Tab. c. 1.) Πανός: see Kuster. ad Aristoph. Lys. p. 239. b. τῶν σεμνῶν θεῶν: εἰς τὸ τῶν σεμνῶν θεῶν, Aristoph. Thesm. p. 779. [v. 224. ed. Br.] [Τροφωνίου. See Ἀντρον.] Χλόης, (Ceres): παρὰ τὸ τῆς Χλόης, Aristoph. Lys. p. 889. [v. 835. ed. Br.] See Bisetus. The genitive, τοῦ ἱεροῦ, is understood in τοῖς στρατηγοῖς, St. Luke xxii, 4. Fully, στρατηγούς τοῦ ἱεροῦ, v. 52. and in Acts iv, 1. v, 24. See Wesseling. ad Herodot. p. 162, 63. Valcken. Adnotat. Crit. in N. F. p. 386.

* See the observation in Ἀνθρωπος, and the note on Μέρος. J. S.

Cic. ad div. viii. ep. 4. Hor. Serm. i. 9. 35. Taylor on the Sandw. Marb. p. 69. Sanct. Min. iv, 4. Brodæus ad Eurip. Ion. v. 416. ed. Musgr.

*ΙΕΡΟΣ, *sacred, holy*.—In γραφή: πᾶσα γραφή (viz. ἱερὰ) θεόπνευστος, 2 Tim. iii, 16. *all scripture is given by inspiration*. In δῶρον: δῶρον, (viz. ἱερὸν ἔστω) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, St. Matth. xv, 5. cf. St. Mark vii, 11.

ΙΚΑΝΟΣ, *sufficient, able, competent*.—In καὶ πῶς τις, ἵνα ἐξεύρη; Macarius Hom. xi. p. 136. See St. Luke vii, 6. 2 Cor. ii, 16.

ΙΜΑΣ, *a strap, a girdle*.—In Κεστός: see Hesych. in κεστὸν ἱμάντα, which words occur in Dio Chrys. Or. xl.

ΙΜΑΤΙΟΝ, *a garment*.—There is an ellipsis of ἱμάτιον in many adjectives: e. g. ἀλουργῇ, viz. ἱμάτια, *purple garments*, Æl. V. H. xii, 32. Ἀνθιμα, *flowered garments*. Βύσσινον, *a garment of fine linen*: περιβεβλημένη βύσσινον, Rev. xviii, 16. Ἡδωνά, *Thracian garments*, Suid. t. ii. p. 47. Κόκκινον, *a scarlet garment*, Revel. xviii, 16. See xvii, 4. xviii, 12. Κρητικόν: σὺ δὲ τὸ Κρητικόν Ἀπόδυθι ταχέως, Aristoph. Thesm. 737. [730. ed. Br.] Κροκωτόν: κροκωτὰ φοροῦσαι, Aristoph. Lys. 44. [See Brunck on Aristoph. Thesm. 261.] Λευκά: διὰ τὸ τοὺς ἀποθανόντας ἐν λευκοῖς (viz. ἱματίοις) ἐκφέρεσθαι, Artemidor. Oneirocr. ii, 3. ἀγγέλους ἐν λευκοῖς καθεζομένους, St. John xx, 12. Μαλακά: οἱ τὰ μαλακὰ φοροῦντες, St. Matth. xi, 8. Μέλανα. Πενθικά: κατεπένθησεν ἐν πενθικοῖς, Septuag. Exod. xxxiii, 4. Πένθιμα, Plut. Mor. t. i. p. 451. Ποικίλα: ἔχουσα δ' ἦλθες αὐτὴ ποικίλα, Aristoph. Plut. Act. v. s. 3. [1199. ed. Br.] διάφορα ἱμάτια, Schol. C. LB. ὑπὸ γυναικῶν ποικίλοις ἡμφιεσμένων, Schol. vet. ad v. 1198. ex em. Hemsterh. Πορφυροῦν, Rev. xviii, 16. fully, ἱμάτιον πορφυροῦν, St. John xix, 2. Σηρικόν, Rev. xviii, 12. Ταραντῖνα, Ælian. V. H. vii, 9. Ὑπέρλεπτα: ὑπέρλεπτα καὶ μόλις ὁρατὰ, Philostrate. Icon. ii. p. 853. such as were called by a more specific appellation ὀθόνια. Ὑσγινοβαφῇ, and φλόγινα, *red and flame-coloured garments*, Ælian. V. H. ix, 3. See Toup. Em. in Suid. t. ii. p. 74. In verbs: e. g. ἀμπέχεσθαι: στήθι γ' ἀμπισχόμενος, Aristoph. Vesp. 1145. [1150. ed. Br.] εἶτα λευκὸν ἀμπέχει; Id. Ach. 1023. [1024. ed. Br.] Ἀναβάλλεσθαι: fully, τὸ ἱμάτιον ἀναβεβλημένος, Theophr. Char. See Coray. p. 312. Ἀποδύεσθαι, *to put off clothes*, Aristoph. Ran. 654. [ἀποδύεσθε δὴ, *now then strip*, 641. ed. Br.] Vesp. 1152. So ἐκδύεσθαι: κἀγὼ ἔκδυόμαι, Aristoph. Lys. 919. [920. ed. Br.] καὶ δὴ ἔκδυόμαι, ib. 925. Br. Ἐγκαλύπτειν, and συγκαλύπτειν, viz. ἑαυτὸν ἱματίῳ, Xen. Cyrop. viii. p. 550. 551. See Dorvill. ad Charit. p. 274. sq. [See Κάλυμμα.]

ΙΠΠΙΟΣ, *a horse*.—In βουκέφαλος: ἐγὼ σοι βουκέφαλον ὠνήσομαι, Aristoph. Anagyr. fragm. v. τῶν Θετταλικῶν ἵππων τινὲς ἐκαλοῦντο βουκέφαλοι, Auctor Etymol. M. In δεξιόσειρος, *a horse in traces on the side of the right, or off, horse of the two yoked horses*: Soph. Antig. [140. See the Schol.] See Soph. El. 724. [721. 722. ed. Br.] In Ζύγιος: οὐθ' ὁ Ζύγιος, οὐθ' ὁ σαμφόρας, Aristoph. Nub. 122. In καπποφόροι, viz. ἵπποι, Lucian. In κέλῃς, *a horse used by one who leaped quickly and alternately from the back of one horse upon that*

of another while at full speed.^a Fully, κέληθ' ὡς ἵππον ἐλαύνων, Hom. Od. ε, 371. In κενταυρίδαι, Lucian. [iii, 104.] In κοππατίας, [a horse marked with the numeral note κόππα: Schutz. on Aristoph. Nub. 23.] ὅτ' ἐπριάμην τὸν κοππατίαν, Aristoph. Nub. p. 124. v. 23. Anagyr. Fragm. 5. See Kuster ad Schol. Bentr. and Ernest. ad Callim. Fragm. p. 555. sq. In λυκοφόροι, viz. ἵπποι, Strabo.^b See Scalig. ad Varr. p. 107. In παράσειροι, viz. ἵπποι, horses in traces, on the sides of the yoked horses: Eurip. Or. 1019. called also παρήγοροι. See Valcken. Adnot. in Adonias. Theocr. p. 242. sq. In σαμφόρας, a horse marked with the letter Σ, or σάν: οὐθ' ὁ Ζύγιος, οὐθ' ὁ σαμφόρας, Aristoph. Nub. 122. [where see the commentators, p. 159. of Bekker's edition printed for Mr. Priestley, 1826.] Eq. 603. Nub. 1298. In σειραφόροι, (the same as παράσειροι. See above.) Æschyl. Agam. 851. 1649. Aristoph. Plut. 1303. [Nub. 1300.] In τέλειος, a horse of full age, opposed to πῶλος, Ælian. V. H. vii, 13. See Kuhn. Lucian. t. i. p. 164. and Hemsterh. Fully, ἵππων τελείων δρόμον, Pausan. v, 8. In φασιανός, Aristoph. Nub. 109.^c cf. Herodian. p. 466. ed. Piers. In the verbs ἐλαύνειν, and ἐξελαύνειν, to ride, to ride out, ἵππον is understood; Xen. Cyrop. i, 11. Fully, Aristoph. Nub. 1275.^d See Virg. Æn. x, 575. Ovid. Met. iv, 217.

ΙΣΤΙΟΝ, a sail.—In αἶρειν: ἄρας ἐκ τῆς Αἰγίνης, Thucyd. vii, 26. τὰ ἰστία δηλονότι, Schol. See Vriemoet. miscell. philol. p. 11. and "Αγκυρα, above. Fully, τὰ ἰστία ἀειράμενον, οἷχεσθαι φεύγοντα, Herodot. viii, 94. In ὑφέσθαι, to lower, or contract, the sails: [in modern navigation, the surface of the sails is reduced by taking up their lower parts, which is called reefing.] Figuratively in Sophocl. νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένῃ δοκεῖ, El. 336.^e See the Schol.

ΙΣΤΟΡΙΑ, history, is often understood in numerals: e. g. Θεόπομπος εἰκοστῇ δευτέρᾳ, Steph. Byz. v. Θεόστωρος. Fully, Νικόλαος ἐν τετάρτῃ ἱστορίᾳ, Id. v. Ἀσκάλων and Ἀσκανία.

ΙΣΧΑΣ, a fig. In καρική. Παλάθας τῶν καρικῶν, (Lucian. Vit. Auct. 381.) is a well known Græcism for παλάθας Καρικὰς, [see Abridgment of Viger, p. 25. at the top, and § iv.] as Schæfer observes; who refers to Hemsterh. ad Lucian. t. i. p. 559. Athen. t. iv. p. 358. Alciphron. iii. ep. 51. In those words therefore the ellipsis supposed by Bos does not exist.

ΙΧΘΥΣ, a fish.—In ἔλλοψ, (mute,) which signifies a fish in general. See Lycophr. 196. πᾶς ἰχθύς, Schol. Gr. ἔλλοψ, ἀπὸ τοῦ ἐλλειπῇ τὴν ὅπα ἔχειν, Etymol. M. in Μύνδος, which has the same meaning. See Casaub. ad Athen. p. 538. Callim. Fragm. Bentr. cclx.

^a Ἡνίκα γε κέλης κέλητα παρακελητιεῖ, Aristoph. Eq. 900. It occurs too in Lys. 60. J.S.

^b v. p. 329. J.S.

^c 110. ed. Bekk. Kuster, Bentley, Brunck, and Schutz take φασιανούς to signify birds; Wieland and Hermann, horses. J.S.

^d 1272. ed. Br. 1254. ed. Bekk. ἵπ-

πους γ' ἐλαύνων, driving. See Schutz. J.S.

^e Ὑφέσθαι μοι δοκεῖς. Τὸ ληκύθιον γὰρ τοῦτο πνευσεῖται πολὺ. Aristoph. Ran. 1220. ed. Br. The true reading, in my opinion, is δοκεῖ: I think you should lower your sails. See Classical Journal, vol. ii. p. 503. J.S.

In the names of species of fishes: βούγλωσσος, ἵππουρος, κέρκουρος, μελάνουρος, &c. In ἐψητοὶ, viz. ἰχθύες, *fish usually boiled*: τὸ παιδίον δ' εἰσῆλθεν ἐψητοὺς φέρον, Menand. fragm. p. 148. ap. Athen. vii. of which *pisciculos minutos* in Ter. Andr. ii, 2, 31. appears to be a translation. Cf. Aristoph. Vesp. 677. [οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι δίδωσι, 679. ed. Br.] τοῖς ἰχθυοῖς, says the Schol. See Aristoph. Anagyr. fragm. ii. Dramat. fragm. i. Casaub. ad Athen. c. 14. 53. 60. In ταγηνιστοὶ, *fishes commonly eaten fried*.

ΚΑΙΡΟΣ, *time, opportunity*. — In δείλῃς: ἔσσεται, ἢ ἡὼς, ἢ δείλῃς, ἢ μέσον ἡμῶν, Ὅπότε, &c. Hom. Il. φ, 111. understand καιρός. In ἐν μέσῳ, viz. καιρῷ, *meanwhile*: see Stanl. ad Æschyl. Suppl. 743. In ἐν ὁξεῖ, Onos. c. 25. Fully, ἐν ὁξεῖ καιρῷ, c. xi. In ἐν τῷ παρασχόντι, *at an opportunity*: fully, τῷ καιρῷ τότε παρασχόντι μὴ χρησάμενος, Plut. in Cæs. p. 711.

That in the phrases ἐν δέοντι, (Aristoph. Pac. p. 640. Eurip. Med. 1277.) ἐν τῷ παρόντι, (Thucyd. i, 132. Dionys. Hal. vi. p. 352. see Fisch. ad Well. iii. 1. p. 258.) ἐν τούτῳ, (Thucyd. iii. 72.) there is no ellipsis of καιρῷ, but that the words governed by the prepositions are in the neuter gender, appears probable from equivalent phrases in which the words employed are evidently in that gender: εἰς δέον ἐκβέβηκε, Dionys. Hal. Ant. R. t. iii. p. 1426. See Plut. t. i. p. 636. ed. Reisk. Lucian. t. ii. p. 269. τὸ παρόν, *for the present*: Heliodor. p. 238. ed. Cor. Phalar. p. 242. ἐς τὸ παρόν, Lucian. t. iii. p. 427. κατὰ τὸ παρόν, Dionys. Hal. t. ii. p. 668. Diod. Sic. iv, 22. πρὸς τὸ παρόν, Plut. Mor. t. i. p. 632. κατὰ τὸ αὐτὸ, *at the same time*, Diod. Sic. xx, 76. κατὰ τῷτο, Herodot. vii, 206. There is an ellipsis of καιρὸς (or τόπος) in περὶ ὧν οὐκ ἔστι νῦν λέγειν, Hebr. ix, 5. In ἕως ἂν ἤξη (viz. ὁ καιρὸς,) ὅτε εἶπητε, &c. St. Luke xiii, 35. In ὡς ἐκάστοις προνύχρει (viz. καιρὸς,) Arrian i. p. 28.

In Latin there is a similar ellipsis of *tempus*: *in præsens*, Hor. Od. ii. xvi, 25. *multo ante*, Cic. ad Div. iv, 1. *in perpetuum*, ib. ep. 4. So *in vernum, æstivum, hibernum*, viz. *tempus*. See Gronov. Obs. iii, 24.

ΚΑΙΣΑΡ, *Cæsar*. — In σεβαστός: Acts xxv, 21. 25. In αὐτοκράτωρ: οἱ θειότατοι αὐτοκράτορες, Smith. p. 55. viz. Καίσαρες. Fully, p. 31 and 41.

ΚΑΚΟΝ, *evil*. — In ἀπαυρεῖν and ἐπαυρεῖν, *to get*: ἐπαυρεῖν βασιλῆος ἀνδρὸς, i. e. ἐπαυρεῖν κακὸν ἔνεκα βασιλῆος, and ἐπαυρεῖν κακοῦ-ραφίας, i. e. ἐπαυρεῖν κακὸν ἐκ κακοῦραφίας. Κακὸν is expressed in Hom. Od. σ, 106. See Græv. Lect. Hesiod. p. 29. and Apollon. Rhod. i, 82. Æschyl. Prom. 28. So in ἀπολαύειν: ὁ μὲν δίκαια ἔπασχεν, ἀπολαύων τῆς αὐτοῦ εὐμηχανίας, Lucian. in Phalar. See Jens. Lect. Luc. i, 4. p. 24. sq. In πάσχειν: τοσαῦτα (viz. κακὰ) ἐπάθετε εἰκῇ, Gal. iii, 4. (So οἷα, and more fully, οἷα κακά. See Valcken. ad Eurip. Phœniss. 1633.) ἐφ' οἷς γὰρ αὐτοὶ πάσχοντες ἡγανάκτουν, Wisd. xii, 27. See Homberg. in Pararg. sacr. ad l. and in the smaller edition in 8vo, p. 5. sq. Danz. de jur. tal. p. 9. sq. Fully, καὶ ἀγαθὸν καὶ κακὸν τι πάσχουσι, Artemid. iv, 67. (Ἀγαθὸν is expressed with πάσχειν by Aristoph. also: Eccl. 888. [893. sq. ed. Br.])

If the adverb *κακῶς* be understood, the meaning is the same : *Στρατήγιος ἐπὶ τῆς σῆς ἀρχῆς πάσχει κακῶς*, Liban. ep. 35. ed. Wolf. [See *Κίνδυνος*.]

ΚΑΛΛΙΟΠΗ, *Calliope*.—In *Μοῦσα* or *Θεά*.^a See Schol. Gr. ad Hom. Il. α, 1. Serv. ad Virg. Æn. i, 12.

ΚΑΛΟΣ, *fair, favorable*.—In *οὐκ ἐγίγνετο τὰ ἱερὰ*, Xen. Anab. ii, 2, 3. vi. p. 350. Fully, *οὐκ ἐγίγνετο τὰ ἱερὰ καλὰ*, ib. p. 349. and in Thucyd. v, 55. *ὥς οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο*, the scholiast says that *καλὰ* is to be understood. For various forms of expression equivalent to *τὰ ἱερὰ γίγνεσθαι*, see Herodot. ix, 19. ix, 38. v, 44. ix, 61. 62. 37. 45. Valcken. ad vii, 134. p. 563. Wesseling. ad ix, 61. p. 721. Pausan. iv, 15. Plut. Mor. t. i. p. 888.

***ΚΑΛΟΣ**, *a rope*.—In *πρότερος*, which is properly an adjective : *ιστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες*, Hom. Il. α, 434. [τοῖς προτεταμένοις κάλως, schol.] So in *rudens*, *funis* is understood.

ΚΑΛΟΥΜΕΝΟΣ, *called*.—There is an ellipsis of this word after the article and *καί* : *Κλαυδία, ἡ καὶ Δεχὰς*, (viz. *καλουμένη*), Epigr. adesp. 698. *θεᾷ Βααλτίδι, τῇ καὶ Διώνῃ*, (viz. *καλουμένη*), Euseb. Præp. Ev. p. 38. *Σαῦλος, ὁ καὶ Παῦλος*, (viz. *καλούμενος*), Acts xiii, 9. See Hagenbuch. in Diatrib. p. 41. Fabrett. Inscript. p. 145. and *Κεφαλὴ*, below. So after the article without *καί* : *οἱ Ἀπαῖται*,—*οἱ πρότερον Κερκίται*, Strabo p. 825. B. Almel. τοῦ Ἀλεξάνδρου, τοῦ Πάριδος, [viz. *καλουμένου*], Philostrat. Her. p. 186. Boiss. *εἰς τὴν νῦν Κυζικηνήν*, [viz. *καλουμένην*], Strabo p. 873. A. *Μάζακα, πόλις Καππαδοκίας, ἡ νῦν Καισάρεια*, Steph. Byz. Fully, *μύκης τοῦ ξίφους*. *Ὁ κρατητῆς καλούμενος*, Hesych. t. ii. c. 630. *ὅση περ ἐν Δήλῳ ἡ τροχοειδὴς καλεομένη*, Herodot. ii. 170. *τοῖσι νῦν Δωριεῦσι καλεομένοισι*, Id. i, 57. *ἐς τὴν νῦν Σκυθίην χώραν καλεομένην*, Id. iv, 8.

Sometimes *λεγόμενος* is expressed : *τῆς Δωρίδος μὲν πρότερον, νῦν δὲ Ἑστιαιώτιδος λεγομένης*, Strabo t. iv. p. 233. as Schæfer reads : *ἡ καὶ Ἐπίκτητος λεγομένη*, Strabo p. 856. extr. *σκηνὴ δὲ ἐστίν, ἡ νῦν θυμέλη λεγομένη*, Etym. M. c. 653. 7. *Ὁνόμαζόμενος* : Diod. Sic. i. [When the relative is used instead of the article, the verb itself is understood instead of its participle :] *Μύρσος. κόφινος ὥτα ἔχων, ὃς καὶ ἄρριχος*, [viz. *καλεῖται*], Hesych. t. ii. c. 637.

In *ὀνόματι* also, *καλούμενος* or *λεγόμενος* is understood : *ἀνθρωπὸν τινα Αἰνέαν ὀνόματι*, Acts ix, 33. *γυνὴ ὀνόματι Λυδία*, Acts xvi, 14. Fully, *ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος*, Acts xix, 2.

ΚΑΛΥΜΜΑ, *a covering*.—In *κατὰ κεφαλῆς ἔχων*, 1 Cor. xi, 4. (viz. *κάλυμμα*, or *ἱμάτιον*.) Fully, *κατὰ κεφαλῆς ἔχειν ἱμάτιον*, Plut. Apophth. p. 200. See Toup. Em. in Suid. t. i. p. 37.

***ΚΑΛΩΣ**, *a cable, a rope*.—See *Λίθος*, and *Κάλος*.

ΚΑΡΔΙΑ, *the heart*.—In *δάκνειν* : *ἀκούσας δὲ ταῦτα ὁ Κῦρος ἐδήχθη*, Xen. Cyrop. i. p. 36. Fully, *δέδηγμαί τὴν ἑμαυτοῦ καρδίαν*, Aristoph. Ach. 1. *δάκνει τὸ φίλημα τὴν καρδίαν*, Longus p. 20. ed. Villois. See Villois. p. 56. Sometimes other words are expressed

^a See on *Ἀθῆναι*, and on *Διόσκουροι*. J.S.

with δάκνειν: as μὲν, Leonid. Tarent. lxiv, 4. φρένα, Eur. Phœniss. 394. ed. Pors. on which see Valcken. p. 137. sq. φρένας, Hom. Il. ε, 493. ψυχὴν, Tragic. inc. in Exc. Grot. p. 461. See Brunck at the end of the Aj. of Sophocl. And καρδία is expressed with other verbs of significations similar to that of δάκνειν: κατενύγησαν τῇ καρδίᾳ, Acts ii, 37. διεπρίοντο ταῖς καρδίαις αὐτῶν, Acts vii, 54.

ΚΑΡΠΙΟΣ, *fruit*.—In προβάλλειν, *to put forth; to produce*: ὅταν προβάλωσιν ἤδη, St. Luke xxi, 30. Fully, ἤδη δὲ καὶ καρπὸν ἐξ ἑαυτοῦ προβάλλειν, Julian. Orat. v. p. 169. It is expressed with καταβαλεῖν in Xen. Œcon. xvi, 11. In ποιεῖν, St. Matth. xiii, 23. Fully, ποιήσατε οὖν καρποὺς, &c. St. Matth. iii, 8. In φέρειν: ἡ τε γῆ σφι ἔφερε, Herodot. v, 82. Fully, ὑμῖν γῆ τε καρπὸν ἐκφέρου, Id. iii, 65. οὔτε γῆ ἔφερε ὁμοίως καρπὸν, Id. ix, 93.

ΚΑΤΑΒΟΛΗ, *a foundation*.—In ἐκ καινῆς either καταβολῆς or κρηπίδος is understood: ἐτείχισαν τὴν πόλιν ἐκ καινῆς, Thucyd. i. 92. δηλονότι κρηπίδος, Schol. ἐνίκα ἐκ καινῆς, Philostrat. in vit. Apollon. vi, 11. ὠκοδομηκῶς ἐκ καινῆς, Xiphilin. in Sever. p. 343. See Ἀρχή.

***ΚΑΤΑΠΕΛΤΗΣ**, *a catapulta*.—In πετροβόλος, when in the masculine gender: see Diod. Sic. ii, 27. xx, 48. 49. 84. Eclog. t. ii. p. 490, 50. Fully, καταπελτῶν ὀξυβελῶν τε καὶ πετροβόλων, Diod. Sic. Ecl. t. ii. p. 498, 83. ἐπιστήσας ἔτι τοὺς πετροβόλους καταπέλτας, Id. xvii, 45. (as Schæfer reads.) ἐπιστήσας τοὺς πετροβόλους, Id. xx, 45.

ΚΑΤΑΣΤΑΣΙΣ ΤΟΥ ΑΕΡΟΣ, *state of the atmosphere*. [See Φάσις.]

These words, according to Eustathius, are understood with ἡμέρα, *day*; which, being properly an adjective, signifies *mild* or *placid*. [See in Ἄνθρωπος.]

ΚΑΤΕΡΧΟΜΕΝΟΣ, *descending*.—In ἡ ἄνωθεν σοφία, St. James iii, 17. perhaps in τὸ πνεῦμα ἐκ τοῦ Θεοῦ, 1 Cor. ii, 12. Fully, ἡ σοφία ἄνωθεν κατερχομένη, St. James iii, 15. cf. i, 17.

ΚΑΤΟΙΚΟΥΝΤΕΣ, *dwelling*.—In οἱ περὶ Τύρον καὶ Σιδῶνα. Fully, τοὺς ἐπὶ τάδε τοῦ Ταύρου κατοικοῦντας, Polyb. iii. p. 221. So Acts ix, 22. or περιοικοῦντες, as in Diod. Sic. ii. p. 137.

ΚΕΙΜΕΝΟΣ, *placed; situate*.—In οἱ ἐν ἀξιώμασιν, viz. κείμενοι: (or ὄντες.) Fully, τῶν ἐν ἀξιώματι κειμένων φίλων, Diod. Sic. Exc. de Virt. et Vit. t. ii. p. 572, 89. τοῖς ἐν ἀξιώμασιν ἥρωσιν κειμένοις, Athen. i. c. 11. In αἱ κύκλῳ πόλεις, Strabo xiii. εἰς τοὺς κύκλῳ ἄγρους, St. Mark vi. 36. In τὰ ἐπὶ θαλάσση, viz. κείμενα, Pausan. iv, 20. In μεταξύ. Fully, ὑπερβολὴν τινα μεταξύ κειμένην, Polyb. t. i. p. 338. In περίξ: τὸ πλῆθος τῶν περίξ πόλεων, Acts v, 16. See Xen. Cyrop. i. p. 49. τοῖς περὶ τὰς δύσεις μέρεσι κειμένοις, Polyb. t. i. p. 542. In Latin there is a like ellipsis of *situs, positus*: *sed video in te esse omnia*; and, *verum hæc non sunt in nostra manu*: Cic. ad div. xiv. ep. 2. Fully, *in vestra manu situm est*, Sallust. Jug. c. 33.

ΚΕΛΕΥΩΝ, *ordering*.—See Κελεύειν, in the Verbs.

ΚΕΡΑΣ. [See the note on Μέρος.]

Κέρας (*the wing of an army*;) is often understood in τὸ δεξιὸν and ἐνώνυμον. See e. g. Polyb. t. i. p. 49. t. ii. p. 953. Κέρας is underst.

in Simm. Rhod. Epigr. i. See Brunck ad Epigr. adesp. 168. (Lect. et Emend. p. 267.) Jacobs. ad 192.

ΚΕΡΑΣΜΑ, *a mixture*.—In ἄκρατον, Revel. xiv, 10.

*ΚΕΡΔΟΣ, *gain*.—See "Οφέλος.

ΚΕΡΜΑ, *coin*.—In πολλοὶ πλούσιοι ἔβαλλον πολλὰ, viz. κέρματα, St. Mark xii, 41. and in λεπτὰ δύο, ib. v. 42.

ΚΕΦΑΛΑΙΟΝ, *a sum*.—In ἀρχαῖον, signifying *principal*, as distinguished from *interest*, κεφάλαιον, or δάνειον, is understood. See Δάνειον, and the Abridgment of Viger. p. 57. § iv. Add Alciph. i. ep. 26. iii. ep. 3. οὔτε τόκους οὔτε ἀρχαῖον ἀπεδίδου, Athen. xiii. [See Τίμημα.]

ΚΕΦΑΛΗ, *the head*.—In κατ' ἄκρας some understand κεφαλῆς: see Hom. Il. v, 772. and Eustath. ad l. p. 940. l. 37. Others, admitting no ellipsis, take κατ' ἄκρας to be the same as κατὰ κεφαλῆς, *from the top or summit*. See Wasse. Addend. ad Thucyd. p. 303, 86. in Duker's Pref. Eurip. Phœniss. 1192. ed. Pors. and Κορυφή, below.

It is understood in ἀλγέω τὴν (viz. κεφαλὴν) διὰ παντός, Callim. epigr. 34. In ἀποτέμνειν and ἀποτέμνεσθαι: ἀπέτεμε Ἀρτέμιον, (*be-headed*), Niceph. Breviar. Histor. p. 175. ed. Petav. Ἡρώδην,—τὸν ἀποταμόντα τὸν Πρόδρομον, Codin. p. 151. cf. Euseb. Demonstr. Ev. iii. p. 12. Hence the anniversary of the Baptist's decapitation was called in the Greek Church, ἀποτομή τοῦ τιμίου Προδρόμου, Codin. de Offic. Aul. Constantinop. ὁ δὲ παρὰ ταῦτα ποιῶν ἀποτέμνεται, Photius Nomocanon. tit. 9. c. 25. where Phot. in the Schol. explains ἀποτέμνεσθαι by ἀποκεφαλίζεσθαι. δεῖ τὸν πλαστογραφῆσαντα ἀποτέμνεσθαι, Id. in Ecl. Βασιλικ. See Constitut. Leon. 77. τοῖς διὰ τὸν Ἰησοῦν ἀποτεμνομένοις, Orig. Exh. ad Mart. ἀλόντες ἀπετμήθησαν, Phot. Biblioth. Cod. 79. ἀπετμήθη εἰς ἓν τῶν σκαλίων τοῦ αὐτοῦ φόρου, Auct. incert. Demonstr. Chronogr. Spectac. 4. Fully, ἀπετμήθησαν τὰς κεφαλὰς, Xen. Cyrop. viii. 8. 3. ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, Id. Anab. ii. 6. 1. τὴν κεφαλὴν αὐτοῦ ἀποτμηθῆναι προστέταχε, Niceph. Brev. Hist. p. 232. See Fischer. Ind. Gr. in Palæph. v. ἀποτέμνειν. Kuhn. Quæst. Philol. Pent. 5. p. 12. Tyrwhitt. ad Lithic. p. vii. (lvi. ed. Lips.)

Sometimes however οἱ ἀποτεμνόμενοι signifies *the excommunicated*. In καλύπτεσθαι, ἐγκαλύψασθαι, 1 Cor. xi. 6. [κατακαλύπτεται, and κατακαλυπτέσθω, there.] Fully, v. 7. [κατακαλύπτεσθαι τὴν κεφαλὴν.]

ΚΙΘΑΡΑ, *a harp*.—In Ἀσιάς: Ἀσιάς ἡ κιθάρα διὰ τὸ ἐν Ἀσίᾳ εὐρῆσθαι, Hesych. See the notes. κρούματα Ἀσιάδος, Aristoph. Thesm. 126. [120. ed. Br.] Fully, Ἀσιάδος οὐκ ἂν ἥδιον ψόφον Κιθάρας κλύοιμεν, Eurip. Cycl. 442. See Kust. ad Aristoph. Thesm. 126. Spanhem. ad Callim. p. 467.

ΚΙΝΔΥΝΟΣ, *danger*.—In ἐν τοῖς ἐσχάτοις εἶναι, Schwebel understands κινδύνους, (as in the Latin, *in extremis esse, extrema omnia experiri*, he understands *periculis* and *pericula*), citing Dionys. Hal. ix. p. 625. for the full phrase; τὰ οἰκεῖα ἐν τοῖς ἐσχάτοις ὄντα κινδύνους. But Schæfer quotes Diod. Sic. xvii, 97. (where he reads εἰς τὸ ἔσχατον ἦλθε κινδύνου,) and Ecl. t. ii. p. 524, 19. Herodot. i, 22. viii, 52. Eurip. Or. 441. Euseb. Eccl. Hist. i, 1. Ἐσχάτοις, says he,
Bos.

is in the neuter gender, and there is no ellipsis. See Triller ad Thom. M. p. 373. sq. Diod. Sic. Ecl. t. ii. p. 527, 59. But were any word to be understood, he would prefer κακά. Soph. Philoct. 65. In ἐν παντὶ εἶναι or γενέσθαι, &c. some understand κινδύνῳ or κινδύνου, some κακῶ or κακοῦ: ἐν παντὶ ἤδη τῶν Ἀχαιῶν ὄντων, Philostrate. Her. p. 214. ed. Boisson. κινδύνῳ, Schol. Rightly, says Boisson. See Aristid. i. p. 278. 304. Heliodor. vii, 23. Xen. Hellen. v, 4. 29. vi, 1. p. 296. Plut. S. N. V. p. 108. Plat. Sympos. c. 17. Bast. p. 130. Herodot. vii, 118. ix, 118. Valcken. ad Herodot. vii, 118. H. Steph. Operar. in Dionys. Hal. c. xvi. Thucyd. vii, 55. Dionys. Hal. Ant. Rom. vi. c. 76. t. ii. p. 1214. But εἰς πᾶν ἀφίγμαι in Eurip. Hippol. 284. ed. Valck. is, *I have done everything; I have tried everything*. See Valcken. Xen. Anab. iii, 1. 18. and Wyttenb. in Select. Princ. Histor. p. 386. In ἐπάγειν: παπαί, εἰς τὴν γαστέρα τοῖς ἀνδράσιν ἔοικας ἐναλεῖσθαι, καὶ τὸν περὶ τῶν κρεῶν ἐπάξειν, (viz. κίνδυνον, or πόλεμον,) Plut. Mor. t. v. p. 440. See Valcken. ad Herodot. p. 537, 43. Often in διαφεύγειν: e. g. in Pausan. Bæot. c. 38. In τρέχειν τὸν περὶ ψυχῆς, Herodot. Calliop. and elsewhere. See Ammian. Marcell. xxiv, 4. Fully, τὸν περὶ ψυχῆς τρέχων κίνδυνον, Dionys. in Isocr. [See Κύβος.]

ΚΙΡΚΟΣ or ΚΡΙΚΟΣ, *a ring*.—This word, or κόσμος, *ornament*, is understood with δακτύλιος, (*a ring for the fingers*).

ΚΛΑΔΟΣ, *a branch*.—In ἱκετήριοι, either κλάδοι or θαλλοὶ may be understood: [the passages cited as examples of this ellipsis are not satisfactory.] Fully, ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι, Soph. Œd. R. 3. See Herodian. vii, 8. 19. [18.] and Sylburg. p. 951. a. 24.

ΚΛΗΡΟΣ, *a lot*.—In ἔλαχε (viz. κληρον) τοῦ θυμιάσαι, St. Luke i, 9. Fully, ἔλαχε τὸν κληρον τῆς διακονίας ταύτης, Acts i, 17.

ΚΛΙΜΑ, *climate, region*.—In τὰ πρὸς ἑώ, πρὸς μεσημβρίαν, πρὸς ἄρκτον, πρὸς ἐσπέραν, understand κλίματα. Fully, ἀπὸ δὲ μεσημβρινοῦ κλίματος ὁ Λῆρις Μιντοῦρναν παραμειβόμενος, Dionys. Hal. i. p. 8. Or μέρη: τὰ πρὸς ἀνατολὰς μέρη, Polyb. t. i. p. 541.

ΚΛΙΝΗ, *a bed*.—In κατακλίνειν, Polyæn. viii. p. 801. In παρασκευασθῆναι, Herodian. i. 16. 12. In στρωννύειν: στρῶσον σεαυτῷ, Acts ix, 34. Λέκτρον or λέχος also may be understood. There is a similar ellipsis of *lectus* in Latin: see Plin. vii. ep. xxvii. § 7.

ΚΟΓΧΗ, *an oyster, a shell*.—In Πελωρίς, Alciph. Ep. i, 2. Fully in Clem. Alex. and Athenæus.

ΚΟΙΛΙΑ, *the belly*.—In ἡ ἄνω and κάτω: φαρμακεύειν θέρους μὲν μᾶλλον τὰς ἄνω, χειμῶνος δὲ τὰς κάτω, Hippocr. Aphorism. iv, 4. See Foes. Œcon. Hippocr. in Κοιλία. (Schæfer understands φαρμακίας rather than κοιλίας in this passage.)

ΚΟΙΝΟΝ, *common*.—In τί ἐμοὶ καὶ σοί; *what have I to do with thee?* τί ἐμοὶ καὶ ἐκείνῳ; *what have I to do with him?* κοινὸν is understood; or, more fully, κοινὸν πρᾶγμα ἐστὶ. τί γὰρ ἔστ' Ἐρεχθεῖ καὶ κολοιοῖς καὶ κυνί; Aristoph. Eq. 1022. τί Πλειάδεσσι κᾶμοί; τί δ' ἀστράσιν Βοώτεω; Anacr. Od. xvii. p. 55. μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, St. Matth. xxvii, 19. See Gell. i, 2. J. H. Mai. jun. Obs. Sacr. i. p. 18. sq. Drus. Misc. ii, 26. Rather more fully, ἐμοὶ καὶ τῷ ἀνθρώπῳ ἐκείνῳ οὐδὲν (so Valcken. reads) πρᾶγμα ἐστὶ, Themist. Or.

xxix. p. 345. B. With κοινόν expressed, τί οὖν πτέρυγι καὶ ὀφθαλμῷ κοινόν ἐστιν : Lucian. Icarom. p. 196. τί κοινόν κυνὶ καὶ βαλανείῳ ; Id. adv. Indoct. p. 312. οὐδὲν φιλοσοφία καὶ ἡδονῇ κοινόν, Maxim. Tyr. Diss. xxxiii. p. 336. See Eurip. Ion. 1284. Achill. Tat. vi. p. 387. Ælian. H. A. xiv, 25. Polyb. Exc. Leg. 1327. Longus ii. p. 55. and for variations, Epigr. adesp. ccl. Epicharm. ap. Stob. p. 365. Grot. Charit. p. 67, 9. Valcken. ad Eurip. Hippol. v. 224. *Communis* is in like manner defective in Latin : Cic. ad div. xiii. ep. 19. xiv. ep. 1. where see Manut. [See Πρᾶγμα.]

ΚΟΙΤΗ, *bed*.—In οὐ γὰρ ἐκ μιᾶς ἔβλαστον, (viz. κοίτης,) Soph. according to Valckenaer's restoration of the passage, Diatr. in Fragm. Eurip. p. 224. approved by Brunck, Soph. t. iii. p. 444. See the Schol. ad Apollon. Rh. iv, 223.

ΚΟΛΠΟΣ, *a bay, or gulf*.—In διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, Acts xxvii, 27. (viz. κόλπῳ.) In διαπλέων ἐκ τῆς Ἀττικῆς τὸν Ἰόνιον, Themist. Orat. viii. p. 105. A. and περαιωθῆναι τὸν Ἰόνιον, Thucyd. vi, 34. Fully, ξυνδιέβαλε τὸν Ἰόνιον κόλπον, Id. vi, 44. See Πόντος, and Fisch. ad Well. iii. 1. p. 260.

As to the ellipsis of κόλπος, *the bosom*, supposed by Bos in ἐν τῷ σῶ, ἐκ τοῦ σοῦ, ἐκ τῶν σῶν, &c. (see Soph. Philoct. 984. [988. ed. Br.] and the Schol.) Schæfer denies its existence; observing that the pronoun is in the neuter gender, and that τὸ σὸν, τὰ σὰ, &c. are put in a multitude of passages for σύ : he cites Eurip. Androm. 142. sq. Br. and 1181. 713. Orest. 1085. Pors. and 1629. and refers to Valcken. ad Herodot. p. 687, 52. So *sua*, Ammian. Marc. xvii, 1.

ΚΟΜΗ, *hair*.—In περιθετῇ, *false* (hair :) περιθέμενος περιθετῇ, (viz. κόμην,) Polyæn. v, 42. Pollux x, 170. called by Polyb. t. i. p. 318. περιθετὰς τρίχας. So πρόσθετος or προσθετός. See Aristoph. Thesmoph. alt. xii. Xen. Cyrop. i. 3. 2. Lucian. t. ii. p. 210. Schol. ad Aristoph. Plut. 271. Add Myrinus, Epigr. ii, 4. (ἄλλοτρίους πλοκάμους.)

ΚΟΡΗ, *a girl*.—In ἀταύρωτος or ἀταυρώτη. See Aristoph. Lys. 217. [217. 218. ed. Br.^a] In θήλεια, Rom. i. 26. Fully, θήλειαι κόραι, Plato; and in θηλυτέρα. In παρθενική : παρθενικαὶ, νεοθηλέες οἷά τε νεβροὶ, Dionys. Perieg. 843. κάλλεα παρθενικάων, Musæus 54. cf. 130. 133. 160.^b See Fisch. ad Well. iii. 1. p. 258. 295. Fully, παρθενικήν τε κόρην, Eurip. Epigr. παρθενικαὶ κοῦραι, Orac. Sib. v. p. 622. ed. Gall. So Callicter i. in Analect. Brunck. t. ii. p. 294. and perhaps in παρθένος, which is sometimes used as an adjective : see Valcken. ad Eurip. Hippol. 1005. Fully, παρθένου κόρας, Eurip. Phœn. 1744. Pors.

ΚΟΡΥΦΗ, *the top or summit*.—Οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι, Hom. Il. δ, 484. κορυφῇ δηλαδή, Schol. Gr. (but Schæfer refers ἐπ'

^a The supposition of an ellipsis of κόρη in the passage of Aristoph. is about as ridiculous as the supposition of an ellipsis of *man* or some other substantive would be in the English words, *I will remain*

sober. J. S.

^b Καὶ διὰ παρθενικῆς ἀπαλόχροος οὐ διάησιν, Hesiod. Ἔργ. καὶ Ἡμ. ii, 137. J. S.

ἀκροτάτη το αἵγειρος,) [v. 482.] In κατ' ἀκρης, Il. ν, 772. (See Κεφαλή.) So *cacumen* is defective in Latin: Hor. Serm. ii. 3. 309. Ep. ii, 1. 32. Fully, *summum cacumen*, Lucret. v. 1456. See Sanct. Minerv. iv, 4.

ΚΟΣΜΗΜΑ, *an ornament*.—In τὰ ἐντάφια, *sepulchral clothes and ornaments*, κοσμήματα is understood. See Ælian. V. H. i, 16. Lucian. t. i. p. 367. Charit. p. 13. 16. and Dorvill. ad Charit. p. 421. cf. Eurip. Hel. 1263. Musgr. [1259. ed. Beck.] where Scalig. reads πέπλων. [So Barnes, but Musgrave εὐπέπλοις.] Iph. T. 313. Κόσμος is expressed by Dionys. Hal. τοῖς ἐνταφίοις κόσμοις, Ant. Rom. t. i. p. 380. But in Soph. Electr. 326. θύματα may be understood with ἐντάφια. See the Schol. and v. 405. sq. Κόσμημα is understood in περιτραχήλιον: fully, Ἰσθμιον, περιτραχήλιον κόσμημα, Hesych. See Mæris p. 289. 326. and Piers. on both passages. Μάννος δέ ἐστιν ὁ περιτραχήλιος κόσμος, Schol. ad Theocr. xi, 41.

ΚΟΣΜΟΣ, *ornament*.—See Κίρκος, and Κόσμημα.

ΚΟΧΛΙΑΣ, *a snail*.—In φερέοικος,^a Hesiod. Ἔργ. 189. Ἡσίοδος δὲ τὸν κοχλίαν φερέοικον καλεῖ, Athen. ii, 22. See Cic. de Divin. ii, 64.

*ΚΡΑΣΙΣ. See Πρόποισις, and Φύσις.

ΚΡΕΑΣ, *flesh*.—In βόειον, (so *bovilla*,) *beef*. ἐγχείλειον, *of eels*, Aristoph. Thesm. alt. fragm. ii. ὀπᾶτε τὰ ὕγχελεια, Id. Ach. 1042. λείπει τὰ κρέα, Schol. In λαγῶα, *hare's flesh*: ὀρνιθείων καὶ στείων καὶ λαγῶων προκειμένων, Lucian. t. ii. p. 28. (as Schæfer reads.) οὐ λαγῶν ἔξεις ὀπόθεν δῶς, (viz. κρέα,) Aristoph. Eq. 1190. cf. Eccl. 838. [843. ed. Br.] See Piers. ad Mær. p. 247. Fully, κᾶμοι λεκάνιον τῶν λαγῶων δὸς κρεῶν, Aristoph. Ach. 1110. Hence the proverb ἐν πᾶσι λαγῶσι.^b In ὀρνίθειον, *the flesh of birds*: παρακειμένου αὐτῷ ὀρνιθείου τῶν πλειόνων (πιόνων, Schæf.) καὶ πολυτελῶν, Muson. ap. Stob. Serm. xvii. p. 349. Schow. ὀρνιθείοις τε ὡς κουφοτάτοις χρῶνται, Clem. Alex. p. 850. Pott. See the passage of Lucian above. Fully, κρέατ' ὀρνιθείά γε κιχλᾶν, Aristoph. Nub. 339. In ὕειον, *swine's flesh*: see the passage of Lucian above: and in χοίρειον: see Fisch. ad Well. iii, 1. p. 257. Oudendorp. ad Thom. M. p. 865. δύο μνᾶς χοιρείου, Philodem. xxiii. Fully, χοίρεα (χοίρεια, Salmas. and Schæf.) κρέα, Hesych. t. i. c. 742. Κρέα, or κρέατα, is understood in εἰδωλόθυστα also, *meats offered to idols*: 1 Cor. viii, 1.

ΚΡΗΜΝΟΣ, *a precipice*.—In καταστάντες ἐπὶ τῶν ἀκρων, Onosand. c. vii. viz. κρημνῶν. Fully, ἐπ' ἀκροῖς τοῖς κρημνοῖς, Thucyd. vi, 97.

ΚΡΗΝΗ, *a fountain*.—In the proper names of fountains; as, Ἀρέθουσα, Κασταλία, and in Μεσσηῆς and Ὑπέρεια, Hom. Il. 2, 457. according to the Schol. In ἁ Συβαρίτις, Theocrit. v, 126. Fully, Συβαρίτιδος ἔνδοθι κράνας, Id. v, 146. So *fons* is omitted in Latin.

^a It would be more correct to say that κοχλίας is signified or indicated by φερέοικος, than that there is actually an ellipsis of it. See on Ἀθῆναι, Διόσκουροι, and Καλλιόπη. J.S.

^b Ἐξὼν ἂν πᾶσι λαγῶσι, *would have lived in clover*, as we say: *in abundance of all good things*; Aristoph. Vesp. 709. ed. Brunck. J.S.

ΚΡΗΠΙΣ, *a shoe*.—In ὑποδέου χρυσίδας, viz. κρηπίδας, Lucian. Dial. D.

ΚΡΗΠΙΣ, *a base, a foundation*. See Καταβολή.

ΚΡΙΘΑΙ, *barley*.—In Ἀχιλλεῖαι, *a large and fine sort of barley*: σὺ δ' Ἀχιλλείων ἀπομάττει, Aristoph. Eq. 816. [819. ed. Br.] *but you fare sumptuously*. See Brunck. ad l. and Lex. Soph. in Ἀχιλλεῖον πλάκα. In καθήμεναι φρύγουσιν, Aristoph. Eccl. 221. λείπει τὸ κριθὰς, Schol. (as Faber rightly reads. See Plin. N. H. xviii, 7, 14. Herodot. viii, 96. Mæris p. 213. and Pierson there, and in pref. p. xxxii.)

ΚΡΙΜΑ, *judgment, condemnation*.—In ἀνεκτότερον ἔσται, St. Matth. xi, 22. 24. x, 15. for κρίμα is expressed with περισσότερον in St. Matth. xxiii, 13. In ἔνοχος θανάτου, for κρίματι θανάτου, St. Matth. xxvi, 66. See Hebr. ii, 15.

ΚΡΙΣΙΣ, *judgment, condemnation*.—In ἔδοξε τὴν ἐπὶ θανάτῳ (viz. κρίσιν) κατακεκρίσθαι, Artemidor. Oneirocr. iv, 35. and καταδικασθεὶς τὴν ἐπὶ θανάτῳ, ἀπώλετο, Id. iv, 62. v. 49. See Schæf. Melet. Crit. i. p. 109. sq. In ὑπακούειν in a judicial sense: οἱ δ' ἔφοροι ἀνεκάλεσάν τε τὸν Σφοδρίαν, καὶ ὑπῆγον θανάτου. ἐκεῖνος μέντοι φοβούμενος οὐκ ὑπήκουσεν, Xen. H. Gr. v. 4, 24. Fully, immediately afterwards: καίπερ οὐχ ὑπακούων εἰς τὴν κρίσιν. [Κρίσις, *opinion*; see in Γνώμη.]

ΚΡΙΤΗΡΙΟΝ, *criterion, test*.—Καὶ ἐν τούτῳ (viz. τῷ κριτηρίῳ) γινώσκομεν, 1 John ii, 3.

ΚΤΗΜΑΤΑ, *possessions*.—In τὰ ἔγγαια^a and τὰ ὑπερόρια, opposed to each other: [*lands within the bounds of the country, and without*:] ἐπειδὴ τῶν ὑπερορίων στέρομαι, καὶ τὰ ἔγγαια οὐ καρποῦμαι, καὶ τὰ ἐκ τῆς οἰκίας πέπραται, &c. Xen. Sympos. iv, 31. Fully, τὰ ἐν τῇ ὑπερορίᾳ κτήματα, Id. Mem. ii, 8. In οἰκεῖα, *one's own*: ὅ τι καὶ βούλεται τῶν οἰκείων ἀράμενον, Ælian. V. H. iii, 2. Fully, presently afterwards, καὶ δεύτερον αὐτῷ κτῆμα συνεχώρησαν λαβεῖν. So in τὰ ἑαυτοῦ: ἐπὶ τοῖς ἑαυτοῦ, Thucyd. iv, 105. κτήμασι δηλονότι, Schol. τὰ Γύγεω, Archiloch. x, 1. Anacr. xv, 1. δοκῶν δ' ἔχειν τὰ Κροίσου, Anacr. xxvi, 3. See Fischer on both passages. In οἱ ἔχοντες: see Χρήματα. So *habere* in Latin: Ovid. de Art. Am. [iii.] 541. Fast. i, 195. Phædr. iii. Prol. See Οἰκήματα.

ΚΤΗΝΗ, *beasts of burden or draught*.—In τὰ σκευοφόρα: τήν τε ἵππον, καὶ τὰ σκευοφόρα, Dio Cass. xxvii. p. 33. μετὰ σκευοφόρων καὶ ἀμαξῶν, Diod. Sic. v, 25. But sometimes τὰ σκευοφόρα signifies *the baggage*: οἱ μὲν τὰ σκευοφόρα κομίζοντες, Diod. Sic. xx, 29. ἀνατιθέασιν τὰ σκευοφόρα τοῖς ὑποζυγίοις, Polyb. t. ii. p. 540. Schw. In such passages ἀγγεῖα, στρωματόδεσμα, &c. may be understood. Κτήνη is understood in ὑποζύγια also, which is an adjective: q. d. ὑπὸ ζυγὸν ὄντα. See the passage last quoted.

^a Ἐγγαῖα κτήματα means *estates; landed property*. But the sense of ἔγγαιος is sometimes, *secured on land*: ἄλλου δὲ συμβολαίου οὐκ ὄντος ἐμοὶ πρὸς τοῦτον,

οὔτε ναυτικοῦ, οὔτε ἐγγαίου, Demosth. adv. Apatur. p. 893. l. 15. ed. Reisk. J. S.

ΚΥΒΟΣ, *a die*.—In ὑπὲρ δὲ ἀρχῆς ἀναρρίπτεϊ παίδων, Philostrat. in vit. Apollon. v, 29. Sometimes κύβον is expressed with ἀναρρίπτειν, sometimes κίνδυνον : ὑπὲρ πάντων ἀναρρίψαι κύβον, Dionys. Hal. iii. p. 62. ἀνερρίφθω κύβος, Menander Arrhephor. v. 11. κινδύνους ἀναρρίπτεόντες, Herodot. vii. c. 50. 2. where see Valcken. κινδύνων τὸν ἔσχατον ἀναρρίπτεϊν, Dionys. Hal. iii. p. 189. (p. 552. ed. Reisk.) cf. i, c. 80. viii. p. 515. See Casaub. ad Sueton. in Jul. c. 32. Jens. Lect. Luc. ii, 11. p. 217. Valcken. ad Eurip. Phœniss. p. 419. Markl. ad Suppl. 330. Oudendorp. ad Thom. M. p. 783. s.

ΚΥΚΛΟΣ, *a circle*.—In ζωδιακός : fully, κύκλον ζωδιακοῦ, Manetho ii, 14. Poll. iv, 158. for which ζωφόρον κύκλον, Alcinous p. 37. ζωφορίη, Manetho iv, 510. See Dorvill. ad Charit. p. 267. ζωδιακὴ (viz. ὁδός), Id. iv, 168. In παράλληλοι : (see Plin. vi. c. 33.) κύκλους δὲ εἶναι ἐν τῷ οὐρανῷ πέντε.—ἀρκτικόν,—τροπικόν θερινόν,—ισημερινόν,—χειμερινόν τροπικόν,—ἀνταρκτικόν : λέγονται δὲ παράλληλοι, καθότι οὐ συμβαίνουσιν εἰς ἀλλήλους· ὁ δὲ ζωδιακὸς λοξὸς ἐστίν, ὥς ἐπιὼν τοὺς παραλλήλους, Diog. Laert. vii, 155. So Suid. ii. p. 392.

ΚΥΛΙΞ, *a cup*.—In Θηρίκλειος :^a τὴν μὲν ἐπιστολὴν παρῶσαι, λαβεῖν δὲ τὴν Θηρίκλειον, Plut. Sympos. i. p. 619. In μεγάλη : ἄκρατον, ἐβόων, τὴν μεγάλην, Menand. Fragm. So μεγάλαις προπίνειν, viz. κύλιξι. ταῖς μεγάλαις κωθωνιζόμενοι, Aristot. Probl. § iii. and in μείζων : πάλιν τὴν μείζον' ἤτησεν, Athen. Deipnos. x. See Hom. Il. i, 202. Cic. in Verr. i, 26. [§ 66.] In μίαν δ' ἐπιπίνομεν αὐτοῖς, Pallad. xxi. v. 9. In πολλάς πίνων, Theogn. v. 484. Brunck. In ἔλχ' ἔλκε τὴν τοῦ Δαίμονος τοῦ Πραμνίου, Aristoph. Eq. 107. viz. κύλικα. See Bergl. there, and ad Alciph. p. 148. [See Ποτήριον.]

ΚΥΝΗ, *a helmet*.—In ἐν δὲ (viz. κυνέῃ) κλήρους ἐβάλοντο, Hom. Il. ψ, 352. and ἐκ δὲ (viz. κυνέης) κληῖρος θόρε Νεστορίδαο, ib. 353. Fully, κλήρους ἐν κυνέῃ καλκήρεϊ πάλλον, Il. γ, 316.

ΚΥΡΙΟΣ, *a master*.—In ἑαυτοῦ εἶναι : καὶ οὐκ ἐστὲ ἑαυτῶν, (viz. κύριοι,) 1 Cor. vi, 19. Fully in Onosand. x, 7. τὸ μὴ αὐτὸν εἶναι τῆς ἑαυτοῦ ψυχῆς κύριον, Onosand. x. 7. See Kuster. ad Aristoph. Nub. 219. [See note *b* on Διδάσκαλος, p. 32.]

ΚΩΛΥΜΑ, *an obstacle*.—In ἐμπόδιον : (if an adjective.) Fully, τί γὰρ ἐμπόδιον κώλυμ' ἔτι μοι; Eurip. Ion. 862. Lucian has used both words at the same time; but separately, and not in concord : καθάπερ τι κώλυμα καὶ ἐμπόδιον προορώμενοι, t. iii. p. 141. See Dorvill. ad Charit. p. 111.

ΚΩΛΥΤΟΝ, *forbidden*.—In δῶρον, ὃ εἰ ἐξ ἐμοῦ ὠφελῆθης, &c. St. Matth. xv, 5. St. Mark vii, 11. *if any one shall say to his father or his mother : that is consecrated, by which you might have been benefited by me : therefore it will not be lawful for me to bestow in profane uses what has been once consecrated to God.* See G. E. Edzardi. in not. ad tract. Talmud. Avoda Sara. c. 2. p. 292. and 295. and Ὀφείλειν in the Verbs below.

ΚΩΠΗ, *an oar*.—In θαλαμιῶν τροπονμένων, Aristoph. Ach.

^a See the new edition of H. Stephens' Thesaurus, c. 4275. A. J. S.

552. of lower oars being fastened. Fully, θαλαμῖαι κῶπαι, αἱ κατωτάτῳ, Hesych.^a

ΛΑΓΑΝΑ, *cakes*.—In τὰ ἄζυμα, occurring almost every where in the N. T. Comp. the septuag. transl. תִּיצַח תִּלְחָה.

ΛΑΓΩΟΣ, *a hare*.—In πτώξ, *timid*, from πτώσσειν. πτώκας ἀρπάζειν, Philostrat. Icon. ii, 2. p. 812. Fully, πτώκα λαγῶν, Hom. II. χ, 310. πτώκες. δειλοί. λαγωοί. δορκάδες. ἔλαφοι. νεβροί. Hesych.

ΛΑΜΠΑΣ, *a candle*.—In ἡν περιῆς γέ που τῶν κηρίων, (κηρίνων Brunck.) Aristoph. Eccl. 1035. viz. λαμπάδων.

ΛΑΟΣ, *people*.—In Ἰσραὴλ, as e. g. in Acts i, 6. xiii, 23. Fully, τῷ λαῷ Ἰσραὴλ, Acts xiii, 24. cf. St. Matth. viii, 10. xv, 24. xxvii, 42. St. Mark xv, 32. St. Luke i, 68. ii, 25. 34. iv, 25. vii, 9. &c. In some passages οἶκος may be understood. See St. Matth. x, 6.

ΛΑΧΑΝΟΝ, *a pot-herb*.—In ἡδύοσμον, *mint*, St. Matth. xxiii, 23. cf. St. Luke xi, 42.

ΛΕΓΟΜΕΝΑ, *things said*.—In τὰ ἀπὸ τρίποδος, viz. λεγόμενα or χρησθέντα, a proverbial phrase for what is unquestionably true. See Hesych. Νομίζω δὴ σοι τὰ ὑπὸ Ἀριστοφάνους ἀρκέσειν, Galen. Hippocr. Gloss. Explic. proœm. p. 55. H. Steph. underst. λεγόμενα, or λεχθέντα. Λεγομένων is understood in μεταξύ, Theophr. Char. c. 7.^b Fully, μεταξύ λεγομένων, Lucian. Philops. μεταξύ λόγων, Id. Dial. Char. et Merc. &c. Μεταξύ λεγομένων, or λόγων is sometimes, *by the bye*: μεταξύ τῶν λόγων δὲ τουτί μοι δοκεῖ, Apollodor. ap. Poll. x, 93.

*ΛΕΓΟΜΕΝΟΣ, *called*. See Καλούμενος.

ΛΕΓΩΝ, *saying*.—Εἰτ' ὀνειδέσιν Ἡρασσον ἔνθεν κᾶνθεν, οὗτις ἔσθ' ὅς οὐ, Τὸν τοῦ μανέντος κἀπιβουλευτοῦ στρατοῦ (στρατῶ? Schæf.) Εὐναιμον ἀποκαλοῦντες, ὥς οὐκ ἀρκέσοι Τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν, Soph. Aj. 726. Brunck and Schæfer understand λέγοντες before ὥς οὐκ ἀρκ.^c Schæfer understands the same word in ἀνῆξε δ' ὀρθὸς λαὸς εἰς ἔριν λόγων, Ἡμεῖς μὲν, ὥς νικῶντα δεσπότην ἐμὸν, Οἱ δ', ὥς ἐκέϊνον, Eurip. Phœn. 1469. see Valcken. and λέγων, εἰπὼν, or κελεύων in ἔπεμψεν ἀγγελιαφόρον μὴ θορυβεῖσθαι αὐτὸν, Diod. Sic.

^a See the new edition of Stephens' Gr. Thesaur. c. 4188. C. D. J. S.

^b Ὡστε τοὺς ἀκούοντας ἦτοι ἐπιλαθέσθαι, ἡ νυστάξαι, ἡ μεταξύ καταλιπόντας ἀπαλλάττεσθαι. p. 42. l. 5. ed. Simps. Oxon. J. S.

^c Professor Hermann wonders much, that Schæfer, who has exploded so many false ellipses, should himself have introduced this one; and explains the passages above quoted upon the principle of a confusion of two distinct phrases, when subsequent words are accommodated rather to what is in the thoughts of the writer than to what he has already expressed. See Ἀκούων, and the notes on Δύναμις, and Ἰδών. ὥς οὐκ ἀρκέσοι, says he,

is to be joined, not with ἀποκαλοῦντες, but with ὀνειδέσιν Ἡρασσον, the sense of which is, ὀνειδίζοντες ἔλεγον. In the first verse from Euripides, ἐρίζοντες ἔλεγον is virtually contained: and in Diod. Sic. ἔπεμψεν ἀγγελιαφόρον is equivalent to δι' ἀγγελιαφόρου ἐκέλευσε. In another passage of Soph. (Ced. R. 538. ed. Br.) wherein the supposition of an ellipsis is more plausible, he thinks a latency of ὑπολαβὼν or ἐλπίζων in the preceding word ἰδὼν more near the truth than the actual ellipsis of those words supposed by Brunck. See the notes on Στέφανος, Πόθος, Εἶναι or Ἰέναι, Λέγειν, Παρέχειν, and Ἀπό. J. S.

Ecl. t. ii. p. 490, 44. See Wass. ad Thucyd. p. 293, 65. In Duker's Pref. Wesseling. ad Diod. Sic. t. i. p. 726, 74.

*ΛΕΙΤΟΥΡΓΙΑ, *office, administration.* See Ἀρχή, *command, rule.*

ΛΕΞΙΣ, *word, expression, language.*—In τῷ πλήθει τῶν τροπικῶν, (viz. λέξεων,) Longin. § 32. and presently afterwards, μεγάλαι τὴν φύσιν εἰσὶν αἱ τροπικαί. Fully, ἐν τῇ τροπικῇ λέξει, Didym. See Rhunken. ad Tim. p. 4. In πεζῇ, [viz. λέξει,] *prose.* See the Abridgment of Viger. p. 39. Rule X. Ammon. p. 131. ed. Valck. Schol. Ven. ad Hom. Il. β, 252. Eustath. on the Iliad. p. 569, 7. Rom. 432, 10. Bas. on the Odyss. p. 1888, 1. 728, 33. 1833, 50. 651, 3.

ΛΕΧΟΣ, *a bed.*—In στρωτόν: fully, ἐπὶ στρωτοῦ λέχους, Eurip. Or. 313. στρωτοῖς ἐν λεχέεσσι, Hesiod. Theog. 797. So Mosch. ii, 16. and 22. See Hom. h. in Cer. 285. *Strato cubili*, Ammian. Marcell. xxv, 2. Στρωτά λέκτρα, Eurip. Hel. 1281. ed. Musgr. According to the conjecture of Valcken. and of Schæfer. (see Melet. Crit. i. p. v. 88.) στρωτόν occurs elliptically in Apollod. Bibl. iii. 10. 2. In such passages φάρος would be more rightly understood. See Soph. Trach. 917.

ΛΗΠΤΕΟΝ, *to be taken.*—In the grammatical expression, ἀπὸ κοινοῦ, when it is signified that some word is to be taken or repeated from what precedes, in order to supply a deficiency, ληπτέον, ὑπακουστέον, or ἐστὶ is to be understood. See Schol. August. ad Eurip. Phœn. 253. Valck. cf. Valcken. p. 91. B.

ΛΙΘΟΣ, *a stone.*—In ἀκρογωνιαῖος, Ephes. ii, 20. In δομαῖος, *a stone for house-building*: τῆς οἷγε νέον βάλλοντο δομαίους Ἰέμενοι, Apollon. Rh. i. 737. Fully, ἐπωμαδὸν ἦρε δομαῖον Λᾶα, Epigr. adesp. cciv. v. 3. In θεμέλιος, perhaps. In μάρμαρος, *white*: μαρμάρῳ ὀκρίοντι βαλὼν, Hom. Il. μ, 380. Fully, λίθος ἐστήρικται μάρμαρος, Callim. h. in Apoll. v. 23. ex em. Valcken. (Koppiers. Obs. Philol. p. 140. Rhunken. Ep. Crit. p. 131.) μάρμαρον πέτρον, Eurip. Phœn. 1416. ed. Pors. In ὀλοοίτροχος, *destructive in its course*: Hom. Il. ν, 138. Fully, ὀλοτρόχους ἀμαξιαίους μείζους καὶ ἐλάττους λίθους, Xen. Anab. iv. p. 194. πέτροι ὀλοοίτροχοι, Theocrit. xxii, 49. See Hom. Il. ν, 138. In ὁ στάδιος perhaps: for which τὸ στάδιον is said, with an ellipsis perhaps of διάστημα or σημεῖον. In the verb βάλλειν: τῆς τοῦ βάλλειν ὀρμῆς ἐπέσχε, Josephus Antiq. Jud. iii. 1. 5. μεγάλοις βάλλετε χερμαδίοις, Tyrtæus in Sentent. In the proverbial expression πάντα κινεῖν, viz. λίθον:^a πάντα ἐκίνουν, Lucian. de mort. Peregr. 12. p. 324. to. 3. πάντα κινήσειν, Liban. Ep. 261. λίθον, Wolf. cf. ep. 412. Fully, “omnia pertento, omnia experior; πάντα denique λίθον κινῶ,” Plin. i. ep. 20. 15. Zenob. Parœmm. 6. 63. Apostol. 15. 65. πάντα κινεῖν πέτρον, Eurip. Hæracl. 1002. See Diogen. 7. 42. Κάλων too may be understood: for the proverbial phrases πάντα κάλων, κινεῖν, σείειν, ἀνασεῖν, ἐξίείαι, are of the same import. πάντα μὲν οὖν ἀνασεῖν κάλων,^b &c. Philo de Somn. p. 162. ed. Wechel. on

^a So in English, *not to leave a stone unturned.* J.S.

^b See the new edition of Stephens' Gr. Thesaur. c. 4732. A. B. J.S.

which see Hoeschel. p. 255. cf. Hemsterh. ad Lucian. t. i. p. 173. Valcken. Diatr. in Fragm. Eurip. p. 233. Toup. Em. in Suid. t. ii. p. 20. sq. Musgrav. ad Eurip. Med. 282. Belin. ad Lucian. t. v. p. 315. In that iambic trimeter, δις πρὸς τὸν αὐτὸν (viz. λίθον προσκρούειν) τοῦτον οὐκ ἔστι σοφοῦ, the ellipsis is supplied by Zenob. iii, 29. and Diogenian. iv, 19. So, *ad eundem lapidem bis offendere*, Auson. ep. xi. p. 615. [See Τιμὴ, *a statue*, &c.]

Λίθος is understood too in the names of precious stones; as ἀετίτης, *eagle stone*: ἀμέθυστος, *amethyst*: ἱασπς, *jasper*; fully Rev. iv, 2. [3.] μαργαρίτης, *pearl*: σάρδινος, *sardine*, Revel. iv, 3. σμαράγδινος, *emerald*.

ΛΙΜΗΝ, *a harbor*.—Λιμὴν, or ἀκτὴ, is understood in ναύλοχος. See Musæus de Her. et Leand. 259. Ναύλοχος λιμὴν very frequently occurs in Homer. In Φαληρικῶ, Diod. Sic. ix. *Portu* is expressed by Nepos, in Themistocl. vi, 1.

ΛΙΤΡΑ, *a pound*.—In phrases relating to money λίτρα is often understood: e. g. τριῶν μυριάδων ἀργυρίου σταθμὸς, Pæan. Metaphr. iii, 21. Fully, ἀργυρίου λιτρῶν εἰς δέκα μυριάδας, ib. c. 22. χιλίας λαβόντες λίτρας χρυσοῦ, Diod. Sic. xiv. c. 116. With a like ellipsis *pondo* is used in Latin. See Festus. Gronov. de Pec. vet. i. p. 28. Sanct. Min. iv, 4. p. 598.

ΛΟΓΙΖΟΜΕΝΟΣ, *considering*.—An ellipsis of λογιζόμενος is supposed by Leisner in ἀπέκλαιον ἑμαυτὸν, —οἷον ἀνδρὸς ἐταίρου ἑστερημένος εἶην, Plat. Phæd. and in ἀπῆει, κατοικτεῖρων τήν τε γυναῖκα, οἷον ἀνδρὸς στεροῖτο, καὶ τὸν ἄνδρα, οἷαν γυναῖκα καταλιπὼν, οὐκ ἔτ' ὄψοιτο, Xen. Cyrop. vii. But Wyttenbach's explication of such passages is, as Schæfer observes, more simple and satisfactory. On οἷων τέκνων ἐκύρησε, (Herodot. i, 31.) Wyttenb. remarks, (Annot. ad Herodot. in Select. Princip. Hist. p. 347.) that this use of οἷων is Homeric, for ὅτι τοίων, or ὅτι τοιούτων.—ὠκύμορος—ἔσσειαι, οἷ' ἀγορεύεις, Il. σ, 95. μή σε νέοι διὰ δώματ' ἐρύσσωσ', οἷ' ἀγορεύεις, Od. ρ, 479. See Il. ε, 166. χ, 346. Od. δ, 611. π, 92. ρ, 160. (where οἷον is the right reading :) σ, 72. (where οἷην, &c. expresses a reason, and is not an exclamation :) σ, 219. h. in Merc. 282. sq. See also Herodot. viii, 12. Thucyd. vii, 75. Soph. Œd. R. 701. Eurip. Med. 23. Alcest. 969. Musgr. Plato t. x. p. 244. Lucian. t. i. p. 135. s. Ælian. H. A. v, 54. Simonid. Epigr. 94. ap. Brunck. Anal. t. i. p. 144. So ὅσος: ἐπιμέμφεσθε, ὅσα ὑμῖν ἐκ τῶν Μενέλεω τιμωρημάτων Μίνως ἔπεμψε μηνίων δακρύματα, Herodot. vii, 169. See ii, 175. ἀρετῶν Ἀσκληπιοδότου τὸ κλέος ἀθάνατον, ὅσα καὶ οἷα πόρεν γέρα πατρίδι, Epigr. adesp. 374. [and by this mode of explanation, in the passage of Demosthenes quoted by Leisner, δακρύναι ἔφη, καὶ ὀδύρασθαι τὴν Ἑλλάδα, ὥς διάκειται, ὥς must be taken for ὅτι τοίως, or ὅτι τοιούτως.^a]

ΛΟΓΙΣΤΕΟΝ, *to be considered*.—In μήποτ' οὖν κρεῖττον ἢ λέγειν, Dionys. Hal. de Struct. Orat. § xxi. p. 172. ed. Upt. λογιστέον, or σκεπτέον, is understood. See Σκεπτέον.

^a I have given an example of this word of H. Stephens' Gr. Thesaur. c. 7816. A. τοιούτως from Origen, in the new edition It was in no lexicon before. J. S.

ΛΟΓΟΣ, discourse.—*Λόγος* is understood in adjectives signifying the subject, or forming the title, of orations; as in *ἐπιτάφιος*. Thus, ὁ ἐπιτάφιος (viz. λόγος) τοῦ Δημοσθένους, τοῦ Λυσίου, &c. Fully, τὸν ἐπιτάφιον ἔλεξεν ἐπ' αὐτῷ λόγον, Dionys. Hal. v. p. 291. (Plut. expresses ἔπαινος: ἔπαινον ἐπιτάφιον, Mor. t. i. p. 869.) So ὁ Μεγαρικὸς, Παναθηναϊκὸς, Πανηγυρικὸς, Πλαταϊκὸς, Συμμαχικὸς, and the like, with an ellipsis of λόγος. In παρακλητικός: τοὺς τοὺς παρακλητικούς (viz. λόγους) ἐνδιδόντες ἀλλήλοις, Basil. Hom. eis τοὺς ἀγ. μ. μαρτ. p. 411. In τὸ ἐξῆς, frequently occurring in Scholia, for τὸ ἐξῆς τοῦ λόγου, *the series of discourse*. See Steph. Proparasc. Thucyd. In διὰ βραχέων or βραχιόνων, or διὰ πλειόνων, (viz. λόγων) ποιήσασθαι μνήμην, or μεμνησθαί τινος. In συνελόντι: καὶ συνελόντι φάναι, viz. λόγῳ, Const. Porphyrog. de imag. Christ. Edess. p. 96. ed. Combefis. *and in sum; and to be brief*. In many verbs: αἰρεῖν: φαῖνε δ' αἰοιδὴν, Ἐνθεν ἔλων, ὥς οἱ μὲν, &c. Hom. Od. θ, 500. See Dorvill. ad Charit. p. 92. Toup. ad Longin. p. 350. Ἀπαμείβεσθαι, Hom. Il. α, 84. and elsewhere in Hom. who often expresses μύθοις, as in Od. β, 83. Il. γ, 171. Διατάττεσθαι and ἀντιδιατάττεσθαι, Sext. Emp. p. 404. 405. Διέρχεσθαι: ἐπεὶ δὲ περὶ τῶν ἀξιολογωτάτων νήσων διήλθομεν, (viz. λόγῳ,) Diod. Sic. v, 84. See Lucian. t. i. p. 50. In this sense διαπορεύεσθαι sometimes occurs; as in Diod. Sic. Fragm. t. ii. p. 638. sq. See Wyttenb. Annot. ad Xen. p. 370. Εἰπεῖν, Liban. ep. 8. p. 22. for εἰπεῖν λόγον. So *dicere* in Latin. Ἐκτείνειν, *to extend, or lengthen*: see the Commentt. on Thom. Mag. p. 614. Ἐπέρχεσθαι: πάντα ἐπέρχεσθαι, (viz. λόγῳ,) Aristoph. Vesp. 634. ἐπελθεῖν ἀπαντὰ τινι σαφῶς, Id. Eq. 615. Ἐπιφέρειν, Dionys. Hal. vii. p. 430. Μηκύνειν: πόσους Εἵποισ' ἂν ἄλλους, εἴ με μηκύνειν δέοι; Aristoph. Lys. 1134. p. 905. [v. 1132. ed. Br.] τὸν λόγον δηλονότι, Biset. ἀπάλλαξομαι τοῦ ἔτι περὶ αὐτῶν μηκύνειν, Plut. Mor. t. i. p. 8. add Herodot. iii, 60. Fully, ἔρχομαι δὲ περὶ Αἰγύπτου μηκυνέων τὸν λόγον, Herodot. ii, 35. μηδὲ μηκύνειν λόγους, Soph. Electr. 1514. μηκύνω τὸν λόγον, κάλλιον ἢ ἐκτείνω, Thom. Mag. p. 614. Παρατείνειν: fully, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου, Acts xx, 9. [7.] Προσφέρειν: see Dorvill. ad Charit. p. 459. (461.) 639. Markl. ad Eurip. Suppl. 600. Villoison ad Long. p. 211. Συμβάλλειν: τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωικῶν φιλοσόφων συνέβαλλον αὐτῷ, Acts xvii, 18. Συμμιγνύειν, Polyb. t. i. p. 45. Τείνειν, Soph. Aj. 1059. [μὴ τεῖνε μακρὰν, 1040. ed. Br.] Ὑπολαμβάνειν: τὰ αὐτὰ δὲ λέγοντος τοῦ Μάρδου, ὑπολαβὼν (viz. τὸν λόγον) ὁ βασιλεὺς ἔφη, Ælian. V. H. i, 34. See Xen. Cyrop. ii. p. 101.

ΛΟΓΟΣ, reason, cause.—In ἐπὶ τίνι; ἐπὶ τίνι γὰρ καὶ ἔμελλον οὕτω κήδεσθαι τοῦ διδασκάλου; Leo Imp. Serm. de Sep. Christi p. 227. for ἐπὶ τίνι λόγῳ; See ἐπὶ below. Λόγοις is understood in παντάπασι, *altogether; absolutely*; equivalent to ἐν παντὶ λόγῳ, Plat. de Rep. ii. p. 116. p. 156. So *omnibus modis miser sum*; Ter. Hecyr. [See the note on Δύναμις, p. 36.]

ΛΟΓΟΣ, account, reckoning.—In ἀρξαμένου δὲ αὐτοῦ συναίρειν, St. Matth. xviii, 24. Fully, συναίρει μετ' αὐτῶν λόγον, St. Matth. xxv, 19. συναῖραι λόγον, xviii, 23. [See Τίμημα.]

ΛΟΓΧΗ, a lance, a dart.—In the proverb, δι' ὀξείας δραμεῖν, viz. λόγχης; Suid. See Lennep. ad Phalar. p. 267. B.

ΛΟΙΔΟΡΙΑ, *abuse*.—In *πλύνειν*, *to revile, to abuse*, Aristoph. Ach. 380. *λοιδορία* seems to be understood. It is expressed by Chrysostom; and by Photius, Biblioth. c. 25. 7. *Ὀνειδεσιν* is expressed by Basil. Or. ad Juv. p. 95. ed. Grot. See Toup. Em. in Suid. t. iii. p. 102. Kœn. ad Gregor. p. 127. Brunck ad Aristoph. Plut. 1061. ad Pac. 971.

ΛΟΙΠΟΣ, *remaining, rest*.—In *οἱ δέκα*, (*viz.* *λοιποὶ*), St. Mark x, 41.

ΛΟΥΤΡΟΝ, *a bath*, is very commonly understood in *δημόσιον*. See Jacobs. ad Macedon. Epigr. 30.

ΜΑΓΝΗΤΙΣ, *magnet, loadstone*.—In *λίθος* sometimes; [when used to denote a species, without the addition of any term directly declarative of the particular species meant;] *ἐκκρέμανται εὐθὺς, ὥσπερ τῆς λίθου τὰ σιδήρια*, Themist. Or. xxiii. p. 299. A. Fully, *λίθος ἡ μαγνητὶς ἔλκει τὸν σίδηρον μόνον*, Alexand. Aphrod. in præfat. Probl.

ΜΑΖΑ, *meal-mash*.—[In *ἄμυλος*, when feminine. See Πλακοῦς.] In *μελιτόεσσα* and *μελιτοῦττα*, *sweetened with honey*: *αὕτη δ' ἡ μελιτόεσσα*, (*viz.* *μάζα*), Herodot. viii, 41. *μελιτοῦττα· μάζα μέλιτι δεδευμένη· τὸ δὲ αὐτὸ καὶ μελιτόεσσα*, Hesych. See Fisch. ad Well. iii. 1. p. 258. Valcken. ad Herodot. p. 638, 34. Brunck. ad Aristoph. Lys. 601. In *μεμαγμένη*, *kneaded*: fully, *ἐν δορὶ μὲν μοι μάζα μεμαγμένη*, Archiloch. ap. Athen. t. i. p. 116. In *οἰνοῦττα*, *mixed with wine*: Aristoph. Plut. 1122. Nub. 507. In *τετριμμένη*, *rubbed or beat fine*: *τετριμμένης γάρ φησιν ἐπιθυμεῖν*, Aristoph. Pac. 12. In *φύστη* or *φυστή*, [*meal mixed with a small quantity of liquid, and not made fine*:] sometimes fully, *φυστῇ μάζα*.^a See Mæris p. 384. and the interpp. Addend. Toup. Em. in Suid. t. ii. p. 363. sq. In *ψαιστή*.^b See "Αλφιτον.

ΜΑΘΗΜΑΤΑ, *learnings*, (Shaksp.); *arts and sciences*.—In *ἐγκύκλια*, and the like: see Hesych. *τῇ συμπάσῃ τῶν ἐγκυκλίων μουσικῇ*, Philo t. i. p. 364, 33. Fully, *ὁ διὰ τῶν ἐγκυκλίων μαθημάτων δυνάμενος ἵέναι*, Ammon. de Voc. Diff. p. 35. *ἐγκυκλίων παιδευμάτων*, Plut. Mor. t. i. p. 24. *τὰ ἐγκύκλι γράμματα*, Euseb. H. Eccl. vi, 18. p. 279. ed. Read. *τὰ κοσμικὰ καὶ φιλόσοφα μαθήματα*, ib. cf. Suicer. Thes. Eccl. v. *Ἐγκύκλιος*.

ΜΑΘΗΤΗΣ, *a disciple*.—In *οἱ ἐβδομήκοντα, οἱ ἑνδεκα, οἱ δώδεκα*, in the N. T. *προσκαλεῖται τοὺς δώδεκα*, St. Mark vi, 7. Fully, *συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ*, St. Luke ix, 1. [See *Ἀπόστολος*.] In *οὐκ ἔστιν αὐτοῦ*, Rom. viii, 9. With the genitives of proper names: *Παρθένιος ὁ τοῦ Διονυσίου*, Athen. Deipn. x, 5. xv, 8. *Περσαῖος ὁ τοῦ Ζήνωνος*, *Persæus the disciple of Zeno*, Dion. Or. 53. *κλαῖε πρὸς τοὺς Πιττάλου*, Aristoph. Ach. 1031. *λείπει τοὺς μαθητὰς*, Schol. "Supple *οἴκους*, vel *μαθητὰς*," Brunck. "Ἡρώτος Κτησιβίου (i. e. "Ἡρ. μαθητοῦ τοῦ Κτησ.) Βελοποῦκά: inscript. ad Heronis

^a Καὶ τὸ γυναιδὸν μ' ὑποθωπεύσαν φυστὴν μάζαν προσενέγκη, Aristoph. Vesp. 610. ed. Brunck. J. S. ^b Meal mixed with honey and oil. Galen. J. S.

Βελοποιϊκά. See Jons. de Script. Hist. Philos. i, 2. p. 16. Th. Gale. Dissert. de Scriptor. Mytholog. p. 19. sq. Μαθηταὶ is understood in οἱ ἀμφὶ τὸν Πλάτωνα, and the like; although the phrase may sometimes mean Plato himself together with his disciples; and sometimes even Plato alone. [See the Abridgment of Viger, p. 4. l. 24. and foll.]

MANTEION, *an oracle*.—In Αἰγεῖον: see Harpocr. Πυθικόν: χρησμοὶ τε συμβαίνουσι καὶ τὸ Πυθικόν, Aristoph. Eq. 220. “Subauditur μαντεῖον.” Brunck. Ἐς Τροφωνίου, (viz. μαντεῖον,) Id. Nub. 508. In θέσφατα: Eurip. Phœn. 914. and in λόγια, Aristoph. Eq. 1012. μαντεῖα is understood.

In the verb ἀνελεῖν: fully, ἀνεῖλε τὸ μαντήϊον, *the oracle answered*, Herodot. ii, 139. Other words are sometimes expressed: see Herodot. i, 13. vi, 69. Eurip. Iph. A. 89. but the nominative most proper to be understood is ὁ θεός: see Arnald. Lect. Gr. p. 13. Græv. ad Lucian. t. iii. p. 577. Antonin. Lib. c. i. p. 10. (where see Verheyk.) Kœn. ad Gregor. Cor. p. 235.

MANTIS, *a prophet*.—In Δαιμονόληπτοι, Ἐγγαστρίμυθοι, Ἐκστατικοὶ, Ἐνθουσιασταὶ, Εὐρυκλεῖς, Πυθωνικοὶ, Στερνομάντεϊς, Τερατοσκόποι, &c. See Potter. Antiq. Gr. l. ii. c. 12.

MARTYPION, *evidence*.—In συμβιβάζειν, *to convince persons, or compel them to assent*; viz. μαρτυρίοις, τεκμηρίοις, λόγοις, *by evidence* or the like. See Acts ix, 22. So προσβιβάζειν. See Schæf. Melet. Crit. i. p. 34. sq. Rhunken. ad Tim. p. 241. sq.

MAXH, *battle*.—In σταδίη: ἐσθλὸς δ' ἐν σταδίῃ, Hom. Il. o, 283. *in close steady fight, when the ground is not shifted*. So Apollon. Rh. i, 200. Fully, οἱ δ' Εὐβοεῖς ἀγαθοὶ ὑπῆρξαν πρὸς μάχην τὴν σταδίαν, Strabo t. iv. p. 36. τὴν σταδίαν μάχην, Athen. t. ii. p. 548. σταδίῃ ὑσμίνη, Hom. Il. ν. 314. 713. See interpp. ad Thom. M. p. 806. var. lect. ad Hom. Il. η, 240. ad Heroic. adesp. vii. v. 2. Diod. Sic. t. ii. p. 91. 95.

Μάχης is often understood with σημεῖον, *a signal*. Examples both of the ellipsis and of the full expression are in Dionys. Hal. In πρὸ τῆς ἐν Λεύκτροις, viz. μάχης γενομένης, Pausan. Att. xiii. τὴν (viz. μάχην) ἐπὶ τῆς ἀσπίδος Λαπιθῶν πρὸς Κενταύρους, Ib. xxviii.

There is an ellipsis of μάχη in verbs also: e. g. ἐκτάττειν: fully, μέλλων μὲν ἐκτάξειν εἰς μάχην, Onosand. c. vi. Ἐξάγειν, προάγειν, συμβάλλειν: understand τὰς δυνάμεις εἰς μάχην. Fully, τὴν ὑστάτην καὶ μεγίστην μάχην συμβαλόντα, Herodian. iii, 12. See Virg. Æn. x, 146. Συνάπτειν: ξυνῆψαν, Eurip. Phœn. 1309. where the Schol. says συνῆψαν μάχην. See Barnes. σπεύδων συνάψαι τοῖς πολεμίοις, Diod. Sic. xix, 23. ἡ περὶ δύναμις—συνῆψεν εἰς χεῖρας, Id. xx, 12. xix, 74. Fully, μόνος ξυνάψω ξυγγόνῳ τῷ ἡμῶν μάχην, Eurip. Phœn. 1245. μάχην συνάπτειν, Xen. Cyrop. i, 43. So Diod. Sic. xvi, 12. xix, 73.

ΜΕΓΑΣ, *great*.—An ellipsis of μέγας has been supposed when τις is put for *some one of importance*, [so *somebody* in English,] as, ἀφ' ὧν εἶναι τις ἔδοξεν, Lucian. t. i. p. 576. (See Reitz.) καὶ δόξης τισὶν εἶναι τις, Epict. Ench. c. 13. See Acts v, 36. viii, 9. but in reality τις is put by a sort of ironical pleasantry or ἀστεῖσμός instead of μέγας. In

the same sense the neuter *τὶ* is used: see Valcken. Adnot. Crit. in N. F. p. 404. and in the opposite sense *οὐδεὶς* and *οὐδέν*: *ἄτιμος ἐγὼ βιώσομαι, καὶ οὐδεὶς οὐδαμοῦ*, Epict. Ench. c. 24. *οὐδέν εἰμι*, 1 Cor. xiii, 2. See Locella ad Xen. Ephes. p. 143. For similar expressions in Latin, see Juvenal i, 74. Ovid. Metam. xiii, 241. and Remed. Amor. 482. Cic. ad div. vii. ep. 27. [p. 409. l. 6. and 7. ed. Verburg. in 8vo.] With no better reason has the neuter *μέγα* been supposed defective with *φρονεῖν*, which by itself signifies, *to be proud; to be puffed up; to pique one's self*: but different adverbs, and adjectives in the neuter, are joined with it to indicate the *degree* of pride and self-importance: e. g. *οὐκ εἶα τελέως με φρονεῖν*, Xen. Cyrop. viii. 7. 7. as Schæfer reads. *φρονῆσαι δὲ Ἀθηναίους ἐπὶ τῇ νίκῃ ταύτῃ μάλιστα εἰκάτω*, Pausan. i, 14. *ἐφρόνουν γὰρ ἤδη ἐπὶ τῇ ὥρᾳ θαυμάσιον ὅσον*, Plat. t. x. p. 260. *ὃν δ' ἂν περισσὸν καὶ φρονοῦνθ' εὖρη μέγα*, Eurip. Hippol. 445. Valck. *μεγάλα δὲ φρονεῖ*, Aristoph. Ach. 976. *τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν*, Xen. Mem. i. 1. 13. The following are examples of *φρονεῖν* alone: *φρονοῦσα δὲ ἡ Μεσσήνη διὰ τὸν πατέρα*, Pausan. Messen. p. 280. *φρονήσας ἐφ' αὐτῷ*, Id. in Att. xii. where see Kuhn. and Facius. *καὶ τοὺς ἀρίστους, οὓς ἂν ἡγῆται φρονεῖν*, Kτείνει, Eurip. Suppl. 447. ed. Musgr.

ΜΕΔΙΜΝΟΙ, *bushels*, is usually understood in *μυριάδες*, when grain is spoken of: *πρὸς γὰρ δύο καὶ δέκα μυριάσι* (viz. *μεδίμνων*) *Περσέων τε τοῖσι ἐν τῷ Λευκῷ τείχεϊ τῷ ἐν Μέμφι κατοικημένοισι καταμετρέουσι, καὶ τοῖσι τούτων ἐπικούροισι*, Herodot. iii, 91. *καὶ σίτου προσθεῖναι μυριάδα*, (viz. *μεδίμνων*), Polyb. v. p. 488. *σῖτόν τε εἴκοσι μυριάδας ἐδωρήσατο τῷ δήμῳ*, Pæan. iii. c. 1. See Schol. Aristoph. Plut. 178. So in Latin: see Hor. Serm. i, 1. 45. Fully, *σῖτος εἰς ἑκατὸν μεδίμνων μυριάδας*, Ælian. V. H. vi, 12. *πυροῦ μὲν μεδίμνων πεντεκαίδεκα μυριάδας*, Diod. Sic. xx, 46. See xix, 58. xx, 73. 79. and 96.

ΜΕΛΟΣ, *a member*.—In *τὰ αἰδοῖα*. In *αἰσθητήρια*, *organs of the senses*. In *ἀκροπόσθιον*, *the prepuce, or extremity of the prepuce*. In *ἐπίκαιρα*, (viz. *μέλη*), *the chief or principal members*: Obs. Misc. vol. v. p. 278. In *πόσθιον*. In *πυγαῖα*, (viz. *μέλη*.) In *τὸ χωλὸν*, Hebr. xii, 13. *ἵνα μὴ τὸ χωλὸν ἐκτραπῇ*. In *κυλλὸς*, and *χωλὸς*, (viz. *τὸ μέλος, or τὰ μέλη*), *lame*, either in hands or feet. See Poll. iv, 188. Schol. Aristoph. Av. 1379. although with respect to these two last words, and also to *παραλελυμένος*, there is rather no need of supposing any ellipsis of words sometimes expressed; such words being added to mark more distinctly the seat of the defect or malady. See St. Luke v, 18. Acts ix, 33. Diod. Sic. xx, 72. and Wesseling t. i. p. 193, 71. Eurip. Alcest. 202.

ΜΕΛΟΣ, *a song, a strain*.—In many neuter adjectives, commonly joined with *ᾄδειν, βοᾶν, &c.* e. g. *ἀνακλητικὸν, a strain which was a signal for retreat*. *Ἐγερτήριον, excitative, animating*. *Ἐμβατήριον, a measure used in marching to battle*: fully, *ἐμβατήριον μέλος καὶ τακτικὸν*, Max. Tyr. Or. xxxvii. p. 441. *Ἐνδόσιμον, incentive*. *Ἐρωτύλα*, (viz. *μέλη*), Bion iii. 10. 13. [In *κύκλια*: see *Ποίημα*.] *Κύκνειον*, Polyb. t. ii. p. 1308. *Οἰκτρόν*: *οἰκτρὸν αἰδεῖ*, Bion. i, 36. *Παρακλαυσίθυρον*: see *ᾠδὴ*. *Παρορμητικὸν, incitative*. *Πολεμικὸν*,

war song, or strain. Σικελικόν, Mosch. iv, 127. fully, Σικελὸν μέλος, Bion viii, 2. Συγκλητικόν, *used for convocating an assembly.* Τακτικόν: see above. [See Ἄσμα.]

ΜΕΡΙΣ, *a part.*—In ἀριστερά: ἐπ' ἀριστερᾷ περιβεβλησθαι, Artemidor. iii, 24. ἐπ' ἀριστερὰ γράφειν, ib. c. 25. *sinistre.* In δεκάτη: ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ: Hebr. vii, 2. δεκάτην—ἔδωκεν, v. 4. Εἰκοστή: καὶ εἰκοστήν αὐτοῦ δοῦναι ὀφείλει, Arrian. Dissert. l. ii. p. 173. So *decima* and *vicesima* in Latin. See Cic. de Nat. Deor. iii, 36. ad Attic. ii. ep. 16. In ἐῶα, *eastern*: κατὰ τὰς ἐῶας (viz. μερίδας, Aristot. de Mundo; and ἡ πρὸς ἀνατολὰς, (viz. μερίς.) [In μακρά: see Χώρα.] In ἧ, *where, in which part*, for ἐν ἧ μερίδι, and so in τῇ μὲν, τῇ δέ, *in this part, in that part*, (viz. μερίδι.) τηδὶ,—καὶ τηδ', Aristoph. Pac. 1231. and in ταύτῃ: ταύτῃ πρῶτον, ἧ Ἀλέξανδρος προεκινδύνευσεν, Arrian. i. p. 45. *in this part, or in that quarter.* In νικῶσα: οἱ Θεοδώρου λόγοι τὴν νικῶσαν εἶχον, (viz. μερίδα,) *obtained the victory*, Auct. vit. Theodor. Grapt. p. 199.

As to such phrases as, τὴν πολλὴν τῆς στρατιᾶς, Arrian. vi. p. 430. τῆς μαρίλης συχνή, Aristoph. Ach. 349. τῆς γῆς πολλή, Pac. 166. (see more examples in Aristoph. Plut. 694. Xen. Cyrop. iii. 2. 2. Isocr. Evag. p. 325. ed. Lang. Diod. Sic. xix. c. 23. xx. c. 30. 40. 70. Dionys. Hal. Ant. R. t. ii. p. 765.) in which some suppose an ellipsis of μερίς, Fischer, Schæfer, and Hermann^a decide that there is no ellipsis in them. Fischer quotes ὀρθοτάτη τῆς σκέψεως, (Plat. Cratyl. 11. where see Heindorf. p. 28.) as a similar phrase, in which μέρις cannot be understood; and Schæfer instances ὁ πολὺς τοῦ χρόνου, ὁ ἡμισυς τοῦ σίτου, and also προβᾶσ' ἐπ' ἔσχατον θράσους, (Soph. Antig. 853.) as like modes of expression, but in which however no ellipsis can be devised. See Abresch. Thucyd. p. 662. Kuster. ad Aristoph. Plut. 694. and Ach. 349. Wessel. ad Diod. Sic. p. 506. t. i. Dorvill. ad Charit. p. 135. Zeun. ad Xen. Cyrop. p. 388.

ΜΕΡΟΣ, *a part.*^b—I. Understood in concord with Adjectives, Participles, or Pronouns expressed.—In τὸ ἄκρον: καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, (viz. μέρος,) Hebr. xi, 21. “*upon the top of his staff.*” ἀνακεκρᾶσθαι κατὰ τὰ ἄκρα, Lucian. l. ii. p. 64. Τὰ

^a Nec magis ad ellipses pertinet, quum verbum intelligitur ante aut postea positum, ut πολλή τῆς χώρας, quo quidem Schæferus non debebat hoc Sophocleum referre, προβᾶσ' ἐπ' ἔσχατον θράσους, quia poetæ non hac forma, sed neutro genere utuntur, ut Eurip. in Orest. 441. ὦ μέλεος, ἦκεις ξυμφορᾶς εἰς τοῦσχατον. Hermann. J. S.

^b—“quia subjectum intelligi per se et cogitari potest, nemo, commemorato subjecto, desiderabit prædicatum: contra prædicato posito, quia prædicatum non potest per se intelligi, necessario desideramus subjectum. Non est ergo ellipsis, ubi id nomen, in quo est rei descriptio, licet formam habeat adjectivi, i. e. prædicati, re tamen pro subjecto, i. e. instar

substantivi, habetur, sive ex usu, ut in his, ὁ ἐρώμενος, ἡ ἐρωμένη, sive ex rei natura, ut ὁ δίκαιος, τὸ καλόν. nam in his plane nihil intelligitur præter id ipsum quod his verbis continetur, in quibus genus personæ satis ipsa nominum forma indicatur. Frequentissima hæc ratio est in genere neutro, in quo qui ubique μέρος, πρᾶγμα, χρῆμα intelligunt, non minus inepti sunt quam qui γαμεῖν et γαμεῖσθαι per ellipsin dici putant pro γαμεῖν γυναῖκα, γαμεῖσθαι ἀνδρί. et hi qua tandem ellipsi talia explicabunt, ut τὸ εὔ, τὸ χαίρειν? Immo genus neutrum in Græca lingua, ut in aliis linguis omnibus, rei indicandæ inservit, quam aut nolumus, aut non possumus, clarius describere.” Hermann. J. S.

ἄκρα (viz. μέρη) is principally used of the extremities of the body : ἄκρα, χεῖρες καὶ πόδες, Pausan. ii, 11. ὅτι ἀμφοτέραις κατασχὼν αὐτοῦ τὰ ἄκρα διέπιασα, Lucian. t. ii. p. 338. τίπτε δ' ἐπ' ἄκρα βέβηκας ; Posidipp. Epigr. xiii. v. 3. for which Eurip. has said, ἐν δ' ἄκροισι βᾶς ποσὶ, Ion. 1185. Musgr. See Dorvill. ad Charit. p. 327. sq. Lennep. ad Phalar. p. 72. In τὰ ἀγενῆ (viz. μέρη) τοῦ κόσμου, 1 Cor. i, 28. In τὰ ἄμετρα : οὐχὶ εἰς τὰ ἄμετρα (viz. μέρη) καυχησόμεθα, 2 Cor. x, 13. In ἀμφοτέρον : ἀμφοτέρον, κόσμος θ' ἵππων, ἐλατῆρί τε κῦδος, (i. e. κατ' ἀμφοτέρον μέρος,) Hom. Il. δ, 145. ἀμφοτέρον, θεράπων μὲν Ἐνυαλίῳ θεοῖο, Καὶ Μουσέων ἐρατὸν δῶρον ἐπιστάμενος, Plut. t. iv. p. 306. ed. Reisk. See Jacobs. ad Anthol. Gr. i, 1. p. 150. Schweigh. ad Athen. t. vii. p. 418. and so in the plural, ὡς ἡμῶν μὲν ἀμφοτέρα ἱκανῶν ὄντων τοὺς τε φίλους εὖ ποιεῖν καὶ τοὺς ἐχθροὺς κακῶς, ὑμῶν δ' οὐδέτερα, Dionys. Hal. Ant. R. t. i. p. 439. διαύλου δέ, ἀμφοτέρα, καὶ γυμνὸς καὶ μετὰ τῆς ἀσπίδος, Pausan. ii. c. 11. See Phalar. Ep. i. νέμονται δὲ ἐπ' ἀμφοτέρα τοῦ Κύρνου, Dio xxxvii. p. 32. τοῖς ἐπ' ἀμφοτέρα στομίῳις, Diod. Sic. v. 7. Fully, ἐπ' ἀμφοτέρα τοῦ μετώπου μέρη, Polyb. i. ἐπ' ἀμφοτέρα τὰ μέρη τοῦ τείχους παρελθόντας, Diod. Sic. xix, 4. and figuratively : λέγεται γὰρ ἐπ' ἀμφοτέρα, de Thucyd. Incert. Auct. p. 12. Duk. ἐπ' ἀμφοτέρα εἰπεῖν ἱκανὸς, βέλτιον, ἢ κατ' ἄμφω, Thom. Mag. p. 332. See Herodot. vii, 139. Diod. Sic. ii, 23. ἦτοι κατὰ γῆν ἢ κατὰ θάλασσαν ἐσσωθῆναι, ἢ καὶ κατ' ἀμφοτέρα, Herodot. vii, 10. 2. Fully, κατ' ἀμφοτέρα τὰ μέρη παρ-εισπεπτωκέναι, Diod. Sic. xix, 4. See Plut. Mor. t. i. p. 33. Thucyd. i, 13. (where ἀμφοτέρα for κατ' ἀμφοτέρα,) and Wyttenb. Sel. Princ. Hist. p. 362. In ἄμφω : ἐξ ἀμφοῖν, Polyb. t. ii. p. 1023. Fully, ἐξ ἀμφοῖν τοῖν μεροῖν, ib. p. 1024. With respect to ἄμφω and ἀμφοτέρον unconnected syntactically with the other words of a sentence, as in the first examples above, see the Abridgment of Viger. p. 30. l. 28. and foll. In ἄοπλον : τὰ τυφλὰ τοῦ σώματος καὶ ἄοπλα, (viz. μέρη,) Xen. Cyrop. In τὰ ἐπ' ἀριστερά, Herodot. vi, 33.^b In ἀσθενῆ : τὰ ἀσθενῆ τοῦ κόσμου, 1 Cor. i, 27. In τὰ αὐτὰ τῶν παθημάτων,^a 1 Pet. v, 9. In ἄχειρα : τὰ τυφλὰ τοῦ σώματος—καὶ ἄχειρα ταῦτα, Xen. Cyrop. In τὰ βαρύτατα τῆς ἀποσκευῆς, Diod. Sic. xix, 32. viz. μέρη, or χρήματα. In βόρειον : ἀπὸ τῶν βορειότατων ἐπὶ τὰ νοτιώτατα, Agathem. p. 41. As to the phrases ἐκ γειτόνων and ἐς γειτόνων, (of which examples are in Diod. Sic. xiii, 84. Alciph. t. ii. p. 228. ed. Wagn. Chrysost. Or. ὅτι τὸν ἑαυτ. μὴ ἀδικ. p. 93. Thom. Mag. p. 369. and in which an ellipsis of μερῶν has been erroneously supposed,) see Kuster. ad Aristoph. Eccl. 420. Plut. 435. Bergl. ad Alciph. p. 216. Davis and Markl. ad Max. Tyr. t. ii. p. 281. ed. Reisk. Dorvill. ad Charit. p. 595. Valcken. ad Schol. Eurip. Phœn. p. 712. sq. Belin. ad Lucian. t. v. p. 113. In τὸ γιγνόμενον, *what is due ; what comes to one's share*. [See the Abridgment of Viger. p. 120.] In ἐς τὰ γυμνά, Thucyd. iii, 23. μέρη δηλονότι, Schol. In δείλινον : τὸ δείλινον, *the evening*. In δέκατον : τὸ δέκατον τῆς πόλεως ἔπρεσε, Rev. xi, 13. In τὸ δεξιὸν and τὰ δεξιὰ : ^b ἐκ δεξιῶν, frequently in the

^a See the note on Μέρης. J.S.

^b Τὰ δεξιὰ, τὰ ἀριστερὰ sæpe sine el-

lipsi dicuntur, quum significatur quidquid dextrum aut sinistrum est : sed in re mili-

N. T. τὰ ἐπὶ δεξιὰ, Herodot. vi, 33. περιῖθι τὸν βωμὸν ταχέως ἐπὶ δεξιὰ, Aristoph. Pac. 957. πρὸς δεξιὰ, Herodot. vii, 69. χειρὸς εἰς τὰ δεξιὰ, Soph. Triptol. Fragm. i. τῆς ἐπὶ δεξιὰ χειρὸς, Theocrit. xxv, 18. κατὰ δεξιὰ χειρὸς, Hermodem. (Heyn. Lect. et Obs. in Il. i. 1. p. 688.) See Hemsterh. in Duker's pref. to Thucyd. In τὸ δεύτερον, St. Jude v. 5. for τὸ δεύτερον μέρος τοῦ χρόνου : and in δεύτερα : ταῖς δὲ ἀγαπητὸν καὶ τὸ τὰ δεύτερα κομίσασθαι (for δεύτερα μέρη), Julian. in Cæs. τὰ δεύτερα ἐν στρατηγίαις ἐμφέρειν, Lucian. pro laps. int. salut. See Jens. Lect. Luc. ii, 20. p. 277. So δευτερεῖα : τὰ δευτερεῖα, Menand. Fragm. p. 244. μήπου τὰ δευτερεῖα λαβόντες οἴχονται, Julian. in Cæs. So in Latin : "quamvis ei secundas fere grammaticorum consensus deferat : " Quintil. Instit. Orat. x, 1. (viz. partes.) In δύο : as, διελεῖν εἰς δύο.—ἐσχίσθη εἰς δύο, St. Mark xv, 38. Fully, ἐσχίσθη δ' εἰς δύο μέρη, Polyb. t. i. In ἐγνωσμένον, Agathem. p. 60. 62. In ἕκαστον : καθ' ἕκαστα (viz. μέρη), or in one word, καθέκαστα, *particularly ; point by point* : ὧν εἶχεν ἐπὶ τῷ δείπνῳ τὰ καθέκαστα διεξελθεῖν, Theophr. Char. c. 3. In ἐκάτερον : πολλῶν δὲ καὶ ἀναριθμήτων ἐξ ἐκατέρου πεσόντων, *on both sides*, Zosim. ii, 19. In ἐκατονταπλασίονα λήψεται, St. Matth. xix, 29. In ἐκεῖνα : ἐπ' ἐκεῖνα (viz. μέρη), or in one word ἐπέκεινα, *on the other side ; on the further side* : ἐπὶ τὰδε καὶ ἐπ' ἐκεῖνα, Dio Cass. p. 171. ἢ ἐπὶ τὰδ', ἢ ἐπ' ἐκεῖνα, Dionys. Hal. Art. Rhet. xi, 1. p. 396. Reisk. ὅταν εἰς τὸ ἐπέκεινα τῆς γῆς ὁρμήσῃ, Plat. Phæd. c. 60. See Acts vii, 43. Eurip. Hippol. 1210. Br. Athen. t. iv. p. 227. Herodot. iii, 115. Pausan. x. c. 1. and 36. Lucian. t. ii. p. 135. Dionys. Hal. Ant. R. t. i. p. 536. Diod. Sic. iii. c. 50. Schol. ad Lucian. t. iii. p. 333. ad Aristoph. Plut. 545. and Gloss. C. D'O. ad v. 982. Eustath. ad Il. p. 601, 37. (458, 7.) Thom. M. p. 336. and Wessel. Athen. t. iii. p. 440. —τοὺς κατ' ἐκεῖνα Ἑλλήνας, *the Greeks of those parts*, Lucian. Gall. p. 173. See Polyb. iii. p. 234. Also ὑπερέκεινα, i. e. ὑπὲρ ἐκεῖνα μέρη : εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, Acts x, 16. which Thom. Mag. p. 336. says is μόνων τῶν συρφάκων. In ἔλαττον : ἔλαττον ἔχειν, Pæan. vii, 11. In τὸ ἐμὸν : *as far as in me lies ; or, as to me* : καὶ τὸ μὲν ἐμὸν, (viz. μέρος,) Plat. in Tim. τό γ' ἐμὸν εὐτρεπὲς πάρα, Eurip. Bacch. 832. Br. χρὴ δὴ τό γε ἐμὸν ὑπηρετέεσθαι ἐπιτηδέως, Herodot. i, 108. τὸ δ' ἐμὸν ἔτι ἐνδεῖ, Lucian. t. i. p. 743. Fully, ἐρήμους δεσπότας τοῦ μὸν μέρος Οὐκ ἂν θέλοιμι πολεμίοισι συμβαλεῖν, Eurip. Heracl. 679. Musgr. See Soph. Trach. 1217. Lucian. t. i. p. 48. Dion. Hal. iv. p. 409. In ἐν : καθ' ἐν, Thucyd. viii, 46. μέρος δηλονότι, Schol. In ἐναντίον : St. Mark ii, 12. That Bernhold is wrong in supposing an ellipsis of μερῶν in ἐκ τῶν ἐναντίων, *on the contrary*, (Ælian. V. H. ii, 3.) will appear from equivalent phrases in the following passages : Xen. Mem. i, 2. 60. Diod. Sic. xviii. c. 2. 65. and c. 4. Excerpt. t. ii. p. 552, 94. Dionys. Hal. Art. Rhet. p. 360. ed. Reisk. Diod. Sic. xiv, 111. Hierocl. in Aur. Carm. p. 98. extr. ed. Lond. Lucian. t. ii. p. 203. In τὰ ἐξουθενημένα, 1 Cor. i, 28. In τὸ ἐπιβάλλον : τὸ ἐκάστῳ ἐπιβάλλον, *the portion*

tari τὸ δεξιὸν et τὸ ἀριστερὸν cum ellipsi κέρας significari potest. Hermann.
dicitur, quod hac in re nihil aliud quam

or share properly belonging to each, Philo de Opif. mund. p. 5. ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον, Herodot. iv, 115. *la portion de leur patrimoine qui leur revenoit*, Larcher t. iii. p. 523. s. τὸ ἐπιβάλλον ἐκάστοις ἐκ τῆς πεπρωμένης, Diod. Sic. i, 1. Fully, τῆς τῶν ἄλλων ἀνθρώπων τύχης τὸ ἐπιβάλλον ἐφ' ἡμᾶς μέρος μετεκληφέναι νομίζω τὴν πόλιν, Demosth. de Cor. c. 76. p. 182. § 435. *Je pense que notre ville a eu sa partie de la fortune du reste des hommes qui pouvoit nous revenir*: Larcher. δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, St. Luke xv, 12. *the portion of goods that falleth to me*. τὸ ἐπιβάλλον μέρος ἕκαστος οἶσεται τῆς τύχης, Dionys. Hal. Ant. Rom. t. i. p. 497. s. See Dionys. Hal. Ant. R. l. viii. § lxxiv. p. 520. l. 38. and t. ii. p. 683. Gataker. ad Antonin. vii, 7. p. 209. Traj. Wessel. ad Diod. Sic. i, 1. In τὸ ἐπιθυμητικόν, Wegelinus ad Anon. Christ. de virtute p. 164. cf. p. 165. In ἐπουράνια: ἐν τοῖς ἐπουρανίοις, Ephes. i, 3. ii, 5, 6. vi, 12. Τὰ ἐπουράνια is properly *places above the heavens*; and thence, as the times of the New Covenant are designated by the terms *heaven*, and *the kingdom of heaven*, τὰ ἐπουράνια came to signify the things or persons under that New Covenant. In ἔσχατα: τοῖ ῥ' ἔσχατα νῆας εἵσας Εἰρυσαν, Hom. Il. θ, 225. i. e. εἰς ἔσχατα μέρη. [See Πέρας.] In ἐσώτερον: εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος, Hebr. vi, 19. In ἕτερον: εἰς τὸ ἕτερον ἐπικλίνον, (viz. μέρος,) Lucian. Asin. p. 97. [See the note on Εἰς, prep. beginning εὐθὺ τῆς σωτηρίας, &c.] ἐκ θατέρου, *from the other part or quarter*. ἐπὶ θάτερα τοῦ ποταμοῦ, Dio Cass. xxxv. p. 5. καὶ ἦν τραπῇ ἐπὶ θάτερα, οἰχῆσεται περιτραπέν, Lucian. t. i. p. 363. Ἴνῳ δὲ τὰ πὶ θάτερ' ἐχειργάζετο, Eurip. Bacch. 1118. See Diod. Sic. xv, 84. Achill. Tat. ii, 10. p. 59. ed. Bip. Fully, κατοικοῦντας ἐπὶ θάτερα μέρη τῆς Σικελίας, Diod. Sic. xiv, 47. 100. ἐπὶ θάτερα δὲ μέρη τοῦ πεδίου ἐνέμοντο, Id. xx, 8. (as Schæfer reads.) ἐπὶ θάτερα μέρη τρέπεται τοῦ κόσμου, Proclus in Sphæra. In εὐώνυμα: ἐξ εὐωνύμων, *on the left*, Diod. Sic. iv, 56. Fully in Herodian. viii, 1, 12. iv, 2, 8. In ἐῶα: τὰ ἐῶα, *the eastern parts*, Pæan. vi, 16. 8. x, 2. ἐν τοῖς μέρεσι τοῖς ἐῶοις, Id. x, 3. In ἡδιστα, 2 Cor. xii, 9. 15. In ἦκον: τό γε εἰς αὐτοὺς ἦκον, Joann. Cantacuz. iii. c. 41. See Euseb. in Stob. Serm. p. 310, 10. In ἡμισυ: ἡμισυ μείρεο τιμῆς, Hom. Il. ι, 616. [612.] τὸ μὲν ἡμισυ τῶν προσόδων, Diod. Sic. xv, 90. ἕως ἡμίσεως τῆς βασιλείας μου, St. Mark vi, 23. Fully, μέρος ἡμισυ, Pæan. iv. c. iv. n. 3. In ἦττον: ἦττον (viz. μέρος) ἔχειν, *to be worsted*, Pæan. vii, 11. In τὸ θυμικόν, Wegelin. ad Anon. Christ. de virtute p. 164. In ἴσον: ἴσον ἐμοὶ βασίλευε, (viz. μέρος,) Hom. Il. ι, 616. [612.] κύλिका ἴσον ἴσῳ κεκραμένην, Aristoph. Plut. 1133. where see Hemsterh. τὸ εἶναι ἴσα Θεῷ, Philipp. ii, 6. κατὰ ἴσα μάχην ἐτάνυσσε Κρονίων, Hom. Il. λ, 336. μηδὲ θεοῖσιν ἴσ' ἔθελε φρονέειν, Il. ε, 440. See Harpocrat. in ἴσα βαίνειν. Hom. h. in Ven. 215. (ex Cod. Mosc.) Lucian. t. iii. p. 399. Wessel. ad Diod. Sic. t. ii. p. 555, 69. (Schæfer observes that ἴσον and ἴσα are used adverbially, with or without a preposition, and not elliptically.) In καίριον: οὐκ ἐν καιρίῳ ὁξὺ πάγη βέλος, Hom. Il. δ, 185. ἐν ἐπιτηδείῳ μέρει, Eustath. In λαιόν: τὸ λαιόν, (viz. μέρος,) τὰ λαιὰ, (viz. μέρη.) In λοιπόν: as, τὸ λοιπὸν τοῦ βίου. Fully, τὸ λοιπὸν τοῦ βίου μέρος, Polyb. iii. p. 242. τὸ λειπόμενον τοῦ βίου μέρος,

Chrysost. hom. περὶ προσευχ. In μέσα : ἔστι δέ τις κατὰ μέσσα περί-
τροχος ὕδασι λίμνη, Dionys. Perieg. 987. for κατὰ μέσα μέρη τῆς γῆς.
[See Χωρίον.] In μικρόν : κατὰ μικρόν, *particulatim*, Artemidor.
Oneirocr. i, 33. In μωρόν : τὰ μωρὰ τοῦ κόσμου, 1 Cor. i, 27. In
νότιον : see above in Μέρος Βόρειον. In ὅ : Θεὸν νοῆσαι μὲν ἔστι
χαλεπὸν, φράσαι δὲ ἀδύνατον, ᾧ καὶ νοῆσαι δυνατὸν, Just. Mart. παραίν.
πρὸς Ἑλλ. *even where ; even as far as* : for ἐν ᾧ μέρει. καθ' ὃ, *where,*
at which part ; fully, καθ' ὃ μάλιστα δυσάλωτος εἶναι μέρος ἔδόκει,
Dionys. Hal. Ant. R. t. ii. p. 943. and so καθ' ὃ τι and also καθ' ὅσον,
in so far forth as : ὅσον καθ' ἡμᾶς δυνατὸν, Eurip. Bacch. 179. In the
neuter of οὗτος : τοῦτο μὲν, τοῦτο δὲ, *partly—partly*, Hebr. x, 33. for
κατὰ τοῦτο μὲν μέρος, κατὰ τοῦτο δὲ μέρος. [See the Abridgment of
Viger. p. 8. l. 5. and foll.] ἐν τούτῳ, (μέρει,) 1 John iv, 9. s.
cf. 2 Cor. ix, 3. κατὰ τοῦτο μάλιστα τῆς κεφαλῆς οἱ στέφανοι κατατίθενται,
Oribas. p. 132. See Duker. in Addend. In πᾶν : ἐπὶ πᾶν, for ἐπὶ
πᾶν μέρος, or in one word ἐπίπαν : ὀργῇ γὰρ ἐχώρουν ἐπίπαν οἱ Μακε-
δόνες, Arrian. ii. p. 147. ὃ δέ τοι ἐρέω, ἐπὶ παντὶ τελείσθω, (viz. μέρει,)
in every particular ; entirely ; Pythag. Aur. Carm. v. 24. παρά-
παν, for παρὰ πᾶν (μέρος), *wholly*. In παρόν : πρὸς μὲν τὸ παρόν οὐ
δοκεῖ χαρᾶς εἶναι, Hebr. xii, 11. In περισσόν : τί οὖν τὸ περισσὸν τοῦ
Ἰουδαίου ; *what advantage then hath the Jew ?* Rom. iii, 1. In τὸ
πλέον, *the greater part* : fully, τό τ' ἐμὸν οἵχεται Βίου τὸ πλέον μέρος,
&c. Eurip. Orest. 103. and πλεῖστον, *the greatest part* : and in the
plur. πλεῖστα, *most* : ἡ δὲ Ἰταλική, ἀπὸ Πυθαγόρου, ὅτι τὰ πλεῖστα κατὰ
τὴν Ἰταλίαν διέστρεψε, Diog. Laert. Proœm. n. x. for κατὰ τὰ πλεῖστα
τοῦ βίου μέρη. In πολὺ, Rom. iii, 2. ἐπὶ πολὺ, Arrian. i. p. 55.
πολλὰ, for κατὰ πολλὰ μέρη, Ælian. V. H. i, 23. τὰ πολλὰ, Rom. xv,
22. *multoties*, Michaelis. In πολλαπλασίονα, St. Luke xviii, 30. In
πρότερον : ὅπου ἦν τὸ πρότερον, *where he was before*, St. John vi, 62.
In πρῶτα : τὰ πρῶτα φέρεσθαι, *to have pre-eminence ; to have the first*
place conceded to one ; Ælian. V. H. xi, 41. τὰ πρῶτα ἔδωκαν αὐτῷ,
ib. ix. 15. *etsi utrique primas, priores tamen deferunt Lælio*, Cic.
de Clar. Or. c. 21. Τὰ πρῶτα, *at first* : Τιμόθεον τὰ μὲν πρῶτα ἐπή-
γουν Ἀθηναῖοι, Ælian. V. H. iii, 47. for κατὰ τὰ πρῶτα μέρη τοῦ χρόνου.
(In Eurip. Méd. 125. πρῶτα μὲν εἰπεῖν, is, *to begin with this ; to*
speak of this first.) [In στενόν : see Στόμα.] In τὸ σὸν, *as far as you*
are concerned : fully, βαρβάρους Ἑλλησιν ἡμᾶς προὔπιες τὸ σὸν μέρος,
as far as in you lay, Eurip. Rhes. 405. So Plat. Crit. c. 11. 16. In
τετραπλοῦν : ἀποδίδωμι τετραπλοῦν, St. Luke xix, 8. In τρίτον : τὸ
τρίτον τῶν δένδρων κατεκάη, Rev. viii, 7. ἀπεκτάνθησαν τὸ τρίτον τῶν
ἀνθρώπων, Rev. ix, 18. In τυφλόν : τὰ τυφλὰ τοῦ σώματος, Xen. Cy-
rop. In ὑψιστα : ἐν ὑψίστοις. See χωρίον. In φυσικά, 2 Pet. ii, 12.
according to Michaelis. In χειρόν : προκόψουσιν ἐπὶ τὸ χειρόν, (viz.
μέρος,) 2 Tim. iii, 13. See Julian. Cæs. p. 226.—Under this head
may be mentioned the ellipsis of μέρος, when in concord with the
article expressed : τὰ μὲν, τὰ δὲ, (viz. μέρη,) *on this side, on that*
side ; Ælian. V. H. i, 23. Ἐπὶ τάδε, *on this side* : καὶ κλήρους αὐτοῖς
προσένειμε τοὺς ἐπὶ τάδε τοῦ Τιβέριος, Dionys. Hal. Ant. Rom. t. i.
p. 354. τὰ ἐπὶ τάδε τοῦ Ἰστροῦ μόνα, Lucian. t. i. p. 496. τῆς ἐπὶ
τάδε τοῦ Ταύρου πάσης ἐξεχώρησε, Polyb. iii. p. 221. See Diod. Sic.
v. c. 32. Excerpt. t. ii. p. 621, 63. Suid. t. iii. p. 198. Polyb. iii.

p. 221. Plat. Phæd. c. 60. Dionys. Hal. Art. Rhet. xi, 1. p. 396. Reisk. Theophrast. ap. Athen. t. iii. p. 440.

II.—An ellipsis of μέρος, when a genitive case dependent on it is expressed.—'Εαυτοῦ: ὁ δὲ Πέρσης τὸ ἐωῦτοῦ ἐποίησε, Herodot. vi, 94. 'Εκείνου: τὸ ἐκείνου: fully, τοῦκείνου μὲν εὐτυχεῖς μέρος, Eurip. Hecub. 983. Pors. ἐρκέων ἐγκεκλεισμένους, Soph. Aj. 1274. and τὸν δ' εἰσεδέξω τειχέων, Eurip. Phœn. 461. Pors. Dorvill. (ad Charit. p. 345) understands μέρει: but Schæfer refers to Abresch. ad Cattier. p. 60. and Valcken. ad Phœniss. p. 166. τὸ ἐσπέρας ἀνλισθήσεται κλαυθμὸς, Ps. xxx, 5. i. e. κατὰ τὸ τῆς ἐσπέρας μέρος. Κεφαλῆς: see above in I. under τοῦτο μέρος. Τειχέων: see above. τὰ τῆς ὑπεροψίας, (viz. μέρη,) pride; Pœan. vii, 15. So with proper names: ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ, St. Matth. xxii, 21. ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ, 1 Cor. i, 12. Fully, οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων, Acts xxiii, 9.

III.—When some verb is expressed with the genitive case, either with or without a preposition: e. g. αἰνυσθαι: τυρῶν αἰνυμένους, Hom. Od. ι, 225. οὐ γὰρ πάντας ἐκεῖ τοὺς τυροὺς ἦν αἰνυσθαι, ἀλλὰ μέρος αὐτῶν, says Eustathius ad Odys. p. 351. l. 9. Αἶρειν: αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν (μέρος τι) τοῦ παλαιοῦ, St. Mark ii, 21. With ἀπὸ: αἶρει τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, St. Matth. ix, 16. Διδόναι: τῶν γὰρ ἑαυτοῦ ἄρτων ἔδωκε τῷ πτωχῷ, Septuag. Prov. xxii, 9. ὃς ἂν δῷ τοῦ σπέρματος αὐτοῦ, Levit. x, 18. xx, 2. 3. 4. and with ἐκ: δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, St. Matth. xxv, 8. Ἐπιτιθέναι: ἐπιθεῖς ἐπ' αὐτὸν τῶν κρεῶν, (viz. μέρος τι,) Ælian. V. H. ii, 17. Κατάγεσθαι,^a and καταρρήγνυσθαι. (Schæfer understands τι only.) See Aristoph. Fragm. inc. xvi. Thom. Mag. p. 499. Mœris p. 233. Gregor. Cor. p. 51. and the interpp. on those passages. Valcken. ad Herodot. p. 501, 2. interp. ad Th. M. p. 497. Abresch. ad Cattier. p. 12. Κοινωνεῖν: τὰ παῖδια κεκοινώνηκε σαρκὸς καὶ αἵματος, Hebr. ii, 14. Λαμβάνειν: δάφνης εἰς τὸ στόμα λαβὼν, Theophr. Char. c. 16. μέρος, Schoettgen. τι alone, Schæfer. καὶ λάβης τῶν θυγατέρων αὐτῶν, Exod. xxxiv, 16. καὶ λήψη τοῦ ἐλαίου τοῦ χρίσματος, Exod. xxix, 7. καὶ λήψη τοῦ αἵματος αὐτοῦ, ib. v. 20. Μανθάνειν: μήποτε μάθης τῶν ὁδῶν αὐτοῦ, Prov. xxii, 25. Μεταδιδόναι: μεταδοῦναι ἀρετῆς, Herodian. iv, 2. 5. See Isocr. c. 557, 6. ed. Wolf. maj. and Schæf. Melet. Crit. i. p. 20. sq. Μεταλαγχάνειν: fully, μετέλαχες Τύχας Οἰδιπόδα, γέρον, μέρος, Eurip. Suppl. 1077. Μεταλαμβάνειν: μεταλαβεῖν κακίας, Herodian. iii, 6. μεταλαμβάνω τούτου, Schol. ad Aristoph. Plut. 226. See Dionys. Hal. Ant. Rom. t. i. p. 457. Wesseling. ad Diod. Sic. t. i. p. 185, 4. Athen. t. ii. p. 71. Μετεῖναι: ὅσοις μέτεστι τοῦ χρηστοῦ τρόπου, Aristoph. Plut. 630. p. 68. Fully, μέτεστιν ὑμῖν τῶν πεπραγμένων μέρος, Eurip. Iph. T. 1299. ἀρετῆς οὐδὲν μέρος τοῖς πονηροῖς μέτεστι, Isocr. (Schæfer understands τι alone, and refers to Eurip. Iph. A. 494. 498. Markl. Phœniss. 423. Pors. Toup. Em. in Suid. t. ii. p. 257. sq. Anton. Lib. c. ii. p. 16.)

^a Κατεάγη τῆς κεφαλῆς μέγα σφόδρα, τάξειέ τις αὐτοῦ μεθύων τῆς κεφαλῆς Ὁρέσ- Aristoph. Vesp. 1428. ed. Br. εἶτα κα- της μαινόμενος, Id. Ach. 1166. J.S.

Μετέχειν : μετέσχε τῶν αὐτῶν, Hebr. ii, 14. Fully, ὅπως — Ἡμῖν μετάσχη τοῦδε τοῦ Πλούτου μέρος, Aristoph. Plut. 226. οὔτε κρατῆρος μέρος εἶναι μετέχειν, Æschyl. Choeph. 240. μετέχειν τὸ μέρος τῶν δεινῶν, Lysias c. Philon. p. 470. So Isocr. p. 174. ed. Lang. Xen. Cyrop. ii. p. 27. vii. p. 195. See Herodot. iv. c. 145. Μετέχειν requires an accusative case : ἀκερδῇ χάριν μετάσχοιμι, Soph. Œd. Col. 1484. οὐ γὰρ μετεῖχες τὰς ἴσας πληγὰς ἐμοὶ, Aristoph. Plut. 1145. p. 109. where see the Schol. and Eccl. 582. When, therefore, it is joined with a genitive, μέρος is understood. (Schæfer says τὶ or τινά, and refers to Herodot. ix, 18. Charito. p. 124. 3. Dionys. Hal. Ant. Rom. t. ii. p. 749.) Νοσφίζειν : ἐνοσφίσατο ἀπὸ τῆς τιμῆς, Acts v, 2. Προσδιδόναι : fully, καὶ πον τὶ καὶ βορᾶς μέρος Προσέδοσαν, Soph. Philoct. 307. Συλλαμβάνειν : ὅστις προθύμως συλλάβοι τῶν σχοινίων, Aristoph. Pac. 436. p. 652. viz. μέρος τι. (τι alone, Schæfer.) Συντρίβειν : ξυνετρίβη τῆς κεφαλῆς, Aristoph. Pac. 70. for κατὰ τι μέρος τῆς κεφαλῆς. (Schæfer understands τι alone.) Φάγειν : ὅταν αὐτοὺς λαθόντες ὑοσκνάμου φάγωσι, Ælian. V. H. i, 6. καὶ ἔφαγεν ὁ λαὸς τῶν θυσιῶν αὐτῶν, Numb. xxv, 2. καὶ φάγῃς τῶν θυσιῶν αὐτῶν, Exod. xxxiv, 15. Φθονεῖν : ἐφθόνησάς μοι τοῦ ζώμου καὶ τοῦ οἰναρίου, Theophr. char. c. 17. sc. μέρος, says Schoettgen. But Schæfer observes that φθονεῖν governs a genitive, and that there is no ellipsis. See Fisch. ad Well. iii, 1. p. 412. sq. See H. Steph. de Dial. Att. p. 45. and Barnes ad Eurip. Cycl. 397. There is a similar ellipsis in Latin : *mos est—conferre principibus vel armentorum vel frugum* : Tacit. in German. c. xv. See Gronov.

IV.—An ellipsis of μέρος, when some connected adverb is expressed ; as ἄνω : ἐγὼ δὲ ἐκ τῶν ἄνω (viz. μέρων) εἰμὶ, St. John viii, 23. Ἐμπροσθεν : τὸ or τὰ ἔμπροσθεν, *the fore or anterior part or parts*. Ἐξῆς : τὸ ἐξῆς, *in future ; for the future* ; Pæan. vii, 1. Ἐξόπισθεν : τὰ ἐξόπισθεν ἐφέλκουνσι, Ælian. V. H. i, 7. *the hinder parts*. Ἐξωθεν : τὸ or τὰ ἔξωθεν, *the outer part or parts* ; τὸ ἔξωθεν τοῦ ποτηρίου, (viz. μέρος,) St. Luke xi, 39. Ἐσωθεν : τὸ or τὰ ἔσωθεν, *the inner part or parts*. Κάτω : ὑμεῖς ἐκ τῶν κάτω (viz. μέρων) ἐστὲ, St. John viii, 23. Ὀπισθεν : τὸ or τὰ ὀπισθεν, *the hind part or parts*. Ὀπίσω : βλέπων εἰς τὰ ὀπίσω, St. Luke ix, 62. ἀπῆλθον—εἰς τὰ ὀπίσω, St. John vi, 66. xviii, 6.

V.—When some dependent preposition is expressed : as εἰς : τὸ δ' εἰς ἐμ', Ἡράκλεις, ἐμοὶ μέλει, Eurip. Herc. F. 169. Musgr. Ἐπὶ : ὅσον ἐπὶ τῇ γῇ, Lucian. t. ii. p. 204. τό γε ἐπ' αὐτοῖς, Dio Chrys. t. ii. p. 105. γένεσιν τε, ὅσον ἐφ' ἑαυτοῖς, Orig. c. Cels. p. 186. m. ed. Spenc. (as Schæfer reads.) ὅσον ἐπ' ὠδῖσιν, Dioscorid. Epigr. xxxii, v. 3. οὐδὲ τοῦ γένους τὸ ἐπ' ἐμαντῷ λήσομαι, Lucian. t. ii. p. 186. ἄκουε τό γε ἐπ' ἐμοὶ, Lucian. t. iii. p. 2. μήτε χρημάτων τὸ ἐπ' ἐμοὶ, μήθ' ὀπλων ἐνδεεῖς εἶναι νομίζοντες, Phalaris p. 276. σώθηθ', ὅσον γε τοῦπ' ἐμ', Eurip. Orest. 1338. Pors. τὸ ἐφ' ἡμῖν : fully, τό γε ἐφ' ἡμῖν εἶναι μέρος, Dionys. Hal. iv. p. 409. τὸ δ' ἐπὶ τούτοις εἶναι, Themistocl. Ep. xi, 16. cf. Gregor. Cor. de Dial. p. 30. τὰ ἐπὶ Θράκης, Thucyd. often. εἰς τὰπὶ Θράκης ἀποπέτου, Aristoph. Av. 1369. See Vesp. 288. Pac. 283. Synes. Ep. xliii. and Porson. ad Eurip. Med. 139. ii. p. 17. B. Κατὰ : τό γέ τοι κατ' αὐτὸν, Lucian.

t. iii. p. 517. Fully, ἀήττητον τὴν πατρίδα τὸ καθ' αὐτὸν μέρος ἀποδεικνύων, Diod. Sic. xix. c. 72. [*as far as he was concerned.*] οὕτω, τὸ κατ' ἐμὲ, πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι, *as much as in me is*, Rom. i, 15. τὸ κατ' ἐμὲ, Lucian. t. iii. p. 526. κατ' ἐμὲ δ' εὐκλεῆς ἔσῃ, Eurip. Iph. A. 1441. τὴν πόλιν μηδὲν κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι, Xen. Œcon. xi, 9. τὸ καθ' ἡμᾶς μέρος, Phalar. p. 244. See Eurip. Bacch. 179. τὸ δὲ κατ' ὑμέας τάδε πάντα ὑπὸ βαρβάροισι νέμεται, Herodot. vii, 158. τὸ κατὰ τοῦτον εἶναι, Xen. Anab. i, 6. 9. ἐς τὸ κατὰ τὸ Ὀλυμπίειον, Thucyd. vi, 65. *as Duker would read, understanding μέρος, as in iv, 78. i, 59.* Περί: τὰ περὶ τοὺς ὠμούς, (viz. μέρη,) Ælian. V. H. i, 18. Πρὸς: τὰ πρὸς ἔω, (viz. μέρη,) Pæan. ix, 2. x, 1.

METALLON, *a mine*.—In ἀργύρεια and Χρύσεια: οἱ ἐκ τῶν ἀργυρείων, Demosth. t. i. p. 668. Fully, οὗ τὰ ἀργύρεια μέταλλά ἐστιν Ἀθηναίοις, Thucyd. ii, 55. vi, 91. So Polyb. t. i. p. 848. Plut. in Themistocl. iv. t. i. p. 281. Diod. Sic. i, 49. *in—argentariis—metallis*, Plin. H. N. xxxiv, 55. See xxxiii, 26. On the other form, ἀργύριον, see Bergler. ad Alciph. p. 160. Dorvill. ad Charit. p. 84. Sometimes ἔργα is expressed instead of μέταλλα, as in Aristid. t. ii. p. 187. ed. Jebb. Demosth. t. ii. p. 1044. ἔστι δὲ καὶ χαλκωρυχεῖα καὶ σιδηρουργεῖα καὶ χρυσεῖα, Strabo p. 1177. A. ed. Amstel. χαλκουρυγείων εὐρεθέντων καὶ χρυσείων, Diod. Sic. i. c. 15. Fully, χρύσεια μέταλλα, Diod. Sic. xvi. c. 8. Add Suid. t. i. p. 511.

METRON, *measure*.—In ἄκρον: ἐς ἄκρον ἀδύς, Theocrit. xiv, 61. In μακρόν: τέχνη δ' ἀνάγκης ἀσθενεστέρα μακρῷ (viz. μέτρῳ) Æschyl. Prom. V. 514. λῶστα γὰρ μακρῷ τάδε, Eurip. Androm. 691. μακρῷ προὔχοντες ἡμῶν, Dionys. Hal. ix. p. 566. μακρῷ κρείττους, Plut. de liber. educ. p. 13. Add Heliodor. Æthiop. v, 15. Ælian. V. H. ii, 23. Hist. An. i, 60. Themist. Or. ii. p. 57. Julian. Orat. i. p. 30. Ep. 51. In μέγα: μέγα φέρτατος, μέγ' ὀλβιος, μέγα νήπιος, μέγ' ἀμείνων, ἄριστος, for κατὰ μέγα μέτρον. (Schæfer thinks nothing is to be understood in such phrases.) In μικρῷ. In ὀλίγῳ. In ὅσον: οὗτι τόσον νέκυος πέρι δεῖδια Πατρόκλοιο, Ὅσον ἐμῇ κεφαλῇ πέρι δεῖδια, Hom. Il. ρ, 240. ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα, Hebr. i, 4. for ἐν ὅσῳ μέτρῳ. In the neuter of οὗτος: εἰς τοῦτο ἦλθε δυναστείας, (viz. μέτρον,) Pæan. viii, 10. In πλεόν: πρὸς τὸ πλεόν τὴν κακίαν ἀσκήσαντες, Asterius Amas. homil. i. p. 3. In πηχύϊον: ἐρετμὰ πηχύϊον προὔχοντα, Apollon. Rhod. i, 379. In πολύ: ἐπὶ τὸ πολύ: ἐπὶ πολὺ. καὶ παρὰ πολὺ βελτίων ἀπῆλθε, Lucian. Nigrin. p. 28. προὔλαβε πολλῷ, Thucyd. vii, 80. viz. μέτρῳ. Fully, πολλῷ τῷ μέτρῳ—νικῶμεν, Julian. Ep. 54. πολλῷ τῷ μέτρῳ τὸν ἀριθμὸν ὑπεραίροντας, Zosim. v, 19. In πόσῳ. In τόσον: see the passage of Hom. above. In ἐς τοσόνδε. In τοσούτῳ: τοσούτῳ κρείττων γενομένος, Hebr. i, 4.

MHN, *a month*.—In the participle ἵσταμένου: e. g. ἕκτη ἵσταμένον. Fully, ἐν ἕκτη ἡμέρᾳ τοῦ ἵσταμένου μηνὸς, *on the sixth day of the commencing month*; τοῦ δ' αὐτοῦ μηνὸς ἕκτη ἵσταμένου, Ælian. V. H. ii, 25. ἦν γὰρ ἵσταμένου τοῦ μηνὸς εἰνάτη, Herodot. vi, 106. τῷ δ' ἐννάτῳ μηνὶ, πέμπτη ἵσταμένου, Lucian. t. ii. p. 101. In μεσοῦντος, and φθίνοντος: see in Ἡμέρα, the latter part, p. 52. See Wesseling. ad Herodot. p. 487, 38. Larcher ad Herodot. t. ix. p. 600. In Latin

mensis is understood in the names of the months, *Januarius*, *Februarius*, *Martius*,—which are adjectives. See Voss. de Construct. p. 19. Sanct. iv. p. 603.

MHTHP, *a mother*.—In ὄμαιμος ἐκ μιᾶς τε καὶ ταύτου πατρὸς, Soph. Antig. 513. μιᾶς (viz. μητρός.) Μητρός may be understood in the quotation from Soph. under Κοίτη above. Μήτηρ is understood also in genitives of proper names: ^a Ὀλυμπιάς ἡ Ἀλεξάνδρου, Ælian. V. H. xiii. 30. ἡ Λαμάχου, (viz. μήτηρ,) Aristoph. Thesmoph. 448. p. 811. Μαρία Ἰωσῆ, St. Mark xv, 47. ἡ τοῦ Ἰακῶβου, Id. xvi, 1. Μαρία Ἰακῶβου, St. Luke xxiv, 10. Fully, Μαρία ἡ τοῦ Ἰακῶβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, St. Mark xv, 40. See Bochart. Hieroz. i, 2. 43. Aristoph. Eq. 447. and the Schol. Jons. de Scriptor. Hist. Philos. i, 2. p. 14. sq.

***MHXANH**, *an engine*.—In πετροβόλος, when in the feminine gender. Fully, διά τινος πετροβόλον τεραστίας μηχανῆς, Eustath. ad Odys. p. 1711, 58. (474, 14.) διά μηχανῶν πετροβόλων, Diod. Sic. Eclog. i. ii. p. 491, 81. In ἡ πυρφόρος: ταῖς δὲ πυρφόροις μύδρους μεγάλους διαπύρους ἐπέβαλλον, Diod. Sic. xvii, 44.

MHXANHMA, *a machine, an engine*.—In τὰ ἐπιβατήρια, *machines for mounting walls*, Suid. τὰ ἐπὶ τῶν τειχῶν μηχανήματα, an ancient author quoted by Suid. In πολιορκητήρια. Fully, πολλῶν δὲ καὶ ποικίλων ὄντων μηχανημάτων πολιορκητηρίων, Onosand. xlii, 3. Sometimes ὄργανον may be understood. See that word.

***MISΘΩMA**, *pay*.—In θεατρικόν, θεωρικόν, either μίσθωμα, or ἀργύριον, τίμημα, or χρῆμα may be understood. See Zeibich. athl. παραδ. p. 104. In δικαστικόν: μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικόν, (viz. μίσθωμα,) Lucian. Bis Accus. p. 230. The pay was not always, though sometimes, three oboli. See Schol. ad Aristoph. Plut. 329. and Hemsterh. there. Schol. ad Aristoph. Ran. 140.

MNA, *a mina*.—In the Attic phrases δανείζεσθαι ἐπὶ δραχμῇ, ἐπ' ὀβολοῖς ἐννέα, &c. understand μνᾶν. It is expressed by Æschin. c. Timarch. See Salmas. de Mod. Usur. c. 6. [See Τάλαντον.]

MNHMA or **MNHMEION**, *a monument*.—In ἡρώων: Pæan. ix, 2.^b [See Σῆμα.]

MOIPA, *a portion*.—In δεκάτη, *a tenth*: τὴν δεκάτην τῶν χρημάτων, Herodot. ii, 135. ἡ δὲ δεκάτη ἐγένετο τῶν χρημάτων, Id. viii, 27. In ἐξ ἡμισείας, and ἐφ' ἡμισεία: οὐ γὰρ ἐφ' ἡμισεία χρηστὸν εἶναι δεῖ, [by halves,] Demosth. t. i. p. 430. but in such expressions as τὴν ἡμίσειαν τῆς στρατιᾶς, (Dionys. Hal. v. p. 323.) there is no need of understanding μοῖραν, the words being, by a well-known Græcism, equivalent to τὴν ἡμίσειαν στρατιάν. See Athen. t. i. p. 180. Xen. Cyrop. i, 2. 9. and iv, 5. (σίτου τὸν ἡμισυν, as Zeunius has judiciously given the reading.) Dionys. Hal. Ant. Rom. t. ii. p. 700. 790. Μοῖρα however is often added: e. g. τὴν ἡμίσειαν τῆς στρατιᾶς μοῖραν, Id. ib. p. 925. In ἴση: ἐκ τῆς ἴσης, (viz. μοίρας,) *equally*. ἐπ' ἴσης, Xen. Cyrop. iii, 3, 18. ἐπὶ ἴση, for ἐπὶ ἴση μοῖρα, *in an equal proportion*:

^a This is one of the words of which note on Ἀδελφός. J.S.

Professor Hermann will not admit an ellipsis before a genitive case. See the

^b See the note on Μέρος, p. 78. and Ἀνθρωπος. J.S.

καὶ ἄδειαν ἐπὶ τε τῇ ἴσῃ καὶ ἐπὶ τῇ ὁμοίᾳ δοῦναι, [*upon terms of equality*,] Dio Cass. xliii. p. 270. Fully, ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολέμιζοι, Hom. Il. ι, 318. In ὁμοία: τῷ σὺ τὴν ὁμοίην ἀποδιδούς, Herodot. ix, 78. ἐκ τῆς ὁμοίας [*equally*] ἢ πένεσθαι ἢ πλουτεῖν ἅπαντας, Lucian. t. iii. p. 407. ἄδειαν ἐπὶ τε τῇ ἴσῃ καὶ ἐπὶ τῇ ὁμοίᾳ δοῦναι, Dio Cass. xliii. p. 270. In πεπρωμένη, *fate*: fully, πεπρωμένη μοῖρα, Herodot. i, 91. p. 39. Pind. Fragm. incert. exc. p. 160. Heyn. Eurip. Electr. 1290. Apollon. ii, 817. πεπρωμένην αἶσαν, Æschyl. Prom. 103. πεπρωμένης ξυμφορᾶς, Soph. Antig. 1337. In τριακοστή: τριακοστὴν, Demosth. p. 467. t. i.^a In τριπλῇ τετραπλῇ τ' ἀποτίσομεν, Hom. Il. α, 128. In καὶ τὰ μὲν ἑπταχα πάντα διμοιράτο δαΐζων· Τὴν μὲν ἴαν Νύμφῃσι, τὰς δ' ἄλλας νεῖμεν ἐκάστῳ, Hom. Od. ξ, 435. the noun μοῖρα is to be drawn from the verb διμοιράτο: so that, as Schæfer says, there is no proper ellipsis of it in ἴαν and ἄλλας. See *Μυστήρια*.

MONON, *only*. See below in the Adverbs.

ΜΟΡΙΟΝ, *a small part; a particle*.—In τὸ ἀνδρεῖον, and τὸ γυναικεῖον. Fully, ἀνδρεῖον μόριον and γυναικεῖον, Clem. Alex. p. 22. B. καὶ προπεσεῖν ἐκ τῶν τῆς Ἡραΐδος γυναικείων αἰδοῖον ἀνδρεῖον, Diod. Sic. Ecl. t. ii. p. 520, 29. In τὸ τῆς γυναικὸς, Hesych. in Σινδικὸν διάσφαγμα. In τὸ μεσαμβρινόν, Theocrit. i, 15. for κατὰ τὸ μεσαμβρινόν μόριον τῆς ἡμέρας. In some philosophical terms; e. g. τὸ ζωτικὸν τῆς ψυχῆς, τὸ αἰσθητικόν, τὸ κινητικόν, τὸ νοητικόν, τὸ ὀρεκτικόν, τὸ θρεπτικόν, understand μόριον. See Salmas. ad Simplic. et Epictet. p. 193. In some grammatical terms often occurring in Greek Scholiasts; as συνδετικόν, *a copulative particle*, συγκριτικόν, *a comparative particle*. Fully, ἐν δὲ τοῖς συνδετικοῖς καὶ τοῖς προθετικοῖς μορίοις, *but in the copulative and the prepositive particles*, Dionys. Hal. t. ii. p. 133. As to the phrases ἐν ἀκαρεῖ τοῦ χρόνου, (Lucian. Timon. p. 61. Contempl. p. 352.) ἐν βραχεῖ τοῦ χρόνου, τῆς ἡμέρας, in which Bos understands μορίῳ, citing from Thucyd. i. the full expression, ἐν βραχεῖ μορίῳ τῆς ἡμέρας, Schæfer thinks there is no ellipsis in them. See Valcken. ad Ammon. p. 18. sq. Gregor. Cor. p. 13. and Kœn. Lucian. t. i. p. 4. t. iii. p. 338. 336. Alciph. iii. ep. 71. Tzetz. Chil. vii. 401.

ΜΟΡΦΗ, *form*.—An ellipsis of this word is supposed by Schwabel in μεταβάλλειν: e. g. οἱ—Διομήδους ἑταῖροι εἰς θαλασσίους μετέβαλλον ὄρνις, Sext. Empir. i. c. 12. p. 273. See Ammon. de Voc. Differ. p. 93. It is expressed in Sext. Emp. 167. and in Ælian. V. H. i, 15. But Schæfer observes that in this use the active verb, with an ellipsis of *a reciprocal pronoun*, is put for the mede. So *mutare* for *mutari*. See Dorvill. ad Charit. p. 386. Valcken. ad Herodot. p. 409, 79. 670, 40. Verheyk. ad Anton. Lib. p. 141. 233. Muncker ad eund. p. 250. sq.

ΜΟΥΣΑΙ, *Muses*.—Οἱ μὲν, τὴν Καλλιόπην, οἱ δὲ πάσας, οἱ δὲ καὶ τὸν Ἀπόλλω πρὸς ταῖς ἐννέα παρατυχεῖν αἰτούμενοι τῷ λόγῳ, Philostrat. Her. p. 194. ed. Boiss. πρὸς ταῖς ἐννέα, viz. Μούσαις, says the Edi-

^a Ἐκεῖνος πράττεται τοὺς παρ' αὐτοῦ σῖτον ἐξάγοντας τριακοστὴν, adv. Leptin. p. 467. l. 2. ed. Reisk. J.S.

tor, citing Pope, to show that there is a similar ellipsis in English: "Descend, *ye Nine*, descend and sing." Ode on St. Cecilia's Day. Fully, ἀγνὰς ἐννέα Πιερίδας Μούσας, Eurip. Med. 827. Pors.

ΜΥΣΤΗΡΙΑ, *mysteries*.—In ἐμνήθης—τὰ μεγάλα; Aristoph. Plut. 846. μυστήρια is in a manner expressed in ἐμνήθης, from which it is to be assumed: there is no true ellipsis therefore. See Μοῖρα.

*NAMA. See Πότος.

ΝΑΟΣ, *a temple*.—In genitives of the names of deities, preceded by prepositions; as εἰς Ἀπόλλωνος, εἰς Ἀρτέμιδος, εἰς Ἀσκληπιοῦ, viz. ναόν. ἐκ θεοῦ συθεῖς, *having gone out from the temple of the god*, Eurip. Ion. 405. 787. οὔτε ἐν Ἀμφιαράου τιτὰ τιμὴν ἔχει, Pausan. Attic. p. 84. See Valcken. ad Herodot. p. 589, 58. Burgess. ad Dawes. Misc. Crit. p. 467. Brunck. ad Aristoph. Lysistr. 407.

ΝΑΥΣ, *a ship*.—In δεκῆρης, [*a vessel having ten ranks of oars*,] Polyb. xvi, 2. In Δηλιάς, (called also Σαλαμινία, and by Ælian, ἡ ναῦς ἡ ἐκ Δήλου, V. H. i, 16.) [*the vessel employed to take the Theorî to Delus*.] In διήρης, *a vessel having two rows of oars*. In εἰκόσορος, *a ship of twenty oars*: ἐν τῇ εἰκοσόρῳ, Demosth. t. ii. p. 929. In ἐννήρης and ἐξήρης. In ἐπακτία, *on shore*: ἔλιπες—ἐπακτίαν Ὀσεὶ μονάδ' ἔρημον οὔσαν Ἐναλίου κώπας, Eurip. Androm. 853. In ἐπτήρης, *having seven ranks of oars*. In ἡμιολία: Theophr. char. c. 25.^a Fully in Diod. Sic. xix, 65. In ἵππαγωγός: Aristoph. Eq. 596.^b ἵππαγωγούς δὲ, τὰς ἵππους καὶ ἄνδρας ἀγούσας ναῦς, Schol. In ληστρίς, *a piratical vessel*: ληστρίσι πολλαῖς πλέοντες, Diod. Sic. xvi, 5. δώδεκα ληστρίσι τοὺς πλέοντας ληϊζόμενον, ib. c. 28. See the interpp. ad Thom. Mag. p. 576. sq. In μυριαγωγός, [*a vessel of the burthen of ten thousand amphoræ*.] In ναυαρχίς, [*the admiral's ship*,] Plut. v. Alcibiad. c. 28. p. 40. In ὀκτῆρης, Polyb. xvi, 2. In ὀλκάς, [*a ship of burthen, a transport*,] Themist. Or. xxvi. p. 316. Fully, διὰ νεὼς ὀλκάδος, Maxim. Tyr. Or. xix. p. 229. In ὀπλιταγωγός, [*a transport*,] Thucyd. Fully, ἐν ναυσὶν ὀπλιταγωγοῖς, Thucyd. viii, 30. In πάραλος, [*a swift-sailing vessel kept by the public, and used on state affairs*,] Aristoph. Av. 1204. See the Schol. on Aristoph. Ran. 1103. In πεντηκόντορος, [*a vessel of fifty oars*,] Ælian. V. H. viii, 2. In πεντήρης, [*having five ranks of oars*.] In Σαλαμινία, (see above :) τὴν Σαλαμινίαν, Plut. v. Alcib. 21. p. 29. t. ii. In σιταγωγός. In στρατηγίς, [*the admiral's ship*:] ἰδόντας δὲ τοὺς Κορινθίους τὴν στρατηγίδα φεύγουσαν, Herodot. viii, 94. τὸ σημήιον ἰδὼν τῆς στρατηγίδος, ib. 92. In σχεδία: ἡ δι' ὀλίγου συμπαγεῖσα ναῦς, Eustath. ad Odys. E. σχέδιος being an adjective, which signifies, *made on a sudden, with such materials as happen to be at hand*. In τετρήρης, [*having four rows of oars*,] Polyb. xvi, 6. In τριημιολία, Polyb. xvi, 1. 2.

^a Ὁ δὲ δειλὸς τοιοῦτός τις, οἶος, πλέων, τὰς ἄκρας φάσκειν ἡμιολίας εἶναι. The ἡμιολία was a small and light ship of war. Potter thinks it was betwixt an *unireme* and *bireme*, having only a bank and a half

of oars. See the new edition of H. Stephens' Thesaur. c. 6705. C. J.S.

^b Εἰς τὰς ἵππαγωγούς εἰσεπήδων (οἱ ἵπποι) ἀνδρικῶς, v. 599. ed. Brunck. J.S.

In τριήρης : τριημιολίαι, καὶ τριήρεις τρεῖς, Id. xvi, 1. In χιλιαγωγός, [*of the burthen of a thousand amphoræ.*]

In many verbs : e. g. αἶρειν : fully, τὰς μὲν ναῦς ἄραντες ἀπὸ τῆς γῆς, Thucyd. i, 52. Ἀνάγειν. Ἀνωθεῖν, [*to push off from shore :*] οἱ μὲν ἀνώσαντες πλέον ἐς πόλιν, Hom. Od. o, 552. Ἀπαίρειν. Διαβάλλειν, Herodot. v. 33. Fully, ἐπεὶ τε διέβαλον ἐκ τῆς Χίου τὰς νέας ἐς τὴν Νάξον, Id. v, 34. Ἐᾶν, *to resign the ship to the waves, [to let her drive,]* Acts xxvii, 40.^a Εἰσβαίνειν : ὦκα δὲ Τιφῦς Ἐσβαίνειν ὁρόθυνεν, ἐπαύρεσθαι τ' ἀνέμοιο, *to embark*, Apollon. Rhod. i, 1275. See Cuper. Observ. ii, 3. Εἰσβάλλειν : Βρομίου πόλιν εἰσβαλεῖν, (viz. τὴν ναῦν,) Eurip. Cycl. 99. *to have run our ship to Bacchus's town ; to have made Bacchus's town.* Ἐλαύνειν : ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε, St. John vi, 19. *when they had rowed, &c.* Fully, [ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς,] Aristoph. Eq. 1179. [1182. ed. Br.] See Fischer. ad Palæphat. p. 143. A. Ἐμβαίνειν, (viz. εἰς ναῦν,) *to embark.* Ἐμβάλλειν, (viz. ναῦν,) when rowers are spoken of,^b Aristoph. Ran. 208. Eq. 599. Ἐπανάγειν : ἠρώτησεν αὐτὸν, ἀπὸ τῆς γῆς ἐπαναγάγειν ὀλίγον, (viz. τὴν ναῦν,) St. Luke v, 3. *that he would thrust out a little from the land.* Ἐπιβαίνειν, *to embark.* Ἐπιδιδόναι : ἐπιδόντες ἐφερόμεθα, Acts xxvii, 15. *we let her drive.* Ἐχειν, *to come to land :* ταύτῃ τῆς Ἀττικῆς ἔσχον οἱ βάρβαροι, Pausan. i. c. 32. ποῦ (ποῖ, Schæf.) σχήσειν δοκεῖς ; ἐς κόρακας ὄντως ; Aristoph. Ran. 188. ἔγωγε Πύλονδ' ἔχον, Hom. Od. γ, 182. τάχ' οὖν τις ἄκων ἔσχε, Soph. Philoct. 305. σχεῖν πρὸς Σαλαμῖνα, Herodot. viii, 40. Fully, ἐνθ' οἷγ' εἴσω πάντες ἔχον νέας, Hom. Od. κ, 91. ἔσχε τὰς νέας ἐς Καύκασα, Herodot. v, 33. See Thom. Mag. p. 748. Kuhn. ad Pausan. p. 35. 54. 274. In a different sense, τὰς νῆας αὐτοῦ ἔχης πρὸς γῆ, Herodot. viii. 68. 2. ναῦς ἔχοντες—ἐπ' ἄκταις τῆσδε Θρηκίας χθονὸς, Eurip. Hec. 35. [*keeping their ships lying there.*] Κατάγειν. Καταίρειν, Eurip. Bacch. 1293. [ἡμεῖς δ' ἐκεῖσε τίνι τρόπῳ κατήραμεν ;] See the Gr. Schol. ed. Barnes. Κατέχειν : οἱ δὲ Πέρσαι πλέοντες κατέσχον τὰς νέας τῆς Ἐρετρικῆς χώρας κατὰ τέμενος, Herodot. vi, 101. ὁ δὲ Ἑλλήνων ναυτικὸς στρατὸς ἀπὸ τοῦ Ἀρτεμισίου—ἐς Σαλαμῖνα κατίσχει τὰς νῆας, Id. viii, 40. κατασχὼν ἐπὶ τὴν Ἀβαρνίδα, Xen. Hist. Gr. ii, 1. 29. See Plut. t. iv. p. 822. s. Reisk. Polyæn. vii, 47. Acts xxvii, 40. Thom. Mag. p. 748. Musgr. ad Eurip. Cycl. 349. Κρούειν : in the nautical term, πρύμναν κρούεσθαι, —ἐπὶ πρύμναν κρούειν, viz. τὴν ναῦν. See Onosand. iv, 14.^c Μεταίρειν : μετῆρεν ἐκεῖθεν, St. Matth. xiii, 53. Ὀρμίζειν : fully, ὀρμίσας τὰς ναῦς, Dionys. Hal. vii. p. 421. Προσβάλλειν and προσέχειν : ῥάδιος προσχεῖν, ἀσφαλῆς προσβαλεῖν, Poll. i, 9. of a harbour. Μαλέα προσίσχων πρῶραν, Eurip. Or. 356. Pors. But there are many passages in

^a Τὰς ἀγκύρας περιελόντες, εἶων εἰς τὴν θάλασσαν : in our translation, "they committed themselves unto the sea." Committebant se mari," Vulg. "Permiserunt eam (i. e. navim) mari," Beza. J.S.

^b The passages referred to are these : πῶς δυνήσομαι—ἐλαύνειν ? (to row.) Char. ῥᾶστ'. ἀκούσει γὰρ μέλη Κάλλιστ', ἐπειδὴν

Bos.

ἐμβάλης ἅπαξ, Ran. v. 206. Br. "ubi semel remo incubueris." Brunck. τὰς κώπας λαβόντες,—ἐμβαλίντες ἀνεβρύξαν, Eq. 602. Br. "incumbentes vociferabantur." Br. J.S.

^c See the new edition of H. Stephens' Thesaur. c. 5365. D. J. S.

which *ναῦν* cannot be understood : it is better therefore to understand a reciprocal pronoun. See Demosth. p. 1285. [l. 26. ed. Reisk.] Sophocl. Philoct. 236. Plut. Mor. t. v. p. 506. With *ἐν* : *προσέσχεν οὖν Ὀδυσσεὺς ἐν τῇ νήσῳ*, Schol. ad Aristoph. Plut. 303. as Hemsterh. has rightly given it.

Νεὺς is understood too in the proverb, *ἀπὸ καταδυομένης ὃ τι ἂν λάβῃς, κέρδος, whatever you can save from a sinking ship is gain.*

In Latin *navis* is often similarly understood : *quingueremis—et biremis*, Hirt. de B. Al. xvi. *in trierem ascendit*, Corn. Nep. vii, 4. *onerariæ*, Cic. ad div. xii, 14. *appellere*, see Corn. Nep. iv, 4. *CONSCENDE nobiscum, et quidem ad puppim*, Cic. ad div. xii, 25. *ostiæ videri commodius eum exire posse*, Id. ib. ix, 6.

ΝΑΥΤΗΣ, a sailor.—In *θαλάμιος*, a rower in the lowest place, Thucyd. It may be understood in *ζύγιος*, a middle rower : *θαλάμιος λέγεται ὁ ἔσχατος, ὁ δὲ μέσος ζύγιος, ὁ δὲ ἀνώτατος θρανίτης*, Hesych.

ΝΗΣΟΣ, an island.—In *πλατανιστόεσσα* or *πλατανιστοῦσσα*, abounding with plane-trees : and in *πιτυόεσσα*, or *πιτυοῦσσα*, abounding with pines. See Sylburg. ad Pausan. Lac. c. 14. *Νῆσος* is understood too, when the proper names of islands are put alone : *μεταξὺ τῆς Κέρνης καὶ τῆς Γαδειρέων*, (viz. *νήσου*,) Palæphat. xxxii, 10. *ἐπὶ τὰς Κυανέας καλευμένας*, Herodot. iv, 85. So in *Βαλερίδες* or *Γυμνάσιαι*, *Βρεττανικαὶ*, *Κυκλάδες*, *Ὀφιοῦσσα*, *Σποράδες*, &c. with which *νήσος*, or *νήσοι*, is often expressed.

ΝΙΚΗ, victory.—In *Ὀλυμπίας* : *Ὀλυμπιάδα ἀνελέσθαι τεθρίπῳ συνέβη*, Herodot. vi, 103. Presently afterwards, *ταύτην μὲν τὴν νίκην ἀνελόμενον*, follows. See Wesseling ad Herodot. p. 470, 98. (Dissert. Herodot. p. 204.) *τὸν δὲ Λυκίνου Ὑῖα καὶ εἰς μεγάλην στέφον Ὀλυμπιάδα*, Philodem. Epigr. xxvii, 7. There had preceded in v. 4. *ἀνθετό σοι νίκης Χάρμος ἀπ' Ἰσθμιάδος*. So, *θήσουσιν νίκης σύμβολον Ἰσθμιάδος*, Callim. Fragm. ciii. p. 475.

ΝΙΚΗΣΑΣ, having conquered.—*Θῆρις, Ἀρισταίου, Κρής, ὑπ' ἐμοί, δολιχόν*, (viz. *νικήσας*,) Callim. Epigr. xii. *Σάμιχος Ἐπαινέτου Λαρυμνεὺς παίδων τῶν πρεσβυτέρων δολιχόν*, Lap. ap. Murator. p. 649. See Simonid. Anthol. iii. 2. p. 284. Dorvill. ad Charit. p. 310. *Μιλτιάδην δὲ τὸν ἐν Μαραθῶνι* [viz. *νικήσαντα*] *εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο*, Plat. t. iv. p. 150.

ΝΟΜΙΣΜΑ, a coin, money.—In *ἀσσάριον*, St. Matth. x, 29. *δηνάριον*, St. Matth. xx, 13. *δίδραχμον*. So *ἐπίβαθρον*, [fare, passage-money] is *ἐπίβαθρον νόμισμα*.^a See Diod. Sic. i, 96. Callim. Fragm. ex. p. 482. coll. Valcken. Callim. p. 10. Ernest. ad Callim. h. in Del. v. 22. Brunck. ad Apoll. Rhod. i, 421. *ἡμιμναῖον ἀργυρίου*, Plut. v. Pomp. 33. p. 181. t. iv. *πενθ' ἡμιμναίων*, Demosth. p. 1246. t. ii. *τρι' ἡμιμναῖα*, ib. p. 1333. In *κατιτήριον*, Mæris p. 222. if it be of the neuter gender. In *λεπτόν*, St. Mark xii, 42. St. Luke xii, 59. *Κέρμα* also might be understood. In *τετράδραχμον*. In inscriptions on coins : *ΑΜΥΝΤΑ, ΦΙΛΙΠΠΟΥ, ΑΛΕΞΑΝΔΡΟΥ*.

ΝΟΜΟΣ, law.—In *ἔγραψεν*, Ælian. V. H. xiii, 24. understand *νόμον*. In *παραβαίνειν*, to transgress (the laws) : *πῇ παρέβην ; τί δ'*

^a See the new edition of H. Stephens' Thesaur. c. 2546. D. 2547. A. J.S.

ἔρεξα; Pythag. Aur. Carm. πᾶς ὁ παραβαίνων—Θεὸν οὐκ ἔχει, St. John Ep. ii, 9.

ΝΟΣΟΣ, *a disease*.—In ἀρθρίτις, ἰσχυὰς, πλευρίτις.

ΝΟΥΣ, *mind*.—In ἐνέχειν, *to attend*: λέγοντος δὲ αὐτοῦ ταῦτα, —ἤρξαντο οἱ Γραμματεῖς—δεινῶς ἐνέχειν, St. Luke xi, 53. [*began to urge him vehemently*.] In ἐπέχειν, *to attend, understand* νοῦν: χοῖ ταῖς ἀρχαῖς ἐπέχοντες, Aristoph. Lys. 490. ἐπεῖχε δὲ τοῖς ἄνθεσιν, ὥστε διαφθεῖραι αὐτὰ, *he set his mind upon destroying the flowers*, Longus p. 104. Vill. ἐπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, 1 Tim. iv, 16. ἐπέχων [*observing; when he marked*;] πῶς τὰς πρωτοκλισίας ἐξελέγοντο, St. Luke xiv, 7. ὁ δὲ ἐπεῖχεν αὐτοῖς, [*and he gave heed unto them*,] προσδοκῶν τι παρ' αὐτῶν λαβεῖν, Acts iii, 5. [See Ὁφθαλμός.] Fully, τοῖς μέγιστοις ἐπέχειν τὸν νοῦν, Lucian. t. ii. p. 212. In ἐπιστῆσαι, Antonin. i, 11. See Διάνοια. In ἐπιστρέφειν. In μεταστρέφειν: fully, εἴκε ποτ' αὐτῖς Ὁψὲ μεταστρέψωσι νόον, Apoll. Rhod. i, 807. In προσέχειν: προσέχειν τοῖς λαλουμένοις, Acts xvi, 14. προσέχειν τοῖς ἀκουσθεῖσι, Hebr. ii, 1. Fully, πρόσεχε τὸν νοῦν, ἵνα πύθῃ, Aristoph. Plut. [113. ed. Br.] πρὸς τούτοις προσέχης τὸν νοῦν, Id. Nub. 1010. πρόσεχε τὸν νοῦν ὥς ἐμὲ, Id. Pac. 174. αὐτοῖς σφόδρα προσεῖχον τὸν νοῦν, Plat. in Epist. See Alciph. i. ep. 33. p. 136. Staveren. ad Corn. Nep. xv. c. 6. 2. Hemsterh. ad Lucian. t. i. p. 212. Bernard. Reliqu. Med. Crit. p. 25. Brunck. ad Aristoph. Vesp. 1015. Προσποιεῖσθαι: ἀκούσας τι, δόξει μὴ προσποιεῖσθαι, Theophr. Char. c. i. Bernhold and Fischer understand νοῦν: but Schæfer reads, καὶ ἀκούσας τι, μὴ προσποιεῖσθαι, (viz. ἀκοῦσαι.) See Valcken. ad Eurip. Hippol. p. 217. sq. Thus προσποιεῖσθαι depends on οἶος, which precedes: he reads φῆσαι also, instead of φήσκει, both before and after the words in question. In στρέφειν: ἔστρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς, &c. Acts vii, 42. There is a similar ellipsis of *animus* in Latin: *nunc intende libro*, Plin. viii. ep. 19. Fully, *si non intendes animum studiis*, &c. Hor. Ep. i, 2, 35.

ΝΥΞ, *night*.—In ἀβρότη, which is an adjective, and signifies *without men*: ἄβροτος ἐρημία, Æschyl. Fully, νύξ ἀβρότη, Hom. Il. ξ, 78. where Eustathius observes, ἐντελῶς ἐρρέθη. ὅτε γὰρ ἀβρότη μόνον ῥηθείη, λείπει τὸ, νύξ. In νυκτὸς ἀμολγῶ, Il. λ, 173. ἀμ. is to be taken as neuter, and nothing understood. See Gesn. in Ind. ad Orph. the schol. on Il. λ, 173. Ἀμολγὸς is sometimes joined with νύξ: see Hesych. and Orph. H. xxxiii, 12.

ΞΕΝΙΑ, *a lodging*.—In ὥστε ἐτοιμάσαι αὐτῷ, (viz. ξενίαν,) St. Luke ix, 52. Fully, ἐτοίμαζέ μοι ξενίαν, Philem. v. 22.

ΞΕΝΟΣ, *a guest*.—In αἰδοίοισιν ἔδωκα, Hom. Od. o, 373. viz. ξένοισι.—ξένοισι ἀνδράσι καὶ ἰκέταις, αἰδοῦς ἀξίοις, Eustath. Fully, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ, Od. ι, 271. Schæfer (who disapproves of the sense in which αἰδοίοισιν, in the first passage, is taken by Scaliger, ad Fest. in *affatim*, Hemsterh. ad Lucian. Nigrin. t. i. p. 54. and Ernest. ad l.) reads ἁλλοίοισιν in Od. o, 373.

ΞΙΦΟΣ, *a dagger*.—In ἐγχειρίδιον often: e. g. λαβεῖν ἐγχειρίδια ὑποκόλπια, Herodian. i, 8. 11. vii, 4. 11. and in this sense Ἐγχειρίδιον is given as the title of a comedy which Menander is

said to have written. See Salmas. in Titul. Animadvers. in Simplic. ad Epict. p. 6.

ΞΟΑΝΟΝ, *a graven image*, may sometimes be understood in those words in which an ellipsis of ἄγαλμα, ἀνδριάς, &c. has been above stated.

ΞΥΛΟΝ, *wood*.—In ἀνάφορον, *a wooden instrument used for carrying burthens on the shoulders*: Aristoph. Ran. 8. where see the Schol. and Bergler. ad Alciph. p. 8. In ἀπόψηστον, (*a strickle*), according to Leisner; but in Hesychius, where ἀπόψηστον occurs, Schæfer reads ἀπόψηττρον, in which there is no ellipsis. In ἐγκοίλια, (viz. ξύλα,) *the inner timbers of ships*; otherwise called ἐντερόνεια. See Schol. Aristoph. Eq. 1182. In νήϊον: νήϊον ἐκτάμνησιν, Hom. Il. γ, 62. *timber for ship-building*. Fully, (with a word synonymous in poetry) δόρυ νήϊον, Hom. Il. ο, 410. Od. ι, 384. imitated by Apoll. Rhod. ii, 79, 597. See Mæris p. 270. But in Aristid. t. ii. p. 205. Jebb. νήϊα signifies σχοινία, *ropes, cordage*. See Valcken. ad Herodot. p. 383, 20. and Apoll. Rhod. ii, 725.

Ὁ, *the article*.—There is an ellipsis of ὁ, with ὦν understood, in ἄνθρωπος πλούσιος (ὁ) ἀπὸ Ἀριμαθαίας, St. Matth. xxvii, 57. St. Luke xxiii, 51. But the ellipsis of the article most worthy of observation is that with μὲν in partition or opposition, when the same article follows with δέ: τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὀπισθε διώκων, Hom. Il. χ, 157. ἔχουσιν, οἱ δ' οὖν, Eurip. Herc. F. 638. Musgr. ψευδεῖς, αἱ δ' ἀληθεῖς, Plato t. iv. p. 260. ὄχοντο ἐς Δεκέλειαν, οἱ δ' ἐς Μέγαρα, Xen. Hist. Gr. i, 2, 14. See also Pausan. iii, 12. 13. 17. 25. Lucian. t. ii. p. 321. Fisch. ad Well. iii. 1. p. 267. Porson. ad Eurip. Or. 891. Compare Xen. Cyrop. v, 2. 5. Anab. v, 4. 25. (with Schæf. Melet. Crit. i. p. 67.) Pausan. i, 37. the word ἕτερος above. Hom. Il. η, 418. not. ad Cæsar. de B. G. i, 8. iii, 21, 25.

ΟΒΟΛΟΣ, *an obolus*.—In κοδράντης, St. Matth. v, 26. In λεπτός, when used in the masculine, as in St. Luke xii, 59. according to the reading of some books. Alciphron has ἐπὶ λεπτῶν κερμάτων, i, ep. 9. where Bergler cites from Pollux, νομισμάτιον λεπτόν.

ΟΔΟΣ, *a way*.—In ἄλλη: μοι γέρας ἔρχεται ἄλλη (for ἐν ἄλλῃ ὁδῷ,) Hom. Il. α, 120. εἴ τις ἐπαιnéσσει σε τόσον χρόνον, ὅσον ὀρώῃ, Νοσφισθεῖς δ' ἄλλη, γλῶσσαν ἱησι κακὴν, Theogn. 93. 94. where ἄλλη, as Schæfer observes, is to be construed with νοσφισθεῖς. κήρυκας διέπεμπε τῇ τε ἄλλῃ καὶ δὴ καὶ ἐς Αἴγυπτον, Herodot. iii, 21. ὥστε ἄλλη ποι ἀποχωρεῖν, Xenoph. Cyrop. i, 2. 16. Add Theocrit. ii, 6. 127. Dionys. Hal. Ant. Rom. t. i. p. 98. Anton. Lib. c. 27. p. 180. In ἁμαξιτός: ἁμαξιτὸς γὰρ μίη μούνη δέδμηται, Herodot. vii, 200. κατὰ τὴν ἁμαξιτὸν τὴν ἐς Πέρσας φέρουσιν, Arrian. Anab. iii. p. 201. Fully, ἁμαξιτὸς ὁδός, Malch. ap. Suid. in v. ἁμαξιτός. ἁμαξήρης τρίβος, Eurip.^a In ἀνάντης, *up hill, rising*. In ἐκείνη: ἡ ταύταν, ἡ κείναν στείχω; Eurip. Hec. 163. δι' ἐκείνης, St. Luke xix, 4. In ἐναντία: as ἐπ' ἐναντίας φέρεσθαι. In ἐπιτηδειοτάτη, *the most commodious way*: οὐ τὴν ἐπιτηδειοτάτην αὐτοὺς ἡγαγον, Dio Cass. xxxvii. p. 33. In

^a In Orest. 1248. ed. Pors. J.S.

ἐπίτομος, *a short cut*: ἐπίτομος γὰρ αὕτη γένοιτ' ἂν, οὐκ ἔχουσα περιπλοκάς οὐδ' ἀναβολὰς, Lucian. t. i. p. 797. ἡδίστην τε ἅμα καὶ ἐπιτομωτάτην—ἀνιῶν, Id. Rhetor. Præc. p. 309. In ἐτέρα: ὅποσοι τὴν ἐτέραν ἐτράποντο, Id. ib. In εὐθεΐα: ας, τῆς εὐθείας ἐκτραπῆναι or διαμαρτεῖν. ἔσται τὰ σκολιὰ εἰς εὐθεΐαν, St. Luke iii, 5. where comp. Raphel. from Polyb. [See the note on Ψυχή.] In ἰθεΐα: ἀπέστησαν ἐκ τῆς ἰθείης, Herodot. ii, 161. ἐς δὲ τὴν ἐπὶ Δελφῶν ἰθεΐαν ἀναστρέψαντι, Pausan. x, 5. In ἱππήλατος: ἐπιτομωτάτην καὶ ἱππήλατον—ἀνιῶν, Lucian. Rhetor. Præc. p. 309. In κατάντης, *downward*: σὺ μὲν γὰρ ἐπὶ τὴν κατάντη αὐτοὺς πάντας ἄγεις, Ælian. V. H. xiii, 32. In λεωφόρος, *a public or high way*: τὴν λεωφόρον τε, καὶ μακροτέραν, ἡγεῖσθαι ἐκέλευσε, Arrian. Anab. iii. p. 215. See Pæan. l. ix. c. 9. n. 13. Fully, ἐκτραπέντας δὲ ἔξω τῆς λεωφόρου ὁδοῦ, Arrian. Anab. iii. p. 210. λαοφόρου κελεύθου, Theocrit. xxv, 155. In μακρά: see the first passage of Arrian, quoted above. In μέση: τὴν μέσῃ ἐν ἅπασιν τέμνειν, Plut. παιδ. Μεσοπορῶν· μέσῃ ὁδεύων, Hesych. In ὀρθή: τῆς ὀρθῆς ἐκπεσεῖν, Lucian. t. ii. p. 671. οὐκ ἂν ἀμάρτοι τῆς ὀρθῆς καὶ ἐπ' εὐθὺς ἀγούσης, Lucian. t. ii. p. 8. In ὀρθιος, *steep, arduous*, Thucyd. v, 58. οὐ γὰρ σε τραχεῖάν τινα, οὐδὲ ὀρθιον—ἄξιον, Lucian. Rhetor. Præc. p. 309. In the feminine of the relative ὅς, ἥ for ἥ ὁδῷ, *the way which; what way*: τῇ γὰρ ἔχ', ἥ, Hom. Il. o, 448. ὁ δ', ἥ πόδες ἄγον, ἐχώρει, Theocrit. xiii, 70. and figuratively, πάντ' ἂν πραχθείη, ἥ ἡμεῖς βουλόμεθα, ας, Xen. Cyrop. ii, 24. In the feminine of οὗτος: ποίαν, ἥ ταύταν, ἥ κείναν στείχω; Eurip. Hecub. 163. and figuratively, ταύτη καὶ ταῦτα ἐλέγετο, Plato, for ἐν ταύτῃ ὁδῷ. εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη γινέσθω, Epict. Ench. c. lii. and in the feminine of the article used demonstratively: τῇ γὰρ ἔχ', ἥ, Hom. Il. o, 448. τᾷ καὶ τᾷ,^a Bion ii, 6. So τῇδε: φεύγω τὸ δειλὸν τῇδε, Eurip. Orest. 781. Fully, οὐ γὰρ μοι δοκέει μύθοιο τελευτῇ Τῇδε γ' ὁδῷ κρανεέσθαι, Hom. Il. ι, 626. [622.] In πεζῇ, *on foot, or by land*: ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ—, καὶ—οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ, St. Matth. xiv, 13. Com. St. Mark vi, 32. 33. [and the Abridg. of Viger p. 107. note i.] In πλατεΐα, Rev. xi, 8. St. Matth. xii, 19. whence the Latin *platea*. See S. Empir. Pyrrhonn. i. 19. p. 46. s. Fabric. In ποία: μὴ εὐρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν,—διὰ κεράμων καθῆκαν, St. Luke v, 19. ποίαν—στείχω; Eurip. Hec. 163. In συνήθης: τὴν συνήθη ἐκείνην ἡγοῦνται μακρὰν καὶ ἀνάντη, &c. Lucian. Rhet. Præc. p. 309. In σύντομος: σύντομος κάρτα ἐς τὴν Μακεδονίην, Herodot. v, 17. σύντομόν τινα ταύτην ὥμην ἐπινενοηκέναί ἐγωγε, Lucian. Jov. Trag. p. 142. [In ταχεΐα: see Βάδισις.] In τραχεΐα: οὐ γὰρ σε τραχεῖάν τινα—ἄξιον, Lucian. Rhet. Præc. p. 309.

In the article followed by an adverb: τὴν ἄλλως, viz. ὁδόν: see Bergler. ad Alciphr. i. ep. 19. p. 72. s. εἶμι τὴν κάτῳ, Eurip. Alcest. 863. Musgr. ἀγαγεῖν τὴν ὀπίσω εἰς οἰκεῖα, Ælian. V. H. iii, 17. ἔφευγε, καὶ γὰρ τῆς ὑπαντὰς εἰχόμεν, Aristoph. Fragm. inc. cxxxii.

In the article followed by a preposition: εἰς: ἔπεμπον αὐτὶς τὴν ἐς θεὸν, Herodot. i, 67. See J. Gronov. And with the participle ex-

^a Τᾷ καὶ τᾷ τὸν Ἑρῶτα μετὰλμενον ἀμφεδόκευεν. J.S.

pressed, which is commonly understood : κατὰ μὲν τὴν ἐς τὸ Ποσειδῶνος ἱερὸν φέρουσαν, Polyb. t. i. p. 879. And with ὁδὸς also expressed : ἐχώρουν ἄθροοι τὴν ἐς Θήβας φέρουσαν ὁδὸν, Thucyd. iii, 24. Ἐπί : προῖων καὶ τὴν ἐπὶ Βαβυλῶνος, (viz. ὁδὸν,) Xen. Cyrop. vii. ἀπάγειν κελεύει τὴν ἐπὶ θανάτῳ, *to execution*, Arrian. Anab. vii, p. 456. δήμιος δὲ, ὁ ἀπάγων τὴν ἐπὶ θανάτῳ, Herodianus p. 478. Pierson. See Lucian. t. ii. p. 250. γυναῖκα ἀγομένην τὴν ἐπὶ θάνατον, Clem. Alex. Strom. vii. p. 736. And without the article : ἀγομένους τινὰς ἐπὶ θανάτῳ, Ælian. V. H. i, 30. τὴν ἐπὶ τὸν σταυρὸν ἡγόμεθα πάντες, Charit. p. 68. ἰέναι τὴν ἐπὶ Παρθναίους, Arrian. Anab. iii. p. 207. Fully, προσθεὶς τῷ Ὀδυσσεῖ τὴν ἐπ' αὐτὸν ὁδὸν, Max. Tyr. Or. xiv. p. 153. προέπεμπε τὴν ἐπὶ τὰ φρούρια ὁδὸν, Xen. Cyrop. ii, 4. 13. In the following passage the participle, commonly understood, is expressed : οὐκ ἂν ἀμάρτοι τῆς—ἐπ' εὐθὺ ἀγούσης, Lucian. t. ii. p. 8.

Παρά : τὴν παρὰ τὸ τεῖχος ἤειμεν, Æsch. Socr. iii, 3.

In verbs : as ἀνύειν, *to go quickly ; to despatch* : ἀλλ' οὐ μέλλειν Χρῆν σ', ἀλλ' ἀνύειν, Aristoph. Plut. p. 64. v. 606. [χρή σ' ἀλλ' ἀνύτειν, in Brunck's edition,] where see the Schol. understand ὁδόν : or δρόμον, see Eurip. Phœn. 166. Διαμαρτάνειν : as, τῆς εὐθείας διαμαρτεῖν. Ἐκπίπτειν : τῆς ὀρθῆς ἐκπεσεῖν, Lucian. t. ii. p. 671. Ἐκτρέπεσθαι : τῆς εὐθείας ἐκτραπῆναι. Ἰέναι : τὴν ἐπὶ δόξαν ἰέναι. Κρατεῖν : ἐπὶ Κύπρου κρατεῖν, Charito viii, 2. p. 130. for τῆς ὁδοῦ ἐπὶ Κύπρου. Τελεῖν : εἰς Φάρσαλον ἐτέλεσε, Thucyd. εἰς Ἰνδοὺς τελεῖ, Lucian. Hermot. 558. Χωρεῖν : fully, ἐχώρουν ἄθροοι τὴν εἰς Θήβας φέρουσαν ὁδὸν, Thucyd. ii, 24.

There is a similar ellipsis in Latin of *via : compendiaria*, Senec. Ep. 119. *Appia*, Hor. Epod. iv, 14. *hac*, Cic. ad div. v. ep. 4. *recta*, Id. ib. ix, 19. See Ov. Metam. iii, 690. and figuratively, *hac*, Ter. Andr. iv, 1. 47. *quacunque*, Virg. Ecl. ix, 14. See Cic. in Verr. ii. c. 23. [§ 57.]

ΟΙΚΕΙΟΙ, *persons of the same house or family*.—In ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου, (viz. οἰκείων,) Rom. xvi, 10. ἐδηλώθη γάρ μοι ὑπὸ τῶν Χλόης, (viz. οἰκείων,) 1 Cor. i, 11. καὶ οἱ αὐτοῦ πάντες, Acts xvi, 33. τοὺς ἐκ τῶν Ναρκίσσου, (viz. οἰκείων,) Rom. xvi, 11. Expressed by a circumlocution, οἱ ἐκ τῆς Καίσαρος οἰκίας, Philipp. iv, 22. So in Latin, *mei, tui*, (viz. *domestici*.) See Cic. ad div. xiii. ep. 71.

ΟΙΚΗΜΑ, *a house ; an apartment ; a room*.—In ἀνώγειον or ἀνώγαιον, *an upper room* : St. Mark xiv, 15. St. Luke xxii, 12. See Suid. Fully, τὰ ἀνώγεα οἰκήματα, *the apartments of the upper stories*, Schol. min. ad Hom. Od. α, 362. In ἀρχεῖα, *archives ; repository of public papers* : also *magistrates' hall or court* : understand οἰκήματα. In βασίλειον, *a palace* : πρὸς τὸ βασίλειον, Isocr. Evag. p. 84. t. ii. τὰ βασιλεια, (viz. οἰκήματα,) Arrian. iii. p. 236. iv. p. 499. Herodian. ii, 6, 19. iii, 9, 16. In γυναικεῖον, *the apartment of the women*. In διῆρες, *an upper room* : ὀλίγου δεῆσαι καταβαλεῖν ἑαυτὸν ἐκ τινος διήρους, Plut. Mor. t. i. p. 298. See Piers. ad Mœr. p. 131. Heath. ad Eurip. p. 155. B. Pollux supplies the ellipsis differently,

διῆρες δωμάτιον, iv. 129. In τὰ ἴδια, *his own*:^a ἦλθεν εἰς τὰ ἴδια, (viz. οἰκήματα,) St. John i, 11. ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια, Acts xxi, 6. See Bos in Exercit. ad l. (of St. John.) Septuag. Esth. iv, 10. Jambl. de vit. Pythag. n. 91. Κτήματα may perhaps be understood, says Michaelis. In ἱερὸν, *a temple*: fully, ἐς ἄλλο οἶκημα ἱερὸν, Herodot. ii, 113. In κατάγεια, *lower rooms*: see Dionys. Hal. x. p. 659. In the neuter plural of the article followed by a genitive case: καὶ ἐρωτῶσιν ὅπῃ βαδίζοιμεν. ὁ δ' ἔφασκεν· εἰς τὰ τοῦ ἀδελφοῦ τοῦ ἐμοῦ, Lysias c. Eratosth. c. 14. ἐν γὰρ τοῖς Κίρκης ἔκχυτον οὐκ ἔφαγεν, Pallad. Epigr. l. i. c. 64. (xxv. Brunck, who has given ἐν γὰρ τῆς Κίρκης, ex Cod. Vat. See Hom. Od. κ, 282. Plut. Mor. t. i. p. 200.) οὗ τὰ Λύκωνος, Theocr. ii, 76. ὅπου εἰσὶ τὰ οἰκήματα τοῦ Λύκωνος, Schol. οὐκ ἤδειτε, ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με, (οἰκήμασι viz.) St. Luke ii, 49. See J. G. Michaelis Exercit. de Christo ὄντι ἐν τοῖς τοῦ πατρὸς, Halæ 1735. In οἰκεῖα: ἀπέλυσεν ἐπὶ τὰ οἰκεῖα, Dionys. Hal. viii, 526. In σφέτερα: ἀπήεσαν ἐκάτεροι ἐπὶ τὰ σφέτερα, Id. ib. p. 531. In τρίστεγον, *a third story*: ἔπεσεν ἀπὸ τοῦ τριστεγίου κάτω, Acts xx, 9. *from the third loft*. In ὑπερῶν, *an upper apartment*: τὰ ὑπερῶα are τὰ ἀνώγεια οἰκήματα, Schol. min. ad Hom. Od. α, 362. See Suid. in ἀνώγεων, Dionys. Hal. iii. p. 201. x. p. 659. Wolf on Acts i, 13. In ὑπόγαιον.

ΟΙΚΗΤΗΣ, *an inhabitant*.—In οἱ τῆς πόλεως, Const. Porphyrog. de imag. Chr. Edess. p. 89. and in οἱ τῆς Ἑδέσσης, Schoettgen understands οἰκῆται, or πολῖται: Schæfer, ἐκ, if anything.

ΟΙΚΙΑ, *a house*.—In βασιλική: fully, εἰς βασιλικὴν οἰκίαν, Chrysost. Or. ὅτι τὸν ἑαυτ. μὴ, &c. In γυναικεία: γυναικας μὲν—ἀπέπεμπε εἰς τὴν γυναικῆτήν, Herodot. v, 20. In ἰδία: as ἐν τῇ ἰδίᾳ, for ἐν τῇ ἰδίᾳ οἰκίᾳ, *in his own house*: ἡ μὲν Τριπτολέμου πυκιμήδεος, ἡ δὲ Διόκλου, Ἡ δὲ Πολυξείνου, καὶ ἀμύμονος Εὐμόλποιο, &c. Hom. h. in Cer. 153. “In ἡ μὲν intelligo οἰκία vel στέγη.” Ruhnken. See Markl. ad Lys. Or. xii. p. 559.

ΟΙΚΟΔΟΜΗΜΑ, *a building*.—In ἐνέπρησε δ' αὐτῆς τὰ κάλλιστα, Joseph. Archæol. xii, 7.

ΟΙΚΟΣ, *a house*.—In ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ, Rev. iii, 7. Drus. understands οἶκον, for οἶκον Δαβὶδ, i. e. *the church*. See St. Luke i, 32. Mich. iv, 2. compared with what precedes.

There is very frequently an ellipsis of οἶκος when a preposition precedes a genitive case, e. g.—1. Εἰς: εἰς Ἀρχελάου, (viz. οἶκον,) Ælian. V. H. ii, 21. εἰς Ἀρχενέω τοῦ ναυκλήρου, Lys. p. 196. βᾶμες τῷ βασιλῆος ἐς ἀφνειῷ Πτολεμαίῳ, Theocr. xv, 22. εἰς Δαμνίππου, Lys. p. 195. εἰς ἑαυτῶν,^b Aristoph. Lys. 1072. ἤκετ' οὖν εἰς ἐμοῦ, ib. 1063. ἴτω εἰς ἐμοῦ, ib. 1213. As to εἰς ἡμετέρου, wherever it occurs ἡμετέρου is to be substituted: for the full expression εἰς τὸν οἶκον τοῦ ἡμετέρου οἴκου would be ridiculous. See Coray ad Heliodor. vi, 2. εἰς κιθαριστοῦ, Aristoph. Nub. 961. εἰς μάντεων δὲ φοιτᾶν, Artemidor. iii, 20. εἰς παιδοτρίβου πέμπειν τοὺς παῖδας, Plutarch. de Educ. Puer. θύραζε μ' ἐξενέγκατ' ἐς τὸν Πιττάλου, Arist. Ach. 1222.

^a See the first note on Μέρος. J.S. ἑαυτῶν, γεννικῶς. 1070. ed. Brunck.

^b Χωρεῖν ἄντικρυς “ὡσπερ οἴκαδ' εἰς J.S.

“Supple οἶκον.” *Brunck.* ἀκλητὶ κωμάζουσιν ἐς φίλων φίλοι, Zenob. Cent. ii. 46.^a See Jens. Lect. Luc. ii, 2. p. 140. Kust. ad Aristoph. Eccl. 420. Τὰ οἰκία is expressed by Herodot. νοστήσαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία, i, 122. So, οἰκί' ἐς Ἀσπασίης πωλεύμενος, Hermesianax v, 93.—2. Ἐκ or Ἐξ: μυρρίνας αἵτησον ἐξ Αἰσχινάδου τῶν καρπίμων, Aristoph. Pac. 1154. ἢ 'κ τῶν γειτόνων, (viz. οἴκων,) Aristoph. Plut. 435. See Schol. Gr. ad Ran. 1379. ἐκ γειτόνων αὐτῷ κατοικούσης τινός, Athen. xiii. p. 572. πίνει δὲ ἐνταῦθα ἐκ γειτόνων, Heliodor. i. p. 34. cf. v. p. 240. κᾶξ ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τὸ σπίνω, Aristoph. Pac. 1149. ἐκ Πατροκλέους ἔρχομαι, Aristoph. Plut. 84.—3. Ἐν: τοῖς ἐν ἀλλοτρίων οἰκοῦσι, (viz. οἴκοις,) Dio Cass. xlii. p. 220. ἐν Ἀρπάγου, Herodot. i. p. 48. ἐν τοῦ βασιλέως, Philost. vit. Apollon. ii, 28. ἐν γειτόνων: ἐν γειτόνων οἰκῶν, Lucian. t. iii. p. 435. ἐν Γλανκίου, Lucian. Philops. p. 335. Κλίμακος ἐξ ὀλίγης ὀλίγον βρέφος ἐν Διοδώρου Κάππεσεν, Diodor. Epigr. xv. As to ἐν ἡμετέρου, wherever it occurs, ἡμετέρῳ is to be restored: for the full phrase ἐν τῷ οἴκῳ τοῦ ἡμετέρου οἴκου would be ridiculous. See Coray ad Heliodor. vi, 2. and Schæfer ad Mosch. Idyll. p. 235. ed. Manson. αἰεὶ τις ἐν Κύδωνος, Zenob. Cent. ii, 42. ἐν Μουσῶν, in the Alexandrian library, Athen. xv. p. 677. F. προτιθεῖ ὁ στέναρχος, ἐν τοῦ, [for οὗ, or οὗτινος,] ἂν ἔοντες βουλεύονται, Herodot. i, 133. ἐν παιδοτρίβον, Aristoph. Nub. 969. p. 198. ἐν πατρός: πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται, Hom. Il. 2, 47. νέαι μὲν ἐν πατρὸς Ἡδιστον, οἶμαι, ζῶμεν ἀνθρώπων βίον, Sophocl. Tereî Fragm. vii. ἐν Φαίακος, Eubul. Com. ap. Athen. iii. p. 106. B. καὶ τὰ περὶ Ῥωξάνην ἔρωτι μὲν ἐπράχθη, καλὴν καὶ ὠραίαν ἐν Χορτάνου παρὰ πότον ὀφθεῖσαν, Plutarch. t. iv. p. 107. Reisk.—4. Παρά: ὕστερον μέντοι παρὰ Θεαγένους τινός εἰσῆλθεν ὠνησόμενος κρέας, Suid. t. iii. p. 151. cf. Xen. Ephes. p. 7. in Loc.

More may be seen on this ellipsis after prepositions in Perizon. ad Ælian. i, 24. Kuster. ad Aristoph. Eccl. 420. ad Lysistr. 408. Jens. ad Lucian. t. i. p. 527. Reitz. ib. p. 827. Valcken. ad Theocr. Adonias. p. 322. Brunck ad Aristoph. Lys. 408. ad Plut. 84.

There is an ellipsis of οἶκος in several verbs also: as ἄγεσθαι, to marry a wife, with or without γυναῖκα (or a proper name) expressed: ἡγάγετ' Ἠλέκτρην, Hesiod. Theog. 266. Fully, ἄγεσθαι πρὸς οἶκον Πηλῆος, Hom. Il. i, 289. ὠραῖος δὲ γυναῖκα τεὸν ποτὶ οἶκον ἄγεσθαι, Hesiod. Ἔργ. 695. Ἐς δῶμα is expressed by Hesiod. Theog. 410. εἰς τὰ οἰκία by Herodot. i, 59. εἰς τὴν οἰκίαν by Lysias, in Eratosth. p. 5. So in Latin, *ducere* alone, Ovid. Metam. ix, 497. 762. *ducere uxorem*, Ter. Adelph. v, 4. 13. *ducere uxorem domum*, Id. Hecyr. i, 1, 5. Διορύσσειν: ὅπου κλέπται διορύσσουσι καὶ κλέπτουσιν, St. Matth. vi, 19. cf. xxiv, 43. and St. Luke xii, 39. In εἰσέρχεσθαι and ἐξέρχεσθαι: ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς, Acts i, 21. See Eurip. Phœniss. 536. Hel. 1183. In ἔχειν, to dwell, to inhabit: τοὺς κατὰ τὴν Ἀσίαν ἔχοντας, Xenoph. So *habere* in Latin, Plaut.

^a Add, ἰέναι καθευδήσοντας—Ἐς τῶν σκυλοδεψῶν, Aristoph. Eccl. 420. ed. Br. J.S.

Trinum.^a In συνάγειν : ξένος ἡμην καὶ συνηγάγετέ με, (eis oîkon, viz.) *ye took me in* : St. Matth. xxv, 35. See Judg. xix, 15. 18.

ΟΙ ΜΕΝ, ΟΙ ΔΕ, *some, others*.—In Ζεῦ, σὲ μὲν Ἰδαίοισιν ἐν οὐρεσι φασὶ γενέσθαι, Ζεῦ, σὲ δ' ἐν Ἀρκαδίῃ, Callim. h. in Jov. 6.

ΟΙΝΟΣ, *wine*.—In ἄκρατος, *unmixed* : ἔδοξ' ἐπιχεῖσθαι ἄκρατον, Theocr. xiv, 18. καὶ φέροι καλῶς πολὺν ἄκρατον, Plut. Sympos. i. p. 620. So in v. Demetr. 1. p. 2. t. vi. κεκερασμένου ἀκράτου, Rev. xiv, 10. The wine is here rightly called κεκερασμένου ἀκράτος, because it was mixed ὀργῇ καὶ θυμῷ τοῦ Θεοῦ. Fully, ἄκρατον οἶνον ἀγαθοῦ δαίμονος, Aristoph. Eq. 85. p. 293. ποτήριον ἐν χειρὶ Κυρίου οἶνου ἀκράτου, Septuag. Ps. lxxv, 9. In ἀνθοσμίας, *fragrant, or odoriferous wine* ; *wine to which the fragrance of flowers has been communicated* : εἰ μὴ ἀνθοσμίας εἴη, Xen. Hist. Gr. iv. Fully, Διόνυσσε, πίνεις οἶνον οὐκ ἀνθοσμίαν, Aristoph. Ran. 1181. p. 266. In Βύβλινος, *Thracian wine*, (from Byblia, a region in that country) : ἀνῶξα δὲ Βύβλινον αὐτοῖς Εὐώδη, Theocr. xiv, 15. In γλυκὺς. In εὐζωρος,^b *strong, sheer, unmixed* : fully, εὐζωρον οἶνον, Aristoph. Eccl. 227. In ζωρότερος,^c the same : ζωρότερον πίων Εὐριπίδης, Ælian. V. H. xiii, 4. ζωροτέρῳ χαίρει, Lucian. Tim. p. 160. In Θάσιος, *Thasian wine* :^d εἰ Θάσιον ἐνέχεις, Aristoph. Plut. 1022. So in Aristoph. Cocal. fragm. iii. Fully, τὸν Θάσιον οἶνον, Lucian. Amorr. 27. p. 427. t. ii. In Κρής. In Λέσβιος. In πολὺς : ἡ ῥα πολὺν τιν' ἐπινες, ὅτ' εἰς εὐνὰν κατεβάλλεν ; Theocrit. xviii, 11. In Πράμνιος :^e κυκεῶ δὲ Πραμνίου δούς τοῖς κάμνουσι, Max. Tyr. Diss. viii. Fully, οἶνος Πράμνιος, Aristoph. fragm. ex inc. Com. i. In Ῥόδιος. In Φαλερῖνος : πίνειν—Φαλερῖνον, Plut. in v. Anton. 59. p. 132. t. vi. In χαλίκρητος or χαλίκρατος, *strong wine, not weakened with water* : (χάλις signifies ἄκρατος :) πολλὸν δὲ πίων καὶ χαλίκρητον,^f Athen. i. c. 7. κεῖτο χαλίκρητῳ νάματι βριθομένη, Agathias viii, 6. In χαλυβώνιος :^g χαλυβώνιον πίνειν, Alciphro. i. ep. 20. In the verbs σπένδειν and ἐπισπένδειν ; πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ, Hom. Il. ψ, 196. Fully, σπένδων αἶθοπα οἶνον, Il. λ, 774. See Il. α, 462. Fully with ἐπισπένδειν in Herodot. οἶνον κατὰ τοῦ ἱρήτιου ἐπισπείσαντες, ii, 39. *Vinum* is often understood in Latin : e. g. in *Cæcubum*, Hor. Od. i, xxxvii, 5. *Ma-reotico*, ib. 14. *Albanum*,—*Falernum*, Id. Serm. ii, 8. 16. Fully, *aut Chia vina, aut Lesbia*, Id. Epod. ix, 34.

ΟΙΣΤΟΣ, *a dart*.—In τοῖς πυροβόλοις, πυρφόροις βάλλειν, (viz. οἰστοῖς, or βέλεσι.) τὰ πυρφόρα—πυρφόρους, Arrian. de Exp. Al. ii. c. 89. 98. πάντας τοὺς πορσοφόρους ἀπὸ τῶν τειχῶν ἀφέντες, Diod. Sic.

^a Quid huc? quis istic habet? Plaut. Bacchid. i, 2. 6. Fully, Suram novisti, —quæ me erga ædes ecce habet, Id. Trucul. ii. 4, 52. as Gronov. reads. J.S.

^b Ἰδοὺ γέ σοι πίνουσι. Νῆ τὴν Ἀρτεμιν, καὶ ταῦτα γ' εὐζωρον, Aristoph. Eccl. 137. J.S.

^c See Plutarch. Mor. vol. iii. p. 773. Wyttenb. edition printed in 8vo. J.S.

^d Ἡδίων δὲ πίνει τοῦ ῥέοντος ὕδατος, ἡ οἱ ἄλλοι τὸν Θάσιον οἶνον, Dio Chrysost.

Bos.

Or. vi. In summa gloria fuere Thasium Chiumque, Plin. xiv, 7. The wine of Thasus was celebrated both for strength and fragrance. J.S.

^e See Athen. i, 49. and Mr. Barker's Epist. Cr. ad Boissonad. 243. J.S.

^f Πολλὸν δὲ πίων καὶ χαλίκρητον μέθυ, Cratinus ap. Athen. i. p. 8. J.S.

^g So called from Chalybon, a town of Syria between the Marsyas and Euphrates. See Hesychius. J.S.

xx, 48. i. e. τοὺς πυρφόρους οἷστοὺς, Wessel. Fully, πυρφόροις οἷστοις βάλλεσθαι, Thucyd. ii, 75. πυρφόροις βέλεσιν ἀπὸ τοῦ τείχους βάλλεσθαι, Arrian. ii. c. 18. See also ii. p. 96. and c. 89. 98. See Wessel. ad Diod. Sic. xx. c. 88.

ΟΛΟΣ, *whole, all*.—In διὰ βίου, (viz. ὅλου,) Plat. Phæd. 20. where see not. 17. δι' ἐνιαυτοῦ: δι' ἐνιαυτοῦ, ἀντὶ τοῦ, δι' ὅλου τοῦ ἐνιαυτοῦ, Harpocraton. δι' ὅλου ἐνιαυτοῦ, tabul. Ancyra. ap. Montfauc. in Palæogr. Gr. p. 155. δι' ἔτους, Aristoph. Vesp. 1053. δι' ἡμέρης, Herodot. vii, 210. δι' ἡμέρας, Thucyd. vii, 82. Fully, δι' ἡμέρας ὅλης, Onosand. c. xii. Τηλεκλείδης δ' ἐν τῷ Πρυτανείῳ δι' ἡμέρας εἶπεν, ἀντὶ τοῦ δι' ὅλης τῆς ἡμέρας, Harpocrat. διὰ νυκτός: εἶ πως δειπνήσομεν τοσαῦτα δεῖπνα ἴσως διὰ νυκτός, Aristoph. Æcolis. [fragm. ii. See Brunck.] οὕτως λέγων, says Athenæus, (who cites the passage, Deipnos. vii, 1.) οἶονεὶ δι' ὅλης νυκτός, ὡς καὶ τὸ Ὀμηρικὸν ἔχει· Κεῖτ' ἐντοσθ' ἄντροιο τανυσσόμενος διὰ μῆλων: where there is an ellipsis of ὅλων or πάντων. [Odys. i, 298.] So *omnis* is understood in Latin, as in *ætatem*, Eutrop. i. c. 10. Plaut. Amphitr. iv, 2, 3. Ter. Hec. v, 1, 20.

ΟΜΜΑ. See ΒΛΕΜΜΑ.

ΟΜΟΝΟΙΑ, *concord*.—In the legends of medals struck to commemorate the union or concord of several cities. e. g. ΑΜΙΣΗΝΩΝ, ΜΙΑΗΣΙΩΝ ΕΦΕΣΙΩΝ ΑΛΕΞΑΝΔΡΕΩΝ. (viz. ΟΜΟΝΟΙΑ.)

So ΣΜΥΡ. ΛΑΟ. on the 4th medal of Aurel. Antonin. in Vaillant. i. e. *the compact or agreement of the inhabitants of Smyrna and Laodicea*. Sometimes fully, as in the 17th. ΛΑΟΔΙΚΕΩΝ ΕΦΕΣΙΩΝ ΟΜΟΝΟΙΑ. ΟΜΟΝΟΙΑ ΑΘΗΝΑΙΩΝ ΣΜΥΡΝΑΙΩΝ. ΑΝΤΙΟΧΕΩΝ ΚΑΙ ΛΑΟΔΙΚΕΩΝ ΟΜΟΝΟΙΑ. See Vaillant. p. 221. sqq.

ΟΝΟΜΑ, *a name*.—In ἐθνικόν, [*national*.] ἐπώνυμον, [*a surname; also a name agreeing with the birth, disposition, qualities, state, circumstances, fortunes, fate, &c. of the bearer of it*.] Πήγασος ἵππος. Τῷ μὲν ἐπώνυμον ἦν, ὅτ' ἀρ' Ὀκεανοῦ περὶ πηγὰς Γεῖνεθ': Hesiod. Theog. 282. Fully, Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, Id. ib. 144. Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, Hom. Od. η, 54. In θηλυκόν, *feminine, female*. In καλούμενος: fully, ὀνόματι καλούμενος Ζακχαῖος, St. Luke xix, 2. In κτητικόν, [*possessive*.] In κύριον, *proper*. In λεγόμενος, viz. ὀνόματι. In ὁ, St. John i, 42. xx, 16. In οὐδέτερον, [*neuter*.] In the neuter of οὗτος: καλοῦσι δ' Ἰοκάστην με· τοῦτο γὰρ πατὴρ ἔθετο, Eurip. Phœn. 11. ὄνομα viz.^a τοῦτο ἐκαλεῖτο, Lucian. Gall. p. 243. for κατὰ τοῦτο ὄνομα. Πτολεμαῖος ὁ Τρύφων (τοῦτο γὰρ αὐτὸν ἐκάλουν ἐκ τοῦ βίου,) Ælian. V. H. xiv, 31. for κατὰ τοῦτο ὄνομα ἐκάλουν, i. e. τούτῳ ὀνόματι. [See note *a* below.] In πατρωνυμικόν, *patronymic*. In προσηγορικόν, *appellative*. In τοπικόν, [*local; name of a place*.]

^a Porson also understands ὄνομα here: Schæfer however appears to me to be right in thinking that there is no ellipsis, and that τοῦτο is referred to Ἰοκάστην, materially. See Aristoph. Nub. 65. 67.

quoted by him. He cites also, Ὀκεανοῦ θυγάτηρ καὶ Τηθύος εἰμὶ Νύχεια Κρήνη. Τηλεβόαι γὰρ με τόδ' ὀνόμασαν, Epigr. adesp. 364. See Jacobs. J.S.

In the verb ἀπογράφεσθαι: ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, St. Luke ii, 1. understand κατ' ὀνόματα. See Perizonius's dissertation. Fully, ἀπογραφόμενοι τε πρὸς τοὺς ἡγεμόνας τὰ ὀνόματα: Dionys. Hal. x. p. 642.

* ΟΝΟΜΑΖΟΜΕΝΟΣ, *named*. See Καλούμενος, and Ὀνομάζεσθαι, under Ellipsis of Verbs.

ΟΝΟΣ, *an ass*.—In κανθήλιος. Fully, ὄνοι κανθήλιοι, Xen. Cyrop. vii, 5. 11.

ΟΝΥΞ, *a nail*.—Ὀνύχων is understood in the proverbial phrase ἐπ' ἄκρων βαδίζειν or ὁδοιπορεῖν, used of haughty persons: ὑψηλ' ἐκόμπεις, καὶ π' ἄκρων ὁδοιπόρεῖς, Soph. Aj. 1247. Fully, ἐπ' ἄκρων τῶν ὀνύχων, Schol. Aristoph. Ach. 638. as the expression ἐξ ἀπαλῶν ὀνύχων is used fully: Plut. de Liber. Educ. c. v. § 3. See Cic. ad div. i. ep. 6. Hor. Od. iii, 6. 24.

ΟΠΗ, *a hole, an orifice*.—In θαλαμία, a hole in the lower part of a vessel, through which the oar was protruded: τοῦτον δῆσαι διὰ θαλαμίας διελόντας τῆς νεὸς, Herodot. v, 33. See Aristoph. Pac. 1232. and Brunck.

ΟΠΛΑ, *arms*.—In ἀμυντήρια: οὐχ ἦττον θορυβοῦνται τοῖς τοιούτοις ἀμυντηρίοις, Onosand. c. xx. Fully, ἐκ τῶν ἀμυντηρίων αὐτοῖς ὅπλων ἀνήφθη, Dionys. Hal. Ant. Rom. t. ii. p. 950. ἀντὶ πάντων ὅμου τῶν ἀμυντηρίων ὅπλων χεῖρας ἔδωκεν, Galen. t. i. p. 367, 25. ed. Bas. In τὰ βαρέα: ἐν τοῖς βαρέσιν εἶναι. Fully, προσγενομένων τῶν—ἐν τοῖς βαρέσιν ὅπλοις ἀνδρῶν, Polyb. t. ii. p. 1057. πεζοὶ μὲν πλείους τῶν τετρακισμυρίων ἐν τοῖς βαρέσιν ὅπλοις, Diod. Sic. xviii, 16. τοὺς ἐν τοῖς βαρέσιν ὅπλοις, Id. xix, 19. These men ἐν τοῖς βαρέσιν, *in heavy arms*, are opposed to τοξόται and σφειδονῆται. In παραμηρίδια, [*cuirasses*.] In παραπλευρίδια. In πρωμετωπίδια, [*visors*.] In προστερνίδια, [*breastplates*.] See Xen. Cyrop. vi. p. 387. and Pollux i, 140. In σκεπαστήρια, [*protective arms*.] διεφθαρμένων αὐτοῖς ἤδη τῶν σκεπαστηρίων, Dionys. Hal. v. p. 295. Fully, ὅπλοις δὲ χρῆσθαι σκεπαστηρίοις—ἀμυντηρίοις, Diod. Sic. iii. p. 187. Ὀπλων is sometimes understood in γυμνός: γυμνοὶ τε πρὸς ὤπλισμένους—μὴ μάχονται, Herodian. ii. 13. 8. Fully, γυμνοὶ τε ὅπλων καὶ ὀργάνων πολεμικῶν, Id. vii. 9. 11. ὅπλων γυμνὸν ἰδεῖν τὸν θρασὺν Ἡρακλέα, Philipp. Thessalon. Epigr. iii. v. 2. γυμνὸν ὅπλων, Diod. Sic. iv, 53. See Wesseling. ad Herodot. p. 173. A. Verheyk. ad Anton. Liber. p. 96.

And if the conjecture of Valcken. is right, (ad Herodot. p. 425, 58.) ὅπλον must be understood in τὸ ἀλεξιτήριον in Alcæus. [See Σχοινία.]

ΟΡΓΑΝΟΝ, *an organ; an instrument*.—In αἰσθητήρια: τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων, Hebr. v, 14. (viz. ὄργανα.) In ἄψυχα: τὰ ἄψυχα φωνὴν δίδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, 1 Cor. xiv, 7. In ἐγχειρίδια: see Hesych. in v. and Salmas. in titul. Animadv. in Simpl. et Epict. In νευρόσπαστα, sometimes: fully, ὥσπερ δὲ τὰ νευρόσπαστα ὄργανα κινεῖται μὲν, κ. τ. λ. Synes. p. 98. B. In πετροβόλα: fully, πετροβόλον ὄργανον, Diod. Sic. Ecl. t. ii. p. 507, 72. In πολιορκητήρια and πολιορκητικά: ὄργανα πολιορκητικά, Id. ib. p. 497, 30. See also xvii, 44. 85. Theo Progymn. p. 19. ed. Heins.

ΟΡΜΗ, *effort; impulse; impetus*.—In ἀπὸ μιᾶς, [*at once*;

with one accord:] fully, καὶ ἀπὸ μιᾶς ὁρμῆς οἱ μὲν ἐπαιώνισαν, οἱ δὲ ὠλοφύροντο, Dio Cass. t. i. p. 576, 17. and ὁρμῇ is perhaps understood in βέβληκα μιᾷ δις ἐφεξῆς, Xen. Cyrop. iv, 6. 4. Fisch. understands πληγῇ or βολῇ. In τὴν πρώτην, (viz. ὁρμήν:) παρὰ τὴν πρώτην τοῦ λόγου, Philostr. Her. p. 200. ed. Boiss. ὁρμήν, Schol. οὐδὲ ἀπεκρίνατο τὴν πρώτην, [at first,] Heliodor. Æthiop. i. p. 16. ἡρνήσατο τὴν πρώτην, Id. ii. p. 95. παρὰ μὲν τὴν πρώτην ἐτύγχανε συγγνώμης, &c. Id. ii. p. 62. θεοὶ—τὴν πρώτην εὐθὺς ἐναργεῖς ἐωρώντο, Synes. de Provid. i. p. 95. B. ἀριθμὸς δὲ τῶν σκύμνων παρὰ μὲν τὴν πρώτην, τρεῖς· ἐπὶ δὲ τῆς δευτέρας, δύο, Philostrat. Apol. i, 22. p. 28.

In ἔχειν in Hom. Il. ν, 326. Νῶϊν δ' ὦδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ: where the Gr. Schol. says, λείπει δὲ, τὴν ὁρμήν. When ἔχειν signifies ἐλαύνειν, as it very often does, a reciprocal pronoun may be understood. See Wesseling. ad Herodot. p. 482, 74. Heyn. ad Hom. Il. ε, 100.

ΟΡΝΙΣ, *a bird*.—In βασιλικὸς, when put for ἀκανθὺς, ἀκανθυλλὺς, or ἀστραγαλῖνος, i. e. *a linnet*. See Florens Christ. ad Aristoph. Pac. 1078. In ἐπιτυμβίδιος, *a lark*: see the Schol. on Theocrit. vii, 23. In Φασιανός.

ΟΡΟΣ, *a mountain*.—In the proper names of mountains: e. g. Ἀκροκεραύνια. Λαύριον, Thucyd. vi, 91. Pausan. p. 2. Fully, μέχρι Λαυρίου ὄρους, Thucyd. ii, 55. In Νυσσῆιον, which is an adjective: σεῦε κατ' ἡγάθεον Νυσσῆιον (viz. ὄρος,) Hom. Il. ζ, 133. Fully, Ἀπέννινον ὄρος, Strabo ii. p. 207. B. Ἀπεννίνων ὄρων, Dionys. Hal. i. p. 8. τῶν Κεραυνίων ὄρων πλησίον, Id. i. p. 11.

There is a similar ellipsis in Latin: *Pyrenæus*, Mela ii, 6. *Acro-ceraunia*, Hor. Od. i. 3, 20. *Aventinum Algidumque*, Id. Carm. Sæc. 69.

In προβλῆς too ὄρος may be understood: σῆς δὲ κατὰ προβλήτος, Oppian. Halieut. E. 252. ὦ λιμένες, ὦ προβλήτες, Soph. Philoct. 936. Πούλυπος εἰναλίη ποτ' ἐπὶ προβλήτι τανυσθεῖς, Antip. Thess. Epigr. 44. Other words however are often expressed with it. See Hom. Il. β, 396. Od. ε, 405. h. Bacch. 3. Lycophr. 808. Nonn. i, 316. 319. 40. 4. iv. Dionys. 433. Agath. Epigr. viii. 3. Archias Epigr. xviii. 5. also Valcken. Miscell. vol. viii. t. ii. p. 172. Gesner Ind. Orph. in Προβλήσι. Clark ad Il. β, 396.

ΟΡΧΗΣΙΣ, *a dance*.—In διπλῇ: διπλῇ, εἶδος ὀρχήσεως, Hesych. See Aristoph. Thesm. 991. (982. Br.) and Kuster and Brunck there. In πυρρίχη, *a war dance, in arms*: τὴν Πυρρίχην ὀρχεῖσθαι, Plut. Symp. ix. and Strato xxviii, 4. Fully, τὴν πυρρίχην ὀρχησιν, Schol. on Apollon. Rh. i, 1135. See the Schol. on Hom. Il. π, 617. In allusion to the stern countenance of those who performed this dance, Aristoph. uses the expression, πυρρίχην βλέπων, Av. 1169. Sometimes πυρρίχη signifies the air or music which accompanied this dance. See Brunck. ad Aristoph. Ran. 153. In Τελεσία: Τελεσία, ἡ μετὰ ξίφους ὀρχησις ἀπὸ τοῦ εὐρόντος Τελεσίου, Hesych.

ΟΡΩΝ, *seeing*.—This participle is understood by Brunck in σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω, Soph. Aj. 136. See Br. also on v. 790. But the same may be said of this ellipsis as of that of ἀκούων, ἰδών, &c. [See on Ἀκούων, on Δύναμις, on Ἰδών, on Λέγων.]

ΟΣ, *who, which*.—The pronoun relative **ὅς** is very often omitted in Hebrew; and the omission is imitated by the writers of the N. T.: e. g. δικαιοῦμασι σαρκὸς, (understand ἅτινά ἐστι) μέχρι καιροῦ διορθώσεως ἐπικείμενα, Hebr. ix, 10. ἵνα δώῃ ὑμῖν—κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν· ἐν ἀγάπῃ ἐρριζωμένοι καὶ τεθεμελιωμένοι, Ephes. iii, 16. 17. 18. for, ὑμῖν, οἱ ἐρριζωμένοι καὶ τεθεμελιωμένοι ἐστέ.—περιπατῆσαι ὑμᾶς—καρποφοροῦντες καὶ ἀυξανόμενοι, &c. Coloss. i, 10. ἐνοικεῖτω ἐν ὑμῖν—διδάσκοντες, &c. ib. iii, 16. ἀξίως περιπατῆσαι—ἀνεχόμενοι, &c. Eph. iv, 1. 2. So in the nominative of the *subject* put apart from the *predicate*; (ὅστις ἐστίν) ὁ πιστεύων εἰς ἐμέ, —ποταμοὶ ἐν τοῖς κοιλίαις αὐτοῦ ρεύσουσιν ὕδατος ζωῆς, St. John vii, 38. By the insertion of words omitted by this ellipsis a passage in Rev. beginning at i, 4. may be made clearer: Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ. Χάρις ὑμῖν καὶ εἰρήνη (ἐστω) ἀπὸ τοῦ (ὅς) ὁ ὢν, καὶ (ἀπὸ τοῦ) ὁ ἦν, καὶ (ἀπὸ τοῦ ὅς ἐστιν) ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἐπτὰ πνευμάτων, ἃ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ, (ὅς ἐστιν) ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἀρχὼν τῶν βασιλέων τῆς γῆς. (A full stop here, for the sentence is ended, and a fresh one, of thanksgiving, next commences.) Τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, καὶ (τῷ or αὐτῷ, ὅς) ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, Ἀμήν. So, τῆς καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα, Rev. iii, 12. ὑπὲρ Τίτου (ὅς) κοινωνὸς ἐμὸς, 2 Cor. viii, 23. ὡς πῦρ· (ὁ) ἐθησαυρίσατε, St. James v, 3. κυριότητος καταφρονοῦντας· (οἱ εἰσι) τολμηταί, ἀνθάδεις, &c. 2 Pet. ii, 10. οὐ καθὼς Κάϊν (ὅς) ἐκ τοῦ πονηροῦ ἦν, 1 John iii, 12.

Οὗ is understood after ἄχρις: ἄχρι (for ἄχρις οὗ) τελεσθῶσιν, Rev. xv, 8. So xx, 3. xvii, 17. After μέχρι, Eph. iv, 13. After ἕως, St. Luke xvii, 8. Timoth. iv, 13.

ΟΣΜΗ, *odor, smell*.—In πόθεν βροτοῦ με προσέβαλ', ὦ ἄναξ Ἡράκλεις; Aristoph. Pac. 179. p. 635. understand ὀσμή or φωνή. See Kœn. ad Gregor. Corinth. p. 15.

ΟΥΡΑΝΟΣ, *heaven*. See Θεός.

ΟΥΣ, *an ear*.—In the proverbial phrase, ἐπ' ἀμφοτέρα (or ἐπ' ἄμφω) καθεύδειν, in Menander and Libanius. Fully, ἐπ' ἀμφοτέρα ὦτα καθεύδειν,^a Poll. ii, 4. 84. See Vann. Crit. p. 233.

ΟΥΣΙΑ, *substance; property*.—In ἄτομος in philosophical writings. In πατρική: ἡμῖν δέ γ' ἀλλὰ πατρικῆς οὐκ ἦν μέρος; Eurip. Ion. 1304. ἕκαστοι τὴν αὐτῶν ἔχοντες εὐδαιμόνως ἂν τὸν βίον διατελοῖμεν, Isocr. Bus. p. 163. t. ii. cf. Lucill. xvii. v. 4. With ὑγρὰ, *the sea*, Philostratus expresses οὐσία, Her. p. 246. Boiss.

ΟΥΤΟΣ, *this*.—In βίβλος γενέσεως, St. Matth. i, 1. for αὕτη ἡ βίβλος γ. cf. Septuag. Gen. v, 1. ii, 4. By *this world* the Jews signified the Old Covenant with the Jewish religion and its professors: by *the world to come* the times of the Messiah and the dispensation of the New Covenant. The writers of the New Testament, in

^a "Ademtum tibi jam faxo omnem *mias*." Ter. Heaut. ii. 3. 101. so that metum, in aurem utramvis otiose ut dor- you may be perfectly at ease. J.S.

using this phrase, sometimes omit οὗτος, and put κόσμος, or αἰὼν, alone: e. g. ὁ κόσμος ὑμᾶς μισεῖ, St. John xv, 18. i. e. *the Jews hate you*. ὁ κόσμος αὐτὸν οὐκ ἔγνω, ib. i, 10. See xiv, 17. 27. and 1 John v, 4. ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι, Gal. iv, 3. *under the elements or rudiments of the Jewish religion*. Οὗτος is sometimes understood before ἵνα, when τίς has preceded: τίς οὖν μοί ἐστιν ὁ μισθός; (οὗτος,) ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, 1 Cor. ix, 18. After the article, [with a substantive:] οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, [viz. τοῦτον,] ἐσκανδαλίσθησαν; St. Matth. xv, 12. So ἡ πίστις, St. James ii, 14. Before the relative: δώσω γὰρ δίφρον τε, δύω τ' ἐριαύχενας ἵππους, (viz. τούτῳ) "Ὅστις κε τλαίη, &c. Hom. Il. κ, 305. ἡ γὰρ θέμις, ὅστις ὑπάρξῃ, Id. Od. ω, 285. ἄρ' οἶσθα θάνατον ὅτι προεῖφ' ὁ Ζεὺς, ὃς ἂν Ταύτην ἀν-ορύττων εὐρεθῇ, Aristoph. Pac. 370. See Soph. Antig. 35. Aristoph. Eccl. 289. Callim. h. in Apoll. 9. After prepositions: Ἐπὶ: ὧν (Κελτῶν) τελευταίους Κονάδους καὶ Μαρκομάνους· ἐπὶ δὲ Σαυρομάτων μοῖραν, Ἰάζυγας. ἐπὶ δὲ Γέτας τοὺς ἀπαθανατίζοντας. ἐπὶ δὲ Σαυρομάτας, τοὺς πολλούς. ἐπὶ δὲ Σκύθας, &c. Arrian. i. p. 8. where in each place ἐπὶ δὲ is put for ἐπὶ δὲ τούτοις, *next to these*. ἐπὶ δὲ, *but besides*, Id. ii. p. 97. where fully, ἐπὶ τούτοις δέ. Cf. Dionys. Perieg. 198, 403. ἐπὶ πᾶσιν (viz. τούτοις ὅπλοις) ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, Ephes. vi, 16. Fully, ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, Col. iii, 14. καὶ ἐπὶ πᾶσι τούτοις, *and besides all these things*, St. Luke xvi, 26. Πρὸς: καὶ πρὸς, οὐκ αἰτοῦμεν οὐδέν, πλὴν τοσουτονὶ μόνον, Aristoph. Eq. 575. [578. Br.] Fully, καὶ πρὸς τούτοις, ib. 812. [815. ed. Br.] Σύν: see Dionys. Perieg. 843.

ΟΦΕΙΛΗ, *a due*.—In ἀποδιδόναι, Aristoph. Plut. 1032. [1031. Br.] See 1 Cor. vii, 3. where some books have τὴν ὀφειλήν. In διδόναι and λαμβάνειν: see Philostrat. ep. xx. and Olear. ad ep. xii.

ΟΦΕΛΟΣ, *advantage, use*.—In τί ἐμοὶ κωφοῖς καὶ ἀνοήτοις συμβουλεύειν τὰ συντελέστατα; Ælian. H. Anim. vi, 11. τί μοι ταύτης τῆς πίστεως; τί δέ μοι ὁδοῦ, τῆς τέλους ἤδη δέρκομαι; Lucian. t. iii. p. 467. τί γὰρ τῶν ὀστών καὶ τῆς ὑδρίας Δημοσθένην οὐκ ἔχοντι; Id. ib. p. 511. τί δὲ ἐλευθερίας ἐμοί; τί δὲ πλούτων; Xen. Eph. ii. p. 32. In all these passages either ὄφελος may be understood, (fully, οἷς οὐδὲν ἔτι τοῦ ζῆν ὄφελος, Lucian. Tyrannic. p. 798.) or κέρδος (see Æschyl. Prom. Vinc. 746. Eurip. Med. 145.) [See Διαφέρει.]

ΟΦΘΑΛΜΟΣ, *an eye*.—In ἀμφότεροι: ἀμφοτέροις βλέπειν, (viz. ὀφθαλμοῖς,) Callim. Epigr. xxxii. See Kæn. ad Gregor. p. 13. B. In οὐ τὸν ἐμὸν τὸν ἕνα γλυκὺν, ᾧ ποθόρημι, Theocrit. vi, 22. In θάτερος: [so Leisner: but the nominative θάτερος is a barbarism: or at least it is a Doric and Alexandrian form, and not Attic:] παραβλέπειν θατέρῳ, (viz. ὀφθαλμῷ,) Aristoph. Eccl. 491. In πηρὸς, when sight is spoken of: ὁ ἐκ γενετῆς πηρὸς, (viz. ὀφθαλμῶν,) Sext. Emp. xi. p. 734. i. e. τυφλὸς ἐκ γενετῆς, as St. John expresses it, ix, 1. τοὺς ἐκ γενετῆς καὶ κατὰ τὴν σάρκα πηροὺς καὶ κωφοὺς καὶ χωλοὺς ἰάσατο, Just. Mart. Dial. c. Tryph. p. 288, 17. ed. Thirlb.

In several verbs. Ἀτενίζειν: καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, Acts i, 10. Fully, τοῖς ὀφθαλμοῖς ἀτενίζειν, Philostrat. p. 848. Ἐπέχειν, (viz. ὀφθαλμούς,) St. Luke xiv, 7. Acts iii, 5. [See Νοῦς.]

Fully, ἐπέχειν τοὺς ὀφθαλμούς τινι, Lucian. In ἐπιστῆσαι: τίς γὰρ ἀσάτω δύναιτ' ἂν ἐπιστῆσαι σκοπῶ, Aristænet. i. ep. 28. See Abresch. p. 172. (viz. ὀφθαλμούς.) In καταμύειν: ὕπνου δευομένην οὐκ εἶσαν θορυβοῦντες Οὐδ' ὀλίγον καταμῦσαι, (καμῦσαι, Matthiæ,) Hom. Batrachom. 190. understand ὀφθαλμούς. Fully, καταμύειν ὀφθαλμούς, Philostr. καμῦειν ὄμμα, Philo. καταμύει τὰ βλέφαρα, Xen. de Venat. p. 980. See Porson. Not. Brev. in Xen. Anab. p. xli. and Photius Biblioth. c. 1589, 39. (Κατήμυσεν in Antipat. Sidon. poëm. cix, 3. is *fell*, from κατημύειν.) In προσέχειν: προσέχοντες τῷ ὄφει τῷ χαλκῷ, ἱάσεως ἐτύγχανον, Macarius Homil. xi. p. 141. There is sometimes an ellipsis of *oculus* in Latin: *ego limis specto*, Ter. Eun. iii, 5, 53. Fully, *limis subrisit ocellis*, Ovid. Amor. iii, 1, 33.

ΟΧΗΜΑ, *a vehicle*.—In σκευοφόρον, *conveying the baggage*: fully, τὰ σκευοφόρα ὀχήματα, Herodian. viii, 1. See Zeun. ad Xen. Cyrop. p. 606.

ΟΧΛΟΣ, *a multitude, a crowd*.—In ἐπίμικτος, *confused, mingled*: see Exod. xii, 38. and Biel. Thesaur. in Ἐπίμικτος, and Σύμικτος. See Στρατός.

ΠΑΘΟΣ, *affection, passion*.—In ἀνόητα, (viz. πάθη,) Aristoph. Nub. 416. ἀφροδισίων καὶ πάντων τῶν ἐκ μωρίας γινομένων, Gl. See Kuster. Eurip. Troad. 989. and Philostr. in v. Apollon. Tyan. vi, 13. In τὰ ἀφροδίσια: as the κάρδαμος is said by Dioscorides τὰ ἀφροδίσια παρορμᾶν, (viz. πάθη.) In τὰ γυναικεῖα, (understand πάθη,) [*what is incident to women*;] i. e. *the menstrual discharge*. See Septuag. Genes. xviii, 11. xxxi, 35.^a In a more extended signification, ὡς ἂν ἤδη πεῖραν ἔχουσα τῶν γυναικείων, *rerum muliebrium*, Charito p. 35. See Dorvill. p. 207. In τὰ μανικά καὶ μελαγχολικά, Hippocr. aphor. iii, 22. In τὸ φονικόν, *the desire of killing*, Ælian. V. H. ii, 17.

*ΠΑΙΓΝΙΟΝ, *a puppet; a doll; a plaything*.—Schæfer thinks παίγνια may sometimes be understood in νευρόσπαστα. See p. 4. l. 18.

ΠΑΙΣ, *a child*.—In ἀμφιθαλὴς, *a child who has both parents living*. Fully, Κύπριδος ἀμφιθαλὴς φαρέτραν παῖς εἶχε τε τόξον, Epigr. adesp. lvii. So Schol. ad Aristoph. Plut. 1055. See Ruhnken. ad Tim. p. 28. In δίδυμοι, (viz. παῖδες,) *twins*: Ὑπνῷ καὶ Θανάτῳ διδυμάουσιν, Hom. Il. π, 682. δίδυμα βρέφη, Dionys. Hal. i. p. 64. διδυμάονε παῖδε, Hom. Il. ε, 26. διδύμη γονή, Nonn. Dionys. i. p. 28, 31. In ἑτεροθαλὴς, *having only one parent living*. In κορινναῖος, *a child who is the fruit of a secret amour*. In παρθένιοι, [*sons of women falsely supposed virgins*.] In σκότιοι, [*children of unmarried women*.] In καλεῖσθαι τινος, (viz. παῖδα,) see Hermann ad Pind. p. 272. ad Hymn. Hom. p. 30.

ΠΑΛΑΙΣΤΡΑ, *gymnasium; place of gymnastic exercises*.—In ἐν παιδοτρίβῳ, (viz. παλαίστρᾳ,) Aristoph. Nub. 969. See Spanheim there.

^a Bos boldly asserts the catamenia to νόσον, and refers to Longin. c. 26. J. S. be what Herodot. (b. i.) calls θήλειαν

ΠΑΝΤΑ, *all things*.—In καὶ ἐπειδὴ αὐτῷ ἔτοιμα ἦν, (understand πάντα,) Thucyd. ii, 98. See Steph. and in another place, with the same ellipsis, ἐπειδὴ παρεσκεύαστο. After ὁ ἐσθίων in Rom. xiv, 3. comp. v. 2.

***ΠΑΡΑΓΓΕΛΜΑ**, *direction, advice, exhortation*. See Βιβλίον.

ΠΑΡΑΤΙΘΕΜΕΝΟΝ, *what is served up*.—In ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν, (viz. παρατιθέμενα,) St. Luke x, 7. Fully in v. 8. ἐσθίετε τὰ παρατιθέμενα ὑμῖν: and in 1 Cor. x, 27. πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε. See Hor. Serm. ii, 8. 16. and 69.

ΠΑΡΕΜΒΟΛΗ, [*an encampment*.]—In κινεῖν, μεταίρειν, ἀπαίρειν, &c. *to decamp*.

ΠΑΡΘΕΝΟΣ, *a virgin*.—In ἀρρήφοροι, [*virgins who carried certain sacred and mysterious things in the festival called ἀρρήφορία*.] In ἐπιδικαζομένη, *a virgin who is the subject of litigation, or assigned to a husband by a legal sentence*: [see Potter. Archæol. Gr. b. i. c. 24. p. 127. and c. 26. p. 171.] the title of a comedy of Apollodorus, which Terence copied in his Phormio. In Ἑστιάδες, *vestals*, Synes. ap. Suid. in v. Ἑστιάδες. Fully, τὰς τε Ἑστιάδας παρθένους τοῦ πυρὸς καὶ ὕδατος ἐπιμέλειαν ἔχειν προέτρεψεν, Suidas t. ii. p. 633. and so in Dionys. Hal. ii. p. 125. in Plutarch, and other writers on Roman affairs. In κανηφόροι, *virgins, who carried baskets at certain festivals*: ἵνα—ἀκολουθεῖν δοκῶ κανηφόρῳ, Aristoph. Av. 1550. αἱ κανηφόροι λεγομέναι, Dionys. Halic. Ant. Rom. t. i. p. 280. παρθένοι δύο—καλοῦσι δὲ Ἀθηναῖοι σφᾶς κανηφόρους, Pausan. i, 27. (Cod. Vind. ἀρρήφόρους.) See Philochor. in Schol. Ven. et Lips. ad Hom. Il. α, 594. p. 192. ed. Wassenb. Hor. Serm. ii, 8. 13. In νεωκόρος, *a female keeper of a temple*: θαλαμηπόλος, ἡ νεωκόρος, Suid. t. ii. p. 162.

ΠΑΡΩΝ, *present*.—In χειμῶνος ἤδη (viz. παρόντος) ἀνεχώρησαν, Thucyd.^a

ΠΑΣ, *all, every*.—In οἱ καθ' ἓνα, (viz. πάντες,) Eph. v, 33. Fully, δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, 1 Cor. xiv, 31. Πᾶσαν may be understood in κατὰ πόλιν, Acts xv, 21. Fully, κατὰ πᾶσαν πόλιν, ib. v. 36. Πάντων is sometimes understood after περί: as in τῷ σε χρή περί μὲν φάσθαι ἔπος, Hom. Il. ι, 100. Fully, ὅς περὶ πάντων Ἦιδεε μαντοσύνας, Il. β, 831. λ, 329. In the following passage both fully and elliptically: ἀλλ' αἰεὶ χαλεπὸς περὶ πάντων εἰς μνηστήρων Δμῶσιν Ὀδυσσῆος, περί δ' αὖτ' ἐμοί, Odys. ρ, 388. 389.

ΠΑΤΗΡ, *a father*.^b—In ἡ δὲ πόλις ἀπὸ Δαιδάλου τοῦ Ἰκάρου, (viz.

^a Schæfer rejects this ellipsis. Hermann accounts for such expressions as νυκτὸς, χειμῶνος, νηνεμίας, on the principle of a change of construction abruptly made, and leaving the words preceding it unconnected with those following it. Thus, what would have been regularly, θεοῦ θέλοντός ἐστιν, οὐδὲν ἰσχύειν φθόνον, becomes by such an abruption of syntactical continuity θεοῦ θέλοντος, οὐδὲν ἰσχύει φθόνος. By constant use such abbreviated

forms acquired legitimacy, and the change of construction was not even perceived by those employing it. Such is the case of all nouns put absolute: some of which have by frequent use acquired an adverbial character, as ἡμέρας, νυκτός. J. S.

^b Πατήρ is one of the words of which Hermann does not allow an ellipsis before a genitive. See the note *a* on Ἀδελφός, p. 6. J. S.

πατρός,) Steph. in Δαίδαλα. παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ, Acts vii, 16. of the sons of Emmor the father of Sichem. Πατρός is expressed in Gen. xxxiii, 19. Septuag. See Jons. de Script. Hist. Philos. i, 2. p. 14. Verheyk. ad Anton. Liber. p. 214. B.

ΠΑΤΡΙΣ, *country*.—In ἡ ἑαυτοῦ, ἑμμευτοῦ, &c. περὶ τῆς ἐωῦτοῦ μάχεσθαι, Herodot. i, 169. ἄρας δὲ ἀπὸ τῆς ἐωῦτοῦ, Lucian. t. iii. p. 488. φυγάδες τῆς ἑαυτῶν ἀμφοτέροι, Thucyd. viii, 6. πατρίδος, Schol. Fully, τὴν ἑαυτοῦ κάθοδον ἐς τὴν πατρίδα, Thucyd. viii, 47. οὐδὲ, εἴ τινα ἀρχὴν ἐν τῇ ἑμμευτοῦ ἦρξα, Arrian. i. p. 34. In ἡ θρέψασα, Polyb. t. ii. p. 838. Fully, τῆς πατρίδος τῆς θρεψάσης ἐγκαλεῖν, Id. t. i. p. 900. In κατὰγειν, Thucyd. viii, 53. In κατιέναι, Thucyd. but with πατρίς itself γῆ is understood.

ΠΕΔΙΟΝ, *a plain*.—In ἀθροισθέντες δὲ κατὰ τὸ Ἀγηνόριον, (viz. πεδίον) καλούμενον, Arrian. ii. p. 147. In ἐν Λαοδικίῳ, (viz. πεδίῳ,) Thucyd. iv, 134. as Duker reads. ἐν τοῖς Λαοδίκις (viz. πεδίοις) καλουμένοις τῆς Μεγαλοπολίτιδος, Polyb. ii, 15. τῇ περὶ Λαοδίκια μάχῃ, ib. 55. understand πεδία.

ΠΕΙΣΜΑΤΑ, *cables*. [See Σχοινία.] In the verb λύειν: ἐπειδὴν (so Schæfer) λύσαντες παραμείψωσι τῶν λιμένων τὰ στόματα, Liban. t. iv. p. 992. Fully, οἱ δ' ἄρα λυσάμενοι ἱερῆς ἐκ πείσματα πέτρης, Apollon. Argon. i, 1109.

ΠΕΛΑΓΟΣ, *sea*.—In ἄβυσσον: fully, Ἀτῆς δ' ἄβυσσον πέλαγος, Æschyl. Suppl. 324. Αἰγαῖον: ἐν τῷ Αἰγαίῳ, Thucyd. i, 98. Εὐξεινον: fully, ἐν Εὐξείνῳ πελάγει, Pind. Nem. iv, 79. Ἰκάριον: παρὰ Ἰκάριον, Herodot. vi, 95. Fully, ἐκ τοῦ Ἰκαρίου πελάγεος, Id. ib. 96. Ἰώνιον. Παμφύλιον. Σικελικόν: πλέων ἐν τῷ Σικελικῷ, Plut. Sympos. 11. p. 461. Στενόν: τὸ μὲν στενὸν τοῦτο (viz. πέλαγος)—Ἑλλήσποντος ἀπ' αὐτῆς καλεῖσθω, Lucian. Dial. Nept. et Ner. See also Lucian. Navig. Dio Cass. xxxvi. Herodot. ii, 113. [Where the adjective is not manifestly in the neuter gender, κόλπος or πόντος may as well be understood in many passages as πέλαγος. See Κόλπος and Πόντος.]

*ΠΕΛΤΗ, *a buckler*.—In διοπετῆς, when the buckler said to have fallen from heaven in the reign of Numa is spoken of: ἐν δὲ ταῖς πέλταις, ἃς οἱ τε Σάλιοι φοροῦσι—μίαν εἶναι λέγουσι διοπετῆ, Dionys. Hal. Ant. Rom. ii. p. 130. Here we have both words together.

ΠΕΜΠΟΜΕΝΟΣ or ΠΕΜΦΘΕΙΣ, *sent*.—In ταῦτα μὲν ὁ παρ' ἐμοῦ λέξει, Xen. Cyrop. iii. p. 172. understand πεμφθεὶς ἄγγελος. οἱ δὲ Πύθιοι εἰσι θεοπρόποι ἐς Δελφούς, (viz. πεμπόμενοι,) Herodot. vi, 57. expressed by Thucyd. φοβούμενος δὲ, μὴ οἱ πεμπόμενοι—οὐ τὰ ὄντα ἀπαγγείλωσιν, vii, 8. So far Schwebel, who refers to Polyb. t. ii. p. 1266. But Schæfer thinks that, if any word is to be understood, other participles also may just as well be understood; e. g. ἀφικόμενος, or ἤκων. He refers to Herodot. vii, 173. Xen. Cyrop. iv, 5. 53. vii, 4. 7. Wesseling ad Herodot. p. 381, 88. Toup. Em. in Suid. t. ii. p. 92. Zeun. ad Xen. Cyrop. p. 392. 419. 469. and especially to Valcken. Adnot. Crit. in N. F. p. 352.

ΠΕΡΑΣ, *end*.—In ἕως ἐσχάτου τῆς γῆς, Acts i, 8. xiii, 47. understand πέρας. Ἐς τὰ ἔσχατα γῆς ἔμελλε στρατεύεσθαι, Herodot.

Bos.

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iii, 25. ἐπὶ πέρατα γῆς ἐκτεῖναι τὴν σφετέραν ἄρχην, Onosand. in Proœm. p. 6. viz. πέρατα: or μέρη may be understood. See Valcken. Adnot. in Adoniaz. Theocrit. p. 240. [See Τέλος.]

*ΠΕΡΙΒΛΕΠΤΟΣ, *admired, illustrious, famous*.—See Περιβόητος.

ΠΕΡΙΒΟΗΤΟΣ, *renowned*.—In^a ὁ πάνυ, (as, τοῦ πάνυ Περικλέους, Xenoph. Mem. iii, 5. Ἀπολλωνίῳ τῷ Τυανεῖ τῷ πάνυ, Lucian. t. ii. p. 213.) Bos understands περιβόητος, Zeunius εἰδοξος or περίβλεπτος, because περιβόητος is commonly used in an ill sense. See Valcken. Animadv. ad Ammon. p. 65. Wesseling. ad Diod. Sic. t. i. p. 700. Lucian. t. i. p. 480.^b

ΠΕΡΙΒΟΛΟΣ, *a fence*.—This may be understood in δρύφακτοι, *partitions of cross bars to keep off the crowd*. See Hesych. and Aristoph. Eq. 637. 672.

ΠΕΡΙΚΕΦΑΛΑΙΑ, *a helmet*.—In Αὐλώπις: αὐλώπιδι τε τρυφαλείῃ, Hom. Il. ε, 182. understand περικεφαλαία. In κυνέη or κυνῆ, which, although an adjective signifying properly the material of which one species of helmet was made, viz. *dog's skin*, was used to signify *a helmet* in general: κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες, Hom. Il. γ, 316. and in many other places: ὄνομα δέ σοι τί ἐστι πλοῖον ἢ κυνῆ; Aristoph. Av. 1203. ἔχουσα τὴν ἱερὰν κυνῆν, Κύειν ἔφασκες; Aristoph. Lys. 752. where see Bisetus. In τρυφάλεια: for that, as well as αὐλώπις, is properly an *epithet* of a helmet. (See Eustath. on the passage quoted above from Hom. Il. ε, 182. p. 407. l. 6.) ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης, Hom. Il. γ, 372.

ΠΕΡΙΟΔΟΣ, *term, period*.—In οἱ τὴν ἐξάμηνον καθεύδουσι, Herodot. iv, 25. τὴν τρίμηνον ἐκάστην, Id. ii, 124. [viz. περίοδον.]

ΠΕΡΙΣΤΕΡΑ, or ΠΕΛΕΙΑΣ, *a dove*.—In τρήρων, *fearful*, from τρεῖν: τὸν μὲν ἄρα τρήρωνες ὑπὸ Ζαθέω τρέφον ἄντρῳ, Myro iii, 3. ὅτ' εἰς νόθον τρήρωνος ἠυνάσθη λέχος, Lycophr. v. 423. See Hesych. Fully, μετὰ τρήρωνα πέλειαν, Hom. Il. χ, 140. πέλειαι τρήρωνες, Odys. μ, 62. and in many other passages.

ΠΕΡΣΕΦΟΝΗ, *Proserpine*.—In Theocrit. xv, 14. and 94. it cannot be so properly said that there is an actual ellipsis of this word after τὰν πότναν, and μελιτῶδες, as that Proserpine is *meant* by those expressions.

ΠΕΤΡΑ, *a rock*.—In ὕφαλος: πέλαγος ὑφάλων γέμον καὶ σπιλάδων, Chrysost. Or. ὅτι τὸν ἑαυτ. μὴ, κ. τ. λ. p. 106. ὕφαλοι, αἱ ὑπὸ θάλασσαν κεκρυμμέναι πέτραι, Etymol. M. c. 785, 43. See Thom. Mag.

^a Hermann admits no ellipsis. Πάνυ, says he, regards that very name to which it is added: ὁ πάνυ Περικλῆς is he who is in truth and reality Pericles, the genuine Pericles, not some spurious person unworthy of the name. J.S.

^b As to the expression ἐν τοῖς πάνυ mentioned by Schæfer, the ellipsis is, I think, to be supplied by repetition of a word or words expressed in the sentence: ἔθνος ἐν τοῖς πάνυ μέγα τε καὶ ἀρχαῖον,

Dionys. Hal. Ant. Rom. i. p. 49. i. e. ἐν τοῖς πάνυ μεγάλοις τε καὶ ἀρχαίοις, *even among the very great and ancient*. So p. 167. p. 550. The passage quoted by Schæfer, from p. 542. to prove that the words ἐν τοῖς πάνυ are not to be separated, but construed together, seems to confirm this method of interpretation: ἐν τοῖς πάνυ φρονίμοις τῶν συμβούλων ἀριθμούμενος. So p. 582. s. J.S.

p. 805. Fully, φασὶ δὲ καὶ νήεσσιν ἀλιπλανέεσσι χερείους Τὰς ὑφάλους πέτρας τῶν φανερῶν σπιλάδων, Lucill. cxhii.

ΠΙΝΑΚΙΔΙΟΝ, *a little book*, may be understood in ἐγχειρίδιον. See Βίβλος.

ΠΙΣΤΙΣ, *faith*.—In εὐαγγελίζομαι, put alone: as, ἐὰν γὰρ εὐαγγελίζωμαι, 1 Cor. ix, 16. Fully, νῦν εὐαγγελίζεται τὴν πίστιν, Galat. i, 23. where, by the bye, πίστις signifies *the doctrine of faith in Christ and in the benefits acquired for us by his merits*. Hence, instead of πίστις, *the object itself of the gospel*, [so Schwebel,] namely Χριστὸς, is sometimes expressed: e. g. εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστὸν, Acts v, 42. or *some salutary effect of it*, as εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, Acts x, 36.

ΠΛΑΚΟΥΝΤΑΡΙΟΝ, *a cake*.—In λείχειν ἐπίπαστα, (understand πλακουντάρια,) Aristoph. Eq. 103. *cakes sprinkled with salt*. See the Schol.

*ΠΛΑΚΟΥΣ, *a cake*.—In ἄμυλος: ἔχω δέ τοι οὐδ' ὅσον ὦραν Χείματος, ἢ νωδὸς καρύων, ἀμύλοιο παρόντος, Theocrit. ix, 21. ἐπέσφερε τὰς ἀμύλους, Aristoph. Pac. 1194. ἄμυλοι, πλακοῦντές τινες, Schol. Gr. See Casaub. ad Athen. xiv, 17. and Alberti ad Hesych. v. ἄμυλος. But since ἄμυλος in the passage of Aristoph. is of the feminine gender, H. Stephen understands μάζα there. See the new edition of his Thesaur. col. 6261. B. C. In γαμήλιος, *a wedding cake*. See Hesych. In ναστὸς, [*a close and solid sort of plum-cake*.] Aristoph. Plut. 1143. See Biset. there.

ΠΛΑΣΜΑ, *an image*.—In ἵκελον, Hesiod. Ἔργ. 71. πλάσμα, ποίημα, or εἶδωλον may be understood. See Εἶδωλον, [and the note on that word.]

ΠΛΕΙΩΝ, or ΠΛΕΟΝ, *more*.—In καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον, St. Mark viii, 14.

ΠΛΕΥΡΑ, *a side*.—In τριγώνου ὀρθογωνίου ἢ τὴν ὀρθὴν γωνίαν ὑποτείνουσα, Apollodor. ap. Athen. x. t. iv. p. 30. ἐξευρὼν τοῦ ὀρθογωνίου τὴν ὑποτείνουσαν ἴσον δυναμένην ταῖς περιεχούσαις, Porphyr. de v. Pythag. p. 39. ed. Kust. Fully, εὐρόντα, ὅτι τοῦ ὀρθογωνίου τριγώνου ἢ ὑποτείνουσα πλευρὰ ἴσον δύναται ταῖς περιεχούσαις, Diog. Laert. viii, 12. See Γραμμή.

ΠΛΗΓΗ, *a stroke, a wound*.—In many adjectives; [accompanied usually by verbs which suggest the ellipsis;] e. g. βαθεῖα: σκάπτε, ὦ Τίμων, βαθείας (viz. πληγὰς) καταφέρων, Lucian. Tim. c. 40. p. 152. (but see Hemsterh. there.) πληγὴν κατήνεγκεν, Plut. de fort. Alex. M. ii. extr. Δεύτερα: παῖει με κατὰ τῶν προσώπων μάλα βιαίως, καὶ ἐπάγει δευτέραν, (viz. πληγὴν,) Achill. Tat. viii, 461. Διπλῇ: παῖσον, εἰ σθένεις, διπλῇ, Sophocl. El. 1415. Ἑτέρα: παῖς δὲ ὑπό τινος κολασθεῖς, εἰ τῷ πατρὶ ἐξήγγειλεν, αἰσχρὸν ἦν τῷ πατρὶ, μὴ προσεντεῖναι ἀκούσαντα πάλιν ἑτέρας, Plutarch. Apophth. Lac. Καίρια: τὸ ξίφος—διῆκε τοῦ μηροῦ, πρὸς μὲν τὸν αὐτίκα θάνατον οὐ καιρίαν (viz. πληγὴν) inflicting *a wound not instantly mortal*, Philostr. in v. Apoll. viii, 35. παῖει καιρίαν τὸν Ἰππαρίνον, Parthen. Erot. xxiv. for κατὰ καιρίαν πληγὴν. Ἐτρώθη καιρίαν, *he received a mortal wound*, Ælian. V. H. xii, 3. καιρίῃ ἔδοξε τετύφθαι, Herodot. iii, 64. Fully, καιρίου δὲ πληγῆς—γενομένης, Herodian. iv, 13. 13. πληγαῖς καιρίοις

ἀναιρῶν, Id. xv, 16. καὶ καιρίας μὲν πληγῆς ἀμαρτάνει, Xen. Cyrop. v, 4. 3. μίαν ἔτι πληγὴν καιρίον ἐξενέγκας, Dionys. Hal. iii. p. 156. ὦ μοι πέπληγμαι καιρίαν πληγὴν ἔσω, Æschyl. Agam. 218. καιρίας πληγῆς τυχεῖν, ib. 216. Κακίστη: καί με κακίσταις ἔκνισε, (viz. πληγαῖς,) Aristoph. Vesp. 1277. Μία: ὑπὸ Ἰουδαίων πεντάκισ τεσσαράκοντα παρὰ μίαν ἔλαβον, 2 Cor. xi, 24. [See 'Ορμή.] Ὀλίγαι: τοῦτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παίσειεν, Xen. Anab. v, 8. 12. δαρήσεται ὀλίγας, St. Luke xii, 48. Πολλαί: ἐπετρίβετο τυπτόμενος πολλὰς, Aristoph. Nub. 968. [972. ed. Br.] δαρήσεται πολλὰς, St. Luke xii, 47. for κατὰ πολλὰς πληγὰς. Τεσσαράκοντα: see above. Τρίτη: τρωθεῖς δ' εἰς ἀμφοτέρω τὰ γόνατα, καὶ τρίτην λαβὼν, Diod. Sic. Ecl. t. ii. p. 536, 95. πεπτωκότι τρίτην ἐπενδίδωμι, Æschyl. Agam. 1394. s. See also Schol. Thucyd. ii, 39. Steph. in Append. ad Script. de dial. Attic. p. 12. Abresch. Dilucid. Thucyd. p. 3. s. In *diu etiam duras dabit*, (Ter. Heaut. ii, 4. 22.) where Bos understands *plagas*, *subaudi pœnas*, says Gesner.

ΠΛΗΘΟΣ, *multitude*.—In τὸ ἀγροικικόν, *the country people; rustics*, Pæan. ix, 13. τὸ βάρβαρον: see Dorvill. ad Charit. p. 441. τὸ δημοτικόν: fully, τὸ δημοτικὸν πλῆθος, Dionys. Hal. vii. p. 465. τὸ δορυφορικόν. τὸ ἐμπορικόν. τὸ Ἑλληνικόν: τότε τοὺς ἴους ἀφίησιν εἰς τὸ Ἑλληνικόν, *against the Greek army*, Max. Tyr. Dissert. 30. p. 303. τὸ θητικόν. τὸ ἰατρικόν. τὸ ἰππικόν: ἰππικὸν δέ σοι, ὅπερ κράτιστον, τὸ Μήδων σύμμαχον ἔσται, Xen. Cyrop. i, 33. τὸ καπηλικόν. τὸ μάχιμον: Arrian. Tact. p. 6. τὸ ναυτικόν: τῷ μὲν Μιθριδάτῃ τὸ ναυτικὸν ἐφορμεῖν ἐκέλευσε, *the fleet; the naval forces*; Dio Cass. xxxvii. p. 33. τὸ ξενικόν, *the foreign forces; the auxiliaries*: τὸ δ' ἐν Κορίνθῳ ξενικὸν οὐχ οὗτος τρέφει; Aristoph. Plut. 173. p. 18. τὸ ὀπλιτικόν. τὸ πεζικόν. τὸ πελατικόν. τὸ Περσικόν. τὸ στρατιωτικόν: fully, στρατιωτικὸν πλῆθος, Dio Cass. xli. p. 180. Herodian. i, 4. 19. Dionys. Hal. Ant. Rom. t. ii. p. 1030. στρατιωτικοῦ πλήθους ἄριστος ἡγεμὼν, Onosand. c. xlii. p. 130. τὸ συμμαχικόν: fully, τὸ συμμαχικὸν πλῆθος, Herodot. vi, 9. τὸ ὑπήκοον: φιλεῖ γάρ πως αἰεὶ τὸ ὑπήκοον Ζήλῳ τῆς τοῦ ἄρχοντος γνώμης βιοῦν, Herodian. i. c. 3. *the subject multitude; subjects*. τὸ ὑπήκοον ἅπαν, Pæan. vii, 13. With some of the above military terms *στράτευμα* or *στρατόπεδον* may be understood: τὸ ξενικὸν στρατόπεδον, Diod. Sic. xiv. c. 44.

ΠΛΗΡΗΣ, *full*.—In some nouns joined with a genitive case: e. g. ἀνὴρ μεγάλης ἀρετῆς, σοφίας, δεισιδαιμονίας. γήλοφοι κλημάτων, νομαὶ ποιμνίων, Longus p. 3. Vill. See Villosion. animadv. p. 12. s. and p. 14. 215. s. and Schæfer. p. 386. Fully, στόμα πλήρες μέλιτος, Theocrit. i, 146. and often in the holy Scriptures: e. g. Acts xiii, 10. St. Luke iv, 1. v, 12.

ΠΛΟΙΟΝ, *a ship, a vessel*.—In ἄφρακτον, [*undefended by a muniment or covering*:] ἄφρακτα καὶ πεντηκοντόρους ναυπηγησάμενος, Diod. Sic. xx, 55. οὗτοι δ' εἶχον ἄφρακτα τρία, ib. c. 97. See also xvii, 95. opposed to ναῦς κατάφρακτοι: see Diod. Sic. xiii, 109. Eclog. t. ii. p. 496. 76. In μονόξυλα, [*vessels made of one piece of timber*:] Polyb. i. p. 271. iii. c. 43. Fully, μονόξυλα πλοῖα, ib. c. 42. ἐν μονοξύλῳ πλοίῳ, Æschin. p. 294. Reisk. εἰς ναῦν μονόξυλον, Lucian. t. ii. p. 123. The following title of an epigram is rather strange: εἰς

μονόξυλα ἐκ δέρματος κατεσκευασμένα: Epigr. xxvii. Antiphil. Byzant. in cod. Vat. See Albert. ad Hesych. t. ii. c. 618. 22. and Wesseling ad Diod. Sic. t. i. p. 131, 40. In ὑπηρετικά, [*auxiliary vessels; tenders;*] πέμπων δὲ ὑπηρετικά παρὰ τὰς πρώτας τῶν νεῶν, Plutarch. in Lysandr. 438. διέφθειραν μὲν ναῦς πλείους τῶν ἑκατὸν, τὰ δ' ὑπηρετικά παρὰ τὸν αἰγιαλὸν καταστήσαντες, &c. Diod. Sic. xiv, 60. Fully, τῶν ὑπηρετικῶν πλοίων συνεπομένων, Id. xx, 49.

In the verbs ἐμβαίνειν and ἐπιβαίνειν, *to embark, to go on board*: ἀλλ' ἐμβαίνει ἀγαθῇ τύχῃ, Lucian. t. i. p. 628. ἐπίβαινε σὺ, Id. ib. p. 629. τουτέστιν ἀνελθε εἰς τὸ πλοῖον, Schol. Gr. Fully, ἐπιβάντες δὲ πλοῖω, Acts xxvii, 2. and in v. 40. εἶων εἰς τὴν θάλασσαν, understand τὸ πλοῖον ἰέναι. [See ναῦς, p. 89. and note *a* there.] Ἐνδοῦναι, ἐπιδιδόναι, ἐπιτρέπειν: (but with these verbs Schæfer understands a reciprocal pronoun:) τοῦ κυβερνήτου ἐνδόντος, Heliodor. i, 3. (understand πλοῖον τῷ ἀνέμῳ.) ἐπιδόντες ἐφερόμεθα, Acts xxvii, 15. ἐπιτρέπειν τῷ πνεύματι, Lucian. Ver. Hist. i. p. 943. [See Ναῦς.]

ΠΛΟΥΤΟΣ, *wealth*.—In δύναμιν καὶ περιβολὴν συγκροτήσας, Herodian. i, 6. 8. Schwebel understands πλούτου. Fully, τοὺς πλούτου περιβολαῖς λαμπροὺς, Id. i, 2. 3. But Schæfer thinks there is no necessity for that ellipsis, if περιβολὴ be taken to mean anything in general with which one provides himself, which he περιβάλλεται. *Abundance*: a genitive however is usually expressed: περιβολὴ χρημάτων, Xen. Eph. p. 50. ἄλλην σκευῶν περιβολὴν, p. 104. See Locella p. 209.

ΠΝΕΥΜΑ, *wind, spirit, breath*.—In βόρειον:^a ἦν δὲ βόρειον ἦ, Hippocrat. Aphor. iii 5. *the time of the year when the north wind blows*. Πνεῦμα, *a spirit*, is understood in δαιμόνιον, which is often used in the N. T. for *an evil spirit*, but is properly an adjective. Fully in Longin. (but in a different sense): τοῦ δαιμονίου πνεύματος ὁρμῇ, *of the divine inspiration*, § 33. p. 184. But the Greek writers use δαιμόνιον as a substantive. See Lennep. ad Phal. p. 338. In τὰ Χερουβείμ, as some think, when *angels* are signified. See Genes. iii, 24. and Hebr. ix, 5.

In several verbs: e. g. ἀνενέγκασθαι: ἀδινῶς ἀνενείκατο, Hom. Il. τ, 314. viz. πνεῦμα, Eustath. and the Schol. Gr. min. [See Φωνή.] Ἀποψύχειν: ἀποψυχόντων ἀνθρώπων, St. Luke xxi, 26. Ἐκπνεῖν: καὶ ὀλίγου δεῖν δὲ ἐξέπνευσεν, Charit. i. c. 1. p. 3. ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην, ἐξέπνευσε, St. Mark xv, 37. Ἐκψύχειν: πεσὼν ἐξέψυξε, Acts v, 5. [See Πνόη.]

ΠΝΟΗ, *blowing, wind*.—In Ζεφυρίῃ πνείουσα, Hom. Od. η, 119. ἡ τοῦ Ζεφύρου πνοή, Schol. Gr. In ἐξ οὐρίας (viz. πνοῆς) πλεῖν, and οὐρία (viz. πνοῆ) θεῖν, *to sail with a fair wind; to run before the wind*. τὰ πνεύματα ἐξ οὐρίας, Themist. Or. iv. p. 105.^b (οὐρία, ἐπὶ πλοῦ, *prosperitas venti*, Gloss. Labb. p. 138. A. Here οὐρία is taken for a substantive.) Οὐριον πνεῦμα is in Sext. Empir. ix. p. 555. and Xen. Ephes. i. p. 14. In τροπαῖαι, *reciprocating winds, which blow*

^a Ὅταν δὲ ἐπινίφῃ καὶ ἡ βορρῆϊον, (viz. πνεῦμα,) Xenoph. K. viii, 1. J. S.

^b Schæfer's mode of explication is erroneous, as Hermann has observed. J. S.

from the land and from the sea alternately; land and sea breezes, (viz. πνοαί.) But in τροπαῖοι, in the masculine, ἄνεμοι is understood.

ΠΟΘΟΣ, *desire*.—In στέγειν: μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι, 1 Thessal. iii, 1. (understand τὸν πόθον.) μηκέτι στέγων, ἔπεμψα, ib. v. 5.^a

ΠΟΙΗΜΑ, *a poem*.—In ἐπιθαλάμιον, *a nuptial poem; an epithalamium*. In ἐπιτάφιον, *a dirge*. In κύκλια: κύκλιά τε πολλὰ καὶ καλὰ, Aristoph. Av. 918.^b

ΠΟΙΗΣΑΣ, *who wrote* (when poems are spoken of).—In Ἀπολλώνιος δὲ ὁ τὰ Ἀργοναυτικά, Etymol. M. c. 74, 8. ὁ τὴν μικρὰν Ἰλιάδα, Schol. ad Eurip. Hecub. 908. Pors. See Porson. ad Eurip. Phœn. 361.

ΠΟΙΗΣΙΣ, *poetry, poesy*.—In Ἀπολλώνιος—ἐν τῇ Ἀργοναυτικῇ, (viz. ποιήσει,) Steph. Byz. in Ἀνθεμοῦς. In κωμικῇ, τραγικῇ, &c.

ΠΟΙΗΤΗΣ, *a poet*.—In κύκλιοι, [*writers of doggrel verses; writers of verses fit for bellmen and ballad-singers:*] τοὺς κυκλίους τούτους, τοὺς αὐτὰρ ἔπειτα λέγοντας, Μισῶ λωποδύτας ἀλλοτρίων ἐπέων, Epigr. vet. In κωμικὸς, τραγικὸς, and the like. In circumlocutions used instead of the proper names of poets; or for distinction. [See the Abridgment of Viger, p. 9.] as ὁ Βουκόλος, *Theocritus*; οἱ Μελοποιοὶ, *the lyric poets*; ὁ Περιηγητής, *Dionysius*, whose poem is entitled, Περιήγησις τῆς οἰκουμένης. Εὐπολις, ὁ τῆς ἀρχαίας, (viz. κωμωδίας ποιητής,) Dionys. Hal. i. Cic. ad Attic. vi, 1. Sometimes ποιητής is expressed: Ἀπολλώνιος, ὁ τῶν Ἀργοναυτικῶν ποιητής, Longin. xxxiii, 6. ὁ Βοιωτίος ποιητής, *Hesiod*. See Themist. Or. xii. p. 170. B. ὁ Ἰμεραῖος ποιητής, *Stesichorus*, Max. Tyr. Diss. xxvii. p. 321. ὁ Τήϊος ποιητής, Ἀνακρέων, Id. Diss. xxvi. p. 309.

ΠΟΙΝΗ, *penalty, punishment*.—In ὁμοίην ἀποδιδούς, (Herodot. ix, 78.) Bos understands ποινὴν, Fischer (ad Well. iii. 1. p. 255.) δίκην, adding Herodot. vi, 21. In τετραπλασίαν τίνειν, (viz. ποινὴν,) Plato de Legg. xi. *to pay fourfold*. In ἵνα βλαφθεὶς ἀποτίσῃ, Hom. Il. ι, 512. i. e. ἀποδώσῃ ποινὴν, says Eustath. But Homer has elsewhere expressed τιμὴν with ἀποτίνειν: τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦντιν' ἔοικεν, Il. γ, 286. where Eustath. explains τιμὴν by τιμωρίαν. See Il. ψ, 487.

ΠΟΛΕΜΟΣ, *war*.—In ἐμφύλιος, *civil*: fully, ὁ ἐμφύλιος πόλεμος, Pæan. v, 6. 5. (but in τῶν ἐμφυλίων κεκρατηκῶς, Pæan. v, 6. 4. ἐμφυλίων means *citizens*: see the Schol. ad Apoll. Rhod. iii. v. 62.) In ἐν τοῖς Περσικοῖς, (Ælian. V. H. xii, 10.) Schoettgen supposes an ellipsis of πολέμοις. But, as Schæfer has observed, Περσικοῖς is neuter, and if there be any ellipsis, it is of ἔργοις. μετὰ τὰ Περσικά, Strabo t. iii. p. 30. So τὰ Ἀκτιακά, (viz. ἔργα,) Strabo t. v. p. 78,

^a In οἷ σου τρυχόμεθ' ἤδη τρία καὶ δέκ' ἔτη, (Aristoph. Pac. 989.) Leisner understands πόθω, citing Lysistr. 888. Schæfer thinks there is no ellipsis, and refers to Dorvill. ad Charit. p. 414. Hermann accounts for the expression on the principle mentioned in Ἀκούων. (See that

word; and on Δύναμις, Ἰδών, Λέγων, &c.) Τρύχεσθαι τινὸς is equivalent to πόθον ἔχειν τινός. J. S.

^b Μέλη is evidently understood in this passage. As to the signification of κύκλια, see Dindorf, and the Schol. J. S.

217. τὰ ἡρωϊκὰ, Athen. t. i. p. 70. cf. Pausan. v, 6. τὰ Ἰνδικὰ, Philostr. Her. p. 240. Boiss. τὰ Λευκτρικὰ, Diod. Sic. xv, 76. τὰ Μηδικὰ, Herodot. ix, 64. and Aristot. Polit. v, 4. p. 309. 311. ed. Congr. τὰ Πελοποννησιακὰ, Schol. Ven. ad Hom. Il. η, 185. τὰ Πλαταιϊκὰ, Herodot. viii, 126. ix, 38. Plut. Mor. t. iv. p. 490. τὰ Τρωικὰ, Herodot. vii, 171. Strabo p. 859. B. ed. Alm. τὰ τυραννικὰ, Aristot. Polit. v, 3. p. 307. That ἔργα may be understood in the foregoing expressions, appears from the following: τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν, Thucyd. i, 23. Although the Greek writers sometimes join such adjectives with substantives of the masculine gender, (as, ἐν τοῖσι Τρωϊκοῖσι πόνοισι, Herodot. ix, 27. μετὰ τοὺς Τρωϊκοὺς χρόνους, Diod. Sic. v, 53. 83. τῶν Δελφικῶν καιρῶν, Id. xvi, 57.) yet the ellipsis before mentioned, if real, is not to be supplied with those substantives. It is understood too in several verbs. Διαλύειν: fully, ὅτι δέδοκται διαλύειν αὐτοῖς τὸν πόλεμον, Polyb. t. ii. p. 1266. Ἐξάγειν: (viz. τὰς δυνάμεις or τὸν στρατὸν εἰς πόλεμον,) Onosand. c. v. and c. x. s. 9. Ἐξιέναι: οὐ γὰρ ἦδειν ἐξιὼν, (viz. ἐς πόλεμον,) Aristoph. Pac. 1182. (Fully, but with a different word, ἐκδήμιους στρατείας—ἐξήεσαν οἱ Ἕλληνες, Thucyd. i. 15. ἐξεισι ἐπὶ τὴν παράταξιν, Lucian. in Parasit.) So in the substantive ἔξοδος: ἦν γὰρ ἡ τις ἔξοδος Μηδενὶ ξὺν νῶ, Aristoph. Nub. 579. αὐριὸν γ' ἔσθ' ἡ ἔξοδος, Id. Pac. 1181. (viz. ἐς πόλεμον.) [But, as Schæfer has remarked, the context always determines sufficiently the meaning of such expressions; so that there is no need of supposing any ellipsis.] Ἐπάγειν: παπαί, εἰς τὴν γαστέρα τοῖς ἀνδράσιν ἔοικας ἐναλεῖσθαι, καὶ τὸν περὶ τῶν κρεῶν ἐπάξειν, Plut. Ne suav. quid. viv. posse sec. Epic. (viz. πόλεμον, or κίνδυνον.) See Kuster ad Aristoph. Ran. 193. Καταλύειν, Thucyd. v, 23. Fully, καταλύειν δὲ μὴ ἐξεῖναι τὸν πόλεμον, Id. v, 47. Προάγειν, (viz. τὰς δυνάμεις or τὸν στρατὸν εἰς πόλεμον,) Onosand. See above. Συνάπτειν, 1 Maccab. xiii, 14. (see Μάχη.) Fully, ὁ τὸν πόλεμον—συνάψας, Herodot. i, 18. συνάπτειν τὸν πόλεμον, Leo.

ΠΟΛΕΜΙΣΤΗΡΙΟΣ, *warlike*.—In ὄπλον when used for a warlike instrument. Fully, ὄπλων τῶν πολεμιστηρίων κόσμος, Dionys. Hal. i. p. 17.

ΠΟΛΙΣ, *a city*.—In ἄκρα, *a citadel*, whence ἀκρόπολις: οὐ μόνον ἄκρα πόλις ἢ ἀκρόπολις, ἀλλὰ καὶ ἄκρα μόνον, Thom. Mag. p. 29. In κατ' ἄκρης, Hom. Il. ν, 772. Some, as we learn from Eustath. 940. understood πόλεως: others read κατὰ κρής. Κατ' ἄκρας πόλιν ἐλεῖν is to take a city *by storm, by assault, by main force*. See Valcken. ad Eurip. Phœniss. 1183. In νεωκόρος, *a city devoted to the worship of some particular deity*. Πόλις is expressed in Acts xix, 35. τίς γὰρ—οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, &c. But it is commonly omitted in inscriptions on coins and stones. See Selden Marm. Ox. p. 69. 97. sq. and in Append. n. 15. Van Dale Diss. iv. c. 2. In τετειχισμένη: ἐν ταῖς τετειχισμέναις, Ezech. xxxiii, 27. In the proper names of cities, with which it would be in apposition, if expressed: ἐξεπορεύετο πρὸς αὐτὸν (πόλις) Ἱεροσόλυμα, St. Matth. iii, 5. ἐταράχθη, καὶ πᾶσα (πόλις) Ἱεροσόλυμα μετ' αὐτοῦ, Id. ii, 3. and in the same manner, with a genitive following of

the name of the country to which the city belongs: ἐν Βηθλεὲμ τῆς Ἰουδαίας, St. Matth. ii, 1, 5. κατήλθομεν εἰς Μύρα τῆς Λυκίας, Acts xxvii, 5. ἐν Ταρσῷ τῆς Κιλικίας, Acts xxii, 3. ἐν Φαίστῳ τῆς Κρήτης, Anton. Lib. xvii. (But the Greek is better when the genitive is put first, τῆς Κρήτης ἐν Φαίστῳ. See Wass. Add. ad Thucyd. p. 298, 76. in Duker's Pref.) See Bast. in Epist. ad Boissonad. p. 74. 138. Or with a genitive of the proper name of a person: εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, St. Matth. xvi, 13. It is understood in various forms into which *the article* enters: e. g.—1. when the article is joined with an adjective agreeing with πόλις understood: ἐκ τῆς Ἐλεφαντίνης, Herodot. iii, 20. (ἐξ Ἐλεφαντίνης πόλιος, Id. iii, 19.) ἐπαγελθεῖν εἰς τὴν ἰδίαν, (viz. πόλιν,) Polyb. p. 1127. l. 11. ἡ πατρίς, when a city is spoken of as one's native place or home.—2. when the article is followed by a genitive: ἐν ταῖς αὐτῶν (viz. πόλεσι) δυναμένους, Isocr. Paneg. p. 143. t. i. τὴν τῶν Ἀθηναίων, (viz. πόλιν,) Ælian. V. H. xi, 7. ἡ τῶν Κορινθίων. ἡ τῶν Λακεδαιμονίων. τὴν Ῥωμαίων, Zosim. iii, 10. 5.—3. when the article is followed by a preposition and its case: τὰς ἐν τῇ Ἰταλίᾳ, Lucian. t. ii. p. 244. “intellige πόλεις,” *Guietus*. (Schæfer however prefers the reading adduced by M. du Soul, τοὺς ἐν τ. Ἰ.) See Wesseling. ad Diod. Sic. t. i. p. 100. 27. In Latin there is often an ellipsis of *urbs*. See Scaliger ad Culicem v. 14. *vivit Romæ, Antiochiæ*, (viz. *in urbe*.) Fully, in *oppido Antiochiæ*, Cic. ad Attic. v, 18. *Lampsaci civitas*, Id. in Verr. iii.

ΠΟΛΙΤΕΙΑ, *citizenship; rights of citizens*.—In τῆς ἴσης καὶ ὁμοίας μετέχοντα, Thucyd. iv, 106. πολιτείας, Schol.

ΠΟΛΙΤΗΣ, *a citizen*.—In Εὐθυκλέα, Λακεδαιμόνιον ὄντα, πόλεως περιφανοῦς, Arrian. Exp. Al. ii, 15. Πίγρης ὁ Ἀρτεμισίας, Plut. Mor. t. iv. p. 509. See Wyttenb. Bryan. and Wesseling. ad Herodot. p. 663, 6. Fully, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμευ πόλεως πολίτης, Acts xxi, 39.

ΠΟΛΥΠΟΥΣ, *a polypus*.—An ellipsis of πολύπους has been supposed in ἀνόστεος, Hesiod. Ἔργ. 524. But Schæfer remarks that one might as well understand ἀνόστεος in πολύπους, as πολύπους in ἀνόστεος, and that if there be any ellipsis, it is that of σκώληξ in both those words. See Hesych. t. i. c. 389.

ΠΟΛΥΣ, *much*.—An ellipsis of πολὺς has been erroneously supposed in χρόνῳ, διὰ χρόνον, ἐπὶ χρόνον. See p. 2. note b.

*ΠΟΜΑ. See Πρόποισις.

ΠΟΝΟΣ, *labor*.—In ἀμφὶ τι ἔχειν, *to be engaged or employed about a thing*, (ποιηταῖς—ὅσοι ἀμφὶ ᾧδὴν ἔχουσιν, Arrian. i. p. 30.) Schoettgen understands πόνον, Schæfer a reciprocal pronoun.

ΠΟΝΤΟΣ, *sea*.—In Αἰγαῖος: τὸν Αἰγαῖον ἡλευθέρωσε, Plutarch. in v. Cim. 8. p. 255. t. iii. ἀντλεῖται δ' Ἀδρίας, Τυρρῶνικὸς, Ἰστρικὸς, Ἀἰγῶν,^a Lucill. cxii, 3. (as Schæfer reads.) In Ἀδρίας: διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, Acts xxvii, 27. ἐπὶ τὸν Ἀδρίην, Herodot. iv, 33. ἐν τῷ Ἀδρίᾳ, Id. v, 9. In Εὐξείνος, Dionys. in Perieg. 763. In Ἰκάριος: παρὰ Ἰκάριον, Herodot. vi, 95. Fully, Πόντου Ἰκαρίοιο,

^a “Quas spumifer assilit Ægon.” Statius Theb. v. J.S.

Hom. Il. β, 145. In Ἴονιος : τὸν Ἴονιον διαβαλοῦσιν, Thucyd. vi, 30. Fully, ἐπὶ τὸν Ἴονιον πόντον κατέβησαν, Herodot. ii, 20. In Ἰστρικός : see above. In Τυρρηνικός : see above.

*ΠΟΡΕΙΑ, *a journey*. See Τελευτή.

ΠΟΣΙΣ, *a husband*.—In κουρίδιος : κουριδίοιο φίλοιο οὐκέτι μέμνηται, Hom. Od. ο, 22. Fully, πόσιος—κουριδίοιο, Od. ψ, 150. κουρίδιον ποθέουσα πόσιν, Il. ε, 414. Sometimes ἀνὴρ is expressed with κουρίδιος : δοῖεν κουριδίουσ ἀνδρας, Hom. h. in Cer. 136. which Lucian has imitated, κουρίδιον ἀνδρα τὸν ἑαυτῆς, t. i. p. 178. See Bast. Epist. Crit. ad Boissonad. p. 188.

ΠΟΤΑΜΟΣ, *a river*.—In ἀέναος, 2 Calab. In δινῆεις, Id. ix, 45. In κελάδοντες, (viz. ποταμοί,) Q. Cal. xiv, 641. In ῥέοντες :^a οὐδέ τι σθένει ῥηγνῦσι ῥέοντες, Hom. Il. ρ, 751. Fully, ποταμοὶ πλήθουσι ῥέοντες, Il. π, 389. In χείμαρρος and χειμάρρους, *a torrent* : ἐν τῷ χείμαρρος λείπει τὸ ποταμὸς, Eustath. ad Iliad. ν, p. 906. l. 12. Fully,^b οὗς τε κυλίνδων Χειμάρρους ποταμὸς μεγάλαις περιέξεσε δίναις, Theocrit. xxii, 50. So Herodot. iii, 81. Polyb. iv, 70. t. i. p. 464. Pausan. ii, 25. Stobæus p. 12. Schow. In the same sense χειμέριος, Max. Tyr. t. ii. p. 143. Reisk.

ΠΟΤΗΡΙΟΝ, *a cup*.—In μικρὰ and μεγάλα : καὶ θαυμάζειν, φησὶ, πῶς Ἕλληνες ἀρχόμενοι μὲν ἐν μικροῖς πίνουνσι, πλησθέντες δὲ ἐν μεγάλοις, Diog. Laert. Anachars. Fully, ἐν μεγάλοις ποτηρίοις, Artemidor. i. p. 56. In προπίνειν τινὶ φιλοτησίας, (viz. ποτήριον or κύλικα.)

ΠΟΤΟΣ, *rotation*.—In ὅταν δ' ὑπνώσῃ Βακχίου νικώμενος, Eurip. Cycl. 453. understand πότου or γάματος. See Aristoph. Eccl. 14. In προῖόντος : ἡδὴ δὲ προῖόντος, ἔδοξ' ἐπιχειῖσθαι ἄκρατον, Theocrit. xiv, 18. Fully, εὐωχουμένων δ' αὐτῶν, καὶ τοῦ πότου προῖόντος, Joseph. Ant. Jud. xviii, 6.

ΠΟΤΟΝ, *drink*.—Schwebel understands ποτοῦ, *drink*, in the verse of Eurip. quoted under Πότος. In μελίτειον, *a drink made of honey*, ποτὸν is understood : τῶν τε βαρβάρων οἱ μὴ πίνοντες οἶνον, μελίτειον πίνουνσιν, Plutarch. t. ii. p. 772.

ΠΟΥΣ, *a foot*.—In ἀμφοτέρω : ἐπ' ἀμφοτέρων δὲ βεβακῶς, (viz. ποδῶν,) Theocrit. xiv, 66. σχοῖμι δ' ἐγὼ καὶ καινὰς ἐπ' ἀμφοτέροισιν ἀμύνκλας, Id. x, 35. ἐδίωκον, ἀμφοτέροις εἰς ἐμὲ ἀπολακτίζοντες, Lucian. Asin. p. 97. In δύο : ἐπὶ τοὺς δύο (viz. πόδας) ἐπανιστάμενον ὀρθόν, Id. ib. p. 111. On Hom. Il. ν, 512. οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὀρμηθέντι, Eustathius observes that when γυῖα is put for the *hands* or *feet*, χειρῶν or ποδῶν is understood. So omnibus membris, for *hands and feet*, Cæs. de B. G. iv, 24.

It is understood in verbs. Ἀναστρέφειν : fully, ἀναστρέφοι πόδα, Eurip. Hippol. 1176. Βαίνειν : fully, καὶ τειχέων μὲν ἐντὸς οὐ βαίνω πόδα, Eurip. Electr. 94. (But Schæfer understands ἑαυτὸν in ἀναστρέφειν and βαίνειν.) In κάμπτειν : ἴκοιτο, καὶ κάμψειε πάλιν θυμέλας Οἴκων πάτρας Ἰλιάδος, Eurip. Rhes. 235. for καὶ κάμψειε πάλιν τὸν πόδα (*and re-*

^a There is no proper ellipsis here : ποταμοὶ is expressed in the preceding part of the sentence : ὥσπερ πρῶν ἰσχύει ὕδωρ,—Ὅστε καὶ ἰφθίμων ποταμῶν ἀλεγείναι ῥέεθρα
Bos.

Ἰσχει,—οὐδέ τι μιν σθένει ῥηγνῦσι ῥέοντες.
J. S.

^b Ὡς δ' ὅτε χείμαρροι ποταμοὶ, κατ' ἕρεσφι ῥέοντες, &c. Hom. Il. δ, 452. J. S.

turn) ἐπὶ θυμέλας οἴκων, &c. Nonnus frequently expresses ἵχνος with κάμπτειν: e. g. Paraphr. Ev. Jo. vii, 10. See Musgr. Supplem. ad Eurip. Phœniss. 310. p. 339. A. See Pierson also, ad Mœr. p. 91. A. In ὀρεγνύναι (viz. πόδας): τρὶς μὲν ὀρέξατ' ἰὼν, Hom. Il. ν, 20. In ποιεῖν, perhaps: τοὺς ἀποστόλους ποιῆσαι ἔξω, Acts v, 34. (viz. τοὺς πόδας.) τοὺς πόδας ἔξω ποιήσῃ, Ælian. V. H. x, 3. But see Abresch. Animadv. ad N. T. p. 606. In προσκόπτειν (viz. πόδα): ἔαν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, St. John xi, 9. Fully, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, St. Matth. iv, 6. In στῆσαι, and ἔξω στῆσαι: see Eurip. El. 999. Bacch. 646. 861. Hel. 562. Suppl. 171. Iph. T. 33. 752. Rhes. 571. 280. Theocrit. xxi, 59.

Ποῦς, *a metrical foot*, is understood in ἀμφίμακρος, κρητικός, πυρρῆχος, and the like.

ΠΡΑΓΜΑ, *a thing*.^a—There is an ellipsis of πράγμα—I. in concord with many adjectives, participles and pronouns expressed: as ἀγαθόν: οὐκ ἀγαθὸν πολυκοιρανίῃ, Hom. Il. β, 204. by synthesis.^b So in Latin, *triste lupus stabulis*, Virg. Ecl. iii, 80. *dulce satis humor*, Ib. 82. Αἰσχρόν: οὗτος τὴν ἑαυτοῦ γυναῖκα προαγωγεύων ἐπ' αἰσχροῖς ἐπορίζετο, Artemidor. v, 2. (viz. πράγμασι.) Ἀναγκαῖον: ἀναγκαῖα (viz. πράγματα.) Ἀνθρώπινον: ἐν ἀδήλῳ καὶ δυστεκμάρτῳ τέλει πάντων τῶν ἀνθρωπίνων κειμένων, Dionys. Hal. Ant. Rom. t. ii. p. 715. (ἀνθρωπίνων πραγμάτων κ. Cod. Vat.) Ἀξίον: ἐπ' ἀξίοις ἀσκεῖν, (viz. πράγμασι.) ἐπ' ἀξίοις ἄρ' ἀνευφημεῖ δόμος, Eurip. Orest. 1337. *with good reason*. Αὐτόφωρον: see ἐπαντόφωρον below. Ἀφθονα (viz. πράγματα:) Ζῆν ἐν ἀφθόνοις, *to live in abundance*, Epict. Ench. c. 12. Βιωτικόν: οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά; 1 Cor. vi, 3. Fully, τὴν μέριμναν ἔχουσι περὶ τῶν βιωτικῶν πραγμάτων, Macarius Homil. xv. p. 201. Τὰ βρότεια. Τὰ δέοντα. Τὰ δημόσια, *public affairs*, Thucyd. vi, 16. Τὸ δυνατόν, *possibility*. Ἐγκύκλια: οὐ μόνον δὲ ἐν τοῖς ἐγκυκλίοις, (viz. πράγμασι) καὶ τοῖς καθ' ἡμέραν γιγνομένοις,—ἀλλὰ, &c. Isocr. ad Nicocl. ii. *common, ordinary, trivial matters*. Τὸ ἐμὸν, τὰ ἐμὰ, *mine*. Τὰ ἐνδεχόμενα, *things possible*. Ἐπαντόφωρον: γυνὴ ἐπαντοφώρῳ μοιχευομένη, St. John viii, 4. for ἐπ' αὐτοφώρῳ πράγματι μοιχευομένη, *taken in the very act of adultery*. ἐπ' αὐτοφώρῳ δὲ ἀλούς, Herodot. vi, 72. See Plato de Rep. ii. p. 88. ed. Marsil. Diod. Sic. ii. c. 28. Ἐσχατα: γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων, 2 Pet. ii, 20. ἐν ἐσχάτοις, πρὸς ἐσχάτοις εἶναι, (viz. πράγμασι,) *to be in the worst state*. Θαυμαστόν: οὐ θαυμαστόν. Ἰδιον: τὰ ἴδια, *private affairs*, opposed to τὰ κοινὰ, Xen. Cyrop. i, 2, 14. So in Latin, *de domesticis hactenus, de publicis*, &c. Cic. ad div. xvi. ep. 24. Fully, *res ipsa publica*, Id. i. ep. 9. Κενόν: εἰς κενόν, (viz. πράγμα,) *in vain*. Κοινόν: τὸ κοινόν, *what is common; the public; the commonwealth*; and in the plural, *public affairs; government; the state*. ἐπηνώρθωσαν γὰρ τὰ κοινὰ, Ælian. iii, 17. τὰς ὑπὲρ τῶν κοινῶν εὐχὰς ποιούμενον, Julian. Or. i. p. 42. C. πρὸς τὰ κοινὰ προσελθεῖν, [*to take a part in public affairs,*] Demosth. t. i. p. 312. (equivalent to προσεληλυθέναι πρὸς τὸ πολιτεύεσθαι, and πρὸς τὴν πολιτείαν προσεληλυθέναι in Dinarch. i. p. 74. t. ii.

^a See the note on Μέρος, p. 78. J. S.

^b Rather by synesis. J. S.

and p. 84.) Fully, βουλεύονται περὶ τῶν κοινῶν πραγμάτων, Polyæn. iv, 8. See ad Onosandr. c. 35. n. 5. and ἴδιον, above. In μεγαλεΐα : (for that the word is an adjective, appears from τὸ μεγαλεῖον κτῆμα in Herodotus :) ἐποίησέ μοι μεγαλεΐα ὁ δυνατὸς, St. Luke i, 49. τὰ μεγαλεΐα τοῦ Θεοῦ, Acts ii, 11. Μωρόν : τὸ μωρόν, *folly*. Ὅλον : τὰ ὅλα, *summa res* : τοῖς ὅλοις ἐλαττοῦσθαι, (viz. πράγμασι,) Diod. xvii. So ἡττᾶσθαι τοῖς ὅλοις, συντρίβεσθαι τοῖς ὅλοις, σφάλλεσθαι τοῖς ὅλοις. See Wesseling ad Diod. Sic. t. ii. p. 268, 77. opposed to τοῖς ὅλοις ἐρρώσθαι, Athen. t. iii. p. 287. Fully, τὰ ὅλα συνέτριψαν τῶν ἐναντίων πράγματα, Onosandr. c. vi. ὥστε τοῖς ὅλοις ἐπιθεῖναι τοῦ πολέμου πράγμασι τέλος, Id. c. xlii. p. 129. Ὁ, the neuter of the relative : ἀνθ' ὧν, *because ; in return for* : i. e. ἀντὶ ἐκείνων πραγμάτων δι' ὧν : ἐξεῖ τὰν χάριν ἃ γυνὰ ἀντὶ τήνων Ὡν τὸν κῶρον ἔθρεψε, i. e. ἀνθ' ὧν, Theocrit. Epigr. xviii. So, ἀντὶ τῶν ὧν ἐπολιτεύσω—τήνδε σοι τὴν εἰκόνα ἀνεστήσαμεν, Schol. Wechel. ad Agath. Epigr. xliii. ἐν οἷς, (viz. πράγμασι) : ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, Acts xxiv, 18. See xxvi, 21. Καθάπερ : (which is καθ' ἅπερ, understand πράγματα :) μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου πνεύματος, 2 Cor. iii, 18. Τοῦτο, the neuter of οὗτος : μετὰ τοῦτο, (viz. πρᾶγμα θαυμαστὸν,) κατέβη εἰς Καπερναοὺμ, St. John ii, 12. μετὰ ταῦτα (viz. πράγματα) ἀπῆλθεν ὁ Ἰησοῦς, St. John vi, 1. Fully in the Hebrew, Genes. xxii, 1. ἐν τούτῳ, *in this ; by this* : καὶ ἐν τούτῳ δὲ ἐδήλωσεν, Xen. Cyrop. vii, 1, 15. Mem. i, 2, 23. ἐν τούτῳ, *meanwhile, during this*, (understand γενομένων τῶν πραγμάτων :) οἱ δὲ Μακεδόνες ἐν τούτῳ ἀσφαλῶς ἐπέρασαν τὸν ποταμὸν, Arrian. i. p. 17. See p. 18. 55. 56. and in the same sense in the plural ἐν τούτοις : ἐν τούτοις εἶναι, *to be occupied with these things* : ταῦτα μελέτα, ἐν τούτοις ἴσθι, 1 Tim. iv, 15. ἔνεκα τούτων (viz. πραγμάτων) με οἱ Ἰουδαῖοι συλλαβόμενοι, &c. Acts xxvi, 21. Πᾶν : τῶν εἰς πάντα (viz. πράγματα) ἀφικμένων, *who have experienced or suffered every thing*, Artemidor. ii, 44. Παρόν : in the phrase οὐκ οἶδα, ὅ τι χρήσομαι τῷ παρόντι, *I know not what to do in the affair*. Fully, ἀπορέοντος δὲ βασιλῆος ὅ τι χρήσεται τῷ παρόντι πράγματι, Herodot. vii, 213. Πολιτικόν : τὰ πολιτικὰ, Thucyd. vi, 15. Τὸ πονηρὸν, *evil*. Τὰ προκείμενα, [*what is before one ; what one has to do with*.] Τὸ συμφέρον, *utility ; advantage*. Τί : τί ἡμῖν καὶ σοί ; (viz. πρᾶγμα,) *what have we to do with thee?* St. Matth. viii, 29. τί γὰρ μάχαισι κἄμοί ; Anacr. xvii, 264. τί Πλειάδεσσι κἄμοί ; Ib. 270. Fully, τί δὲ σοί, φησὶ, πρᾶγμα πρὸς Καλλιρρόην ἐκείνην ; Charit. iv. p. 67. See Κοινόν : and add, σοὶ δὲ τί καὶ τῷ Πρωτεσίλεω κοινόν ; Philostr. Her. p. 8. Boiss. So in Latin, *quid nobis tecum est?* Curt. vii, 8. 16. *quid mihi vobiscum est?* Ov. Eleg. ii, 1. 1. understand *negotii*. Τοιοῦτο : οἱ γὰρ ἐν τοίοις γενομένοι, (viz. πράγμασι,) *they who have been conversant or occupied about such matters*, Artemidor. i, 23. See Artemidor. iv, 29. Heliodor. v, 1. Achill. Tat. v. p. 309. vii. p. 427. Longus i. p. 27. Liban. ep. 72. p. 230. ep. 73. p. 231. and Wolf on ep. 49. p. 135. Buxtorf. Catalect. c. 252. Τὰ ὑποκείμενα.—II. In concord with the article expressed.—1. with a preposition and its case following : τὰ κατ' ἐμὲ πάντα (viz. ὄντα πράγματα) γνωρίσει ὑμῖν Τυχικὸς, *all that relates to me ; all my state* ; Coloss. iv, 7. So Ephes. vi, 21. τοῖς καθ' ἡμέραν γιγνομένοις

(viz. πράγμασιν,) *every-day affairs*, Isocr. ad Nic. ii. τὰ περὶ ἐμέ. τὰ πρὸς Θεόν.—2. with a genitive case following: τὸ τῆς ἐλευθερίας, *what relates to liberty; liberty*. τὸ τῆς ὀργῆς. συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, 2 Pet. ii, 22. οὐ μόνον τὸ τῆς συκῆς ποιήσετε, &c. St. Matth. xxi, 21. τὸ τῆς τιμωρίας. τὰ τῶν ἀνθρώπων. ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων, St. Matth. viii, 33. ἡ γὰρ αὐρίον μεριμνήσει τὰ ἐαυτῆς, St. Matth. vi, 34. *the things of itself*. τὰ ἐαυτῶν. ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, *the things which make for peace*, Rom. xiv, 19. τὰ τοῦ Θεοῦ. ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου, *I put away childish things*, 1 Cor. xiii, 11. ὅταν—φύσει τὰ τοῦ νόμου ποιῇ, (for τὸν νόμον,) Rom. ii, 14. *the things contained in the law*. See Gal. v, 3. τὰ τῆς οἰκοδομῆς, *things wherein one may edify another*, Rom. xiv, 19. τὰ τῆς ποιητικῆς, for ἡ ποιητική. τὰ τῆς πόλεως. τὰ τῆς φιλοσοφίας, for ἡ φιλοσοφία.—III. Before a dependant genitive, but not in concord with the article: οὐ δοκεῖ χαρὰς εἶναι (viz. πρᾶγμα) ἀλλὰ λύπης, Hebr. xii, 11.—IV. In verbs: καλῶς ἔχει, (viz. τὸ πρᾶγμα) *it is well*, Ælian. V. H. ii, 4. p. 67. ἐπὶ ξυροῦ ἔχεται (or ἴσταται) ἀκμῆς: [a proverbial phrase, signifying that things are in a very critical state.] ἐπὶ ξυροῦ ἴσταται ἀκμῆς, Hom. Il. κ, 173. Fully, ἐπὶ ξυροῦ γὰρ τῆς ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, Herodot. vi, 11. Κατεπείγει, [there is an urgent necessity,] for πρᾶγμα κατεπείγει. ἦν κατεπείγη, Lucian. Quom. scr. sit Hist. p. 634. οὐ κατεπείγει δὲ, Etymol. M. c. 746, 11. ἐπεὶ κατεπείγει με πρότερον—ἀποκρίνασθαι, Just. Mart. Dial. c. Tryph. p. 286, 9. περὶ ἧς νῦν οὐ κατεπείγει (so Schæfer) λέγειν, Athen. t. iv. p. 433. Fully, ὅταν μὴ πάνυ κατεπείγη τὸ πρᾶγμα, Lucian. Quom. conscr. sit Hist. p. 634. See Diod. Sic. i. c. 33. and Wesseling. ii. c. 22. Toup. ad Longin. p. 376. Πράττειν: as, εὖ πράττειν, ἀριστα πράττειν, κακῶς πράττειν (viz. πρᾶγμα, or πράγματα.) *bene rem gerere*, Hor.

ΠΡΑΞΙΣ, *action, thing*.—In διὰ κενῆς, (viz. πράξεως,) *in vain*: sometimes written in one word διακενῆς. See Septuag. Ps. xxv, 3. where the word קרי is rendered. In ταύτῃ: τὸ δὲ πεπραῖσθαι τοῦ πωλεῖσθαι ταύτῃ διαφέρει, Artemidor. iv, 16.

ΠΡΕΣΒΕΙΣ, *ambassadors*.—There is an ellipsis of this word sometimes in ἐπιστέλλειν and πέμπειν. See Ælian. V. H. iii, 43. Herodian. ii, 8, 14. and Wesseling. ad Diod. Sic. xii, 30.

ΠΡΟΘΕΣΙΣ, *a preposition*.—In ἡ παρὰ, ἡ πρὸς, and the like expressions, occurring often in Greek Scholia. λείπει ἡ εἰς, [for ἡ πρόθεσις εἰς, there is an ellipsis of the preposition εἰς,] Schol. ad Aristoph. Nub. 1083. λείπει ἡ περὶ, Schol. ad Thucyd. iv, 6. l. 85. In ἀντὶ τῆς for ἀντὶ τῆς προθέσεως: see Stephan. Proparasc. in Thucyd. Fully, χωρὶς τῆς ἀμφὶ προθέσεως, Apollon. Lex. Hom. v. Ἀμφαφύωντα, t. i. p. 126. See Schol. ad Soph. Electr. 319. and Valcken. Adnot. in Adoniaz. Theocrit. p. 364. A. C.

ΠΡΟΠΟΣΙΣ, *an invitation to drink; a draught*.—In διδόναι, λαβεῖν, πίνειν, προπίνειν ἀγαθοῦ δαίμονος, either πρόποσις, or κρᾶσις or πόμα is understood. νῦν γὰρ ἡμῖν ἀρπάσαι πάρεστιν ἀγαθοῦ δαίμονος, Aristoph. Pac. 299. p. 642. Ἀγαθοῦ δαίμονος τῷ θεῷ διδόντας πρόποσιν, Ælian. V. H. i, 20. So Philo in Flac. p. 759. In Διὸς, ἔφη, σωτήρος ἥδε σοι, Ἀπολλώνιε, (viz. πρόποσις,) Apollon. Tyan. ii, 7.

and προπίνω σοι, ἔφη, ὧ Κλεανθί, Ἡρακλέους ἀρχηγέτον, Lucian. Conviv. t. iii. p. 430. Κύαθος is expressed in Athen. t. iv. p. 17. Ναυνοῦς καὶ Λύδης ἐπὶ χεὶ δύο, — Συγκέρασον τὸν πέμπτον ἐμοῦ, Posidipp. x. Musgrav. ad Theocrit. t. ii. p. 410. Wart. explains such genitives by an ellipsis of ἐνεκα.

ΠΡΟΣΗΛΥΤΟΙ, *proselytes*. — In οἱ φοβούμενοι τὸν Θεόν, Acts xiii, 16. *converts; proselytes of the gate*; distinguished from *native Jews*. In σεβόμενοι τὸν Θεόν, Acts xvii, 4. 17. in which sense Lydia is called σεβομένη τὸν Θεόν, Acts xiv, 14. See the commentators, and especially Woll.

ΠΡΟΣΦΟΡΑ, *an oblation*. — Προσφορά or θυσία may be understood in προσφέρειν. Fully, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἡ προσφορά, Acts xxi, 26.

ΠΡΟΣΩΠΟΝ, *countenance; person*. — In καθεστηκυῖα, Ceb. p. 45. ed. Gronov. γυνὴ καθεστηκυῖα, *a woman of a steady, unaltered countenance*. Fully, καθεστηκυῖα τὸ πρόσωπον, p. 37.

Πρόσωπον, in a grammatical sense, *person*, is frequently omitted, especially by grammarians and Scholiasts. τεθνήξει εἰπόντος ἐπὶ τοῦ τρίτου, [viz. προσώπου, *in the third person*,] Lucian. t. iii. p. 570. ἐπὶ τοῦ τρίτου, ἐπὶ δευτέρου, Schol. ad Lucian. ib.

ΠΡΟΦΗΤΗΣ. See Ἱερεὺς.

ΠΡΟΦΗΤΙΣ, *a prophetess, a priestess*. — In Πυθία or Πυθιάς: ιδίως δὲ ἡ ἐν Δελφοῖς προφητις, Πυθία, (al. Πυθιάς,) Poll. i, 14.

ΠΡΥΜΝΗΣΙΑ, *mooring cables*. — In λύσαι, *to loose; to let loose*: λύσαντες ἐκ Μουνυχίας, Æschin. ep. ad Philocr. λύσαντες ἐκ Βενδιδαίου, Synes. ep. 4. where τὰ πρυμνήσια is added by the scholia (Cod. Lips.) as it is by Synesius himself, ep. 55. and 79.

ΠΡΩΚΤΟΣ. — In οὐ τι πού τὸν . . . Aristoph. Av. 442.

ΠΤΩΣΙΣ, *case*. — In εὐθεΐα and ὀρθή, [*the nominative*,] πλάγιος, [*an oblique case*,] γενικὴ, [*the genitive*,] δοτικῇ, [*the dative*,] αἰτιατικῇ, [*the accusative*.] ὅρα δὲ, τὸ γνωσόμεθ' ἀλλήλων, γενικῇ συνταχθέν, Eustath. ad Odys. ψ, 109. ὅταν ζητῶμεν, εἰ ταῖς δοτικαῖς προσθετέον τὸ ι, Sext. Empir. adv. Grammat. i, 9. See Etym. M. c. 814, 26. 29. 30. Apollon. Alex. de Synt. p. 176, 9. Heyn. ad Hom. t. v. p. 100. ad v. 507. Fully, τῆς ὀρθῆς πτώσεως, Apollon. de Synt. p. 20. 24. τῶν πλαγίων πτώσεων, Diog. Laert. vii, 64. πλάγιοι δὲ πτώσεις εἰσὶ γενικῇ, καὶ δοτικῇ, καὶ αἰτιατικῇ, Id. vii, 65. τὴν δοτικὴν πτῶσιν, Sext. Empir. p. 253. Fab. ὁ μὲν τῆς Ζεὺς ὀρθῆς πτώσεως τὰς πλαγίους σχηματίζων, ib. p. 254. With a different word, οὗτοι καὶ τῇ αἰτιατικῇ καὶ τῇ εὐθείᾳ χρῶνται ἀντὶ πλαγίας συντάξεως, Gregor. Cor. p. 33.

ΠΥΓΗ, *the posteriors*. — In ἀλλ' ἐπαναίρου, Κᾶτα καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν (viz. πυγὴν) ἐν Σαλαμῖνι, Aristoph. Eq. 782. The participle μαχεσαμένην also, or νικήσασαν, is understood. [The words are addressed to the Athenian people, represented on the stage in the person of an old man.] ἵνα μὴ ἐντρίψῃς μηδὲ διαφθείρῃς τὴν ἐν Σαλαμῖνι καμουῖσαν πυγὴν ἐν ναυμαχίᾳ, Schol. Something like τὸν σὸν πόδ', ὧ "ναξ, Ἰλίου πορθήτορα, Æschyl.

ΠΥΛΗ, *a gate*. — In ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις, ἐπὶ τῇ προβατικῇ, κολυμβήθρα, St. John v, 2. Fully, καὶ ὠκοδόμησαν τὴν πύλην τὴν προβατικὴν, Septuag. Nehem. iii, 1. In Σκαῖαι, (viz. πύλαι:) τῷ δὲ

διὰ Σκαιοῶν πεδίωνδ' ἔχον ὠκέας ἵππους, Hom. Il. γ, 263. Fully, Σκαιοῶν πύλας in the same book.

ΠΥΡΕΤΟΣ, *a fever*.—In τριταῖος, *tertian*, τεταρταῖος, *quartan*. λυεῖ δὲ καὶ τριταίους, (viz. πυρετοὺς,) Dioscorid. ii, 72. οἱ ὑπὸ τεταρταίων ἀλισκόμενοι—εἴτα ἐπιγένηται τεταρταῖος, Hippocr. Aphor. v, 70. p. 97. s. t. i. See also Aphor. ii. 25. τοὺς τεταρταίῳ πυρέττοντας, Philostr. Her. p. 58. Boiss. “πυρετῶ,” Schol. Palladas has joined Ἡπιάλῳ with τεταρταίῳ, cix.

There is a similar ellipsis in Latin: *tertiana*, Petron. c. 17. and 18. *quartana*, Sueton. in Cæs. c. i. Fully, *ne tertianas quidem febres et quartanas divinas esse dicendum sit*, Cic. de Nat. Deor. iii, 10.

ΠΩΜΑ, *a cover; a lid*.—In ἱλαστήριον, when it signifies a *propitiatory cover*; as Χερουβὶμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον, Hebr. ix, 5. Fully, ἱλαστήριον ἐπίθεμα, Septuag. Exod. xxv, 17. [See Ἐπίθεμα.]

*ΠΕΙΘΡΟΝ, or ΡΟΟΣ, *a flood, a stream*. See Ὑδωρ.

ΡΗΜΑ, *a word; a saying*.—Ῥῆμα is understood—I. in concord with adjectives, participles and pronouns expressed: as, ἀμφίβολον: ap. Smith. not. 7. eccl. As. p. 60. (or perhaps πρᾶγμα.) Βλάσφημα: πολλὰ καὶ βλάσφημα ἀπορρίπτειν εἰς τινά, Ælian. V. H. xii, 57. Fully, λαλοῦντος ῥήματα βλάσφημα, Acts vi, 11. Βραχέα: βραχέα σου πνέσθαι βούλομαι, Aristoph. Nub. 154. 482. διὰ βραχέων λεκτέον, *briefly, in few words*; Lucian. Toxar. p. 71. διὰ βραχέων ἐπέστειλα ὑμῖν, (viz. ῥημάτων,) Hebr. xiii, 22. καθημαξευμένα, (viz. ῥήματα,) *low language*. See Valck. in Eleg. Callim. p. 299. Μεγάλα: στόμα λαλοῦν μεγάλα καὶ βλασφημίας, Rev. xiii, 5. Ὀλίγα: δι' ὀλίγων ἔγραψα, 1 Pet. v, 12. In the neuter of ὅς: καθά, *as*, St. Matth. xxvii, 10. for καθ' ἃ ῥήματα. Πλείονα: διὰ πλειόνων, Ælian. Tact. c. i. So in Latin, *hac de re alias ad te pluribus*, Cic. ad div. xii. ep. 24. Πολλά: διὰ πολλῶν, *in many words*. πολλὰ λισσόμενοι, Hom. Il. ι, 460. for κατὰ πολλὰ ῥήματα. *multa deos orans*, Virg. Æn. ix, 24. καὶ ἐλάλησεν αὐτοῖς πολλὰ, St. Matth. xiii, 3. ἤρξατο κηρύσσειν πολλὰ, St. Mark i, 45. πολλὰ ἐπισκώπτειν. πολλὰ ἐπετίμα αὐτοῖς, St. Mark iii, 12. πολλὰ καταρασάμενος ἀνδράσι πονηροῖς, Aristoph. Lys. 818. πολλὰ λοιδορεῖσθαι, for κατὰ πολλὰ ῥήματα λ. So in Latin, *multa invehī in aliquem. multa deos venerati*, Cic. ad div. vi. ep. 7. *multa questi sumus*, Id. ib. iii. ep. 3. Ὑπέρογκα: ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, (viz. ῥήματα,) 2 Pet. ii, 18. *os magna sonaturum*, (viz. *verba*,) Hor. Φιλάνθρωπα, *kind, humane*: καὶ τούτῳ φιλάνθρωπα (viz. ῥήματα) ἐπιστέλλει Ἀλέξανδρος, Arrian. iii. p. 248. Φορτικά: τὰ φορτικά ταῦτα, (viz. ῥήματα,) Lucian. Icarom. p. 186.—II. In concord with the article—1. before words taken *materially*: as τὸ βίβλος, *the word βίβλος*: τὸ πόλις, *the word πόλις*.—2. in quotation:—εὖ εἰρημένον, τὸ ἐλοῦ βίον τὸν ἄριστον, *the saying, choose the best way of life*. τὸ κωμικὸν ἐκεῖνο, *that sentence or those words in the comedy*. οὐδ' ὀπισθόπους ἡ δίκη, τοῦτο δὲ τὸ ποιητικόν, *as the poet says*. τὸ τοῦ Κρατίνου, *as Cratinus says*. τοῦτο δὲ τὸ τῶν τραγῳδῶν, Heliodor. p. 13. Cor. Fully, τὸ τοῦ κωμικοῦ ῥῆμα, Aristid. t. ii. p. 134.

Jebb. But in some expressions of the same form the ellipsis cannot be quite so well supplied by ῥῆμα: e. g. in τὸ τοῦ λόγου: Δημάδου τοῦ ἀπὸ τῆς κώπης ἀνίπτοις, τὸ τοῦ λόγου, [*as the saying is,*] χερσὶν ἐπὶ τὸ βῆμα πηδήσαντος, Syrianus in Hermogenem, p. 16. (See Boissonad. ad Philostr. p. 344.) So in, οὐχ, ὥσπερ οἱ πολλοὶ φασιν, ἀπόθετος ἐν Σκύρῳ ἐτρέφετο, τοῦτο^a δὴ τὸ ἐν ταῖς παρθένοις, Philostr. Her. p. 206. Boiss. Πάθος is expressed in p. 38. τοῦτο δὴ τὸ τοῦ Πρωτεσίλεω πάθος. —3. with a preposition and its case following the article: λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, Acts i, 3. ἀκούσαντες τὰ περὶ ἡμῶν, Acts xxviii, 15. πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ib. v. 23. διδάσκων τὰ περὶ τοῦ Κυρίου, ib. v. 31.—III. In verbs: e. g. ὑπολαμβάνειν, *to reply*: literally, *to take up* (discourse) *after another person*. ὑπολαβὼν οὖν ἔφη Πολύκλειτος, Ælian. V. H. xiv, 8. The participle of the aorist is commonly used; that of the present very seldom: see Toup. ad Longin. p. 379. and the verb ὑπολαμβάνειν occurs almost everywhere concisely used for ὑπολαβόντα φάναι: καὶ ὁ Σωκράτης ὑπέλαβε, Τι δῆτα—κ. τ. λ. Xen. Conviv. iv, 22. ἐκείνου δὲ ὑπολαβόντος, Ἄν οὖν γένηται, κ. τ. λ. Plut. Mor. t. i. p. 910. ὑπολαμβάνω, καὶ τὸ διαδέχομαι,—κατὰ τοῦτο τὸ σημαινόμενον λέγεται τὸ, ὑπολαβὼν δὲ ὁ ἅγιος τὸν λόγον, ἦτοι διαδεξάμενος, Moschopul. Voc. Attic. Collect. So *suscipere* is used in Latin: *suscipit Anchises*, Virg. An. vi, 723. *suscipit Stolo, tu, inquit*, &c. Varro de R. R. i, 2, 24.

But ὑπολαμβάνειν τὸν λόγον has a far different meaning in Herodot. i, 212. iii, 146. viz. *to approve counsel*; *to receive advice with approbation*.

PHΣΙΣ, *a speech, a discourse*.—In μακρὰν λέγειν, which is equivalent to μακρὰ λέγειν, *to make a long discourse*; *to dilate*. Fully, ῥῆσιν τινα μακρὰν, &c. Lucian in Prometh. p. 176.

PIZA, *a root, a stock*, may be understood in ἐκ μιᾶς βλαστάνειν. See Brunck ad Soph. t. iii. p. 444. Valcken. Diatr. in Fragm. Eurip. p. 224. and Heyn. ad Apollodor. p. 259. ed. pr.

ΡΥΘΜΟΣ, *rythm, measure*.—In ὀρχήσασθαι ἐνόπλιον, Callim. h. in Dian. 241. Leisner understands ῥυθμόν. κατ' ἐνόπλιον, εἶδος ῥυθμοῦ, πρὸς ὃν ὠρχοῦντο σείοντες τὰ ὄπλα, Schol. Aristoph. ad Nub. 651. Fully, πρὸς τὸν ἐνόπλιον ῥυθμόν αὐλούμενοι, Xen. Anab. vi. [vi, 1. 6.] See Spanhem. ad Callim. p. 291. But Schæfer thinks ἐνόπλιον in the verse of Callimachus is used adverbially, for κατὰ τὰς ἐνοπλίους κινήσεις, and quotes Dionys. Hal. Ant. Rom. t. i. p. 387. κινουῦνται γὰρ πρὸς αὐλὸν ἐν ῥυθμῷ τὰς ἐνοπλίους κινήσεις.

ΣΑΛΠΙΓΞ, *a trumpet*.—In κερατίνη: δι' ἧχου κερατίνης, Symmachus, Ps. cl. 3. Fully, οἱ ἱερεῖς ἐσάλπισαν ταῖς κερατίναῖς σάλπιγξι, Josh. vi, 13. See Biel. Thes. ii. p. 192. Schæfer suspects that the one or the other of the words may be a gloss inserted in the text.

ΣΑΛΠΙΓΚΤΗΣ, *a trumpeter*.—In the verbs σαλπίζειν, σημαί-

^a If τροφήμα (which signifies *aliment* in Hippocr. 887.) may be taken in as large a sense as ἐτρέφετο, it may here be understood, if any particular word is to be understood. J. S.

νειν, when put without any nominative case. See Schneider. ad Xen. Anab. iii, 4, 4. Lexic. Xenophont. t. iv. p. 16. A. 27. A. Schæf.

ΣΑΡΞ, *flesh*.—In βοείη, *beef*. So in Latin, *bubula*, *ferina*, *agnina*, &c. with an ellipsis of *caro*. See Voss. de Construct. c. vi. p. 17.

ΣΕΑΥΤΟΝ, *thyself*.—This, as well as other reciprocal pronouns, is to be understood after many verbs, which, although usually and regularly active, are used as neuter: e. g. ἀπαγε, [*begone; off;*] fully, ἀπαγε σεαυτὸν ἐκ ποδῶν, Aristoph. Βάλλε: βάλλ' (viz. σεαυτὸν,) εἰς μακαρίαν, *go to hell*;^a Julian in Cæs. and in a similar sense, βάλλ' εἰς κόρακας,—βάλλ' εἰς ὄλεθρον. See Zenob. Prov. Cent. ii. p. 48. πόταγ', ὦ γαθὲ, Theocrit. i, 62. προσάγαγε σεαυτὸν, Schol. ὕπαγε, *go*. So in Latin *aufer*, for *aufer te*, Ter. Adelph. v, 8, 14. with the pronoun expressed, *ferebam me*, Virg. Æn. ii, 672. *apage te*, Plaut. Amphit. ii. Cic. ad div. v. ep. 10.

ΣΕΙΣΜΟΣ, *an earthquake*.—In Ἰζηματίας: Ἰζηματίας,—ἡ εἶδος σεισμοῦ, Phavorinus, from Zonaras. In μυκηματίας, Ammian. Marcell. xvii, 7. cf. Aristot. de Mund. p. 156. ss. ed. Kapp.

ΣΕΛΗΝΗ, *the moon*.—In φωσφόρος, Aristoph. Lys. 739. (see 444.) σελήνη may be understood, (or Ἑκάτη.)

ΣΗΜΑ, *a monument*.—In νηὸς ποτε καθορμισαμένης ἐς τὸ Αἰάντειον, &c. Philostr. Her. p. 72. the Schol. understands σῆμα. Fully, σῆμα παρ' Αἰάντειον, Antipat. Sidon. lxxv. See Strabo p. 890. Almel. and the commentators. Μνημα might be understood.

ΣΗΜΕΙΟΝ, *a sign*.—In θέσφατον, *a prodigy, a portent*: ἐκ πολλῶν συνεγνωκυῖα θεσφάτων, Dionys. Hal. iv. p. 209. for which in another place θεόπεμπτα σημεῖα, Id. ii. p. 124. In παρθένια, *tokens of virginity*: τὴν γυναῖκα ταύτην εἵληφα, καὶ προσελθὼν αὐτῇ οὐχ εὗρηκα αὐτῆς τὰ παρθένια, Septuag. Deuter. xxii, 14. In στάδιον: see Λιθος. In κατὰ τί; κατὰ τί γινώσσομαι τοῦτο; *by what sign or token shall I know this?* St. Luke i, 18. In τρόπαιον.

ΣΙΤΙΟΝ, *food*. (See Ἀλφιτον, Βρῶμα, Ἐδεσμα, Πλακουντάριον.) In προσφέρειν, when put alone; *to offer food*, or (for the mede προσφέρεσθαι,) *to take food*: εἰ—τοῖς κεκορεσμένοις μήτε προσφέροις μήτε ὑπομιμνήσκοις, Xen. Mem. iii, 11. 14. εὖ ἔχειν πρὸς τὰς προσφοράς, ἀγαθὸν, Hippocr. Aphor. s. ii. 33. which Galen explains τῶν σιτίων προσφοράς. But Schæfer understands τι in προσφέρειν. See Foes. Œconom. Hippocr. p. 537. Zeun. ad Xen. Mem. iii, 11, 13. Kuster. de Verb. Med. i, 21. Wesseling. ad Diod. Sic. t. i. p. 52. 43. Soph. Philoct. 1108. and the Schol. Kuster. ad Aristoph. Acharn. 353. Coray. ad Theophr. p. 340.

ΣΚΕΛΟΣ, *the leg*.—In ὁ δὲ Ἀμασις, ἐπάρας, ἀπεματάϊσε, Herodot. ii, 162. Fully, ἐπάρας τὸ σκέλος, ἀπεματάϊσε, Phavorin. ap. Stob. Schæfer however understands a reciprocal pronoun, so that ἐπαίρειν may have a middle sense.

ΣΚΕΠΤΕΟΝ, *it is to be considered*.—This word is understood

^a “All sciences a fasting Monsieur knows, And bid him go to hell, to hell he goes.” Dr. Johnson’s “London.” J.S.

by some before μήποτε : μή ποτ' οὖν κρεῖττον ἢ λέγειν, Dionys. Hal. de Struct. Or. § xxi. p. 172. ed. Upton. μήποτε—δοκῇ εἶναι, Plutarch. Moral. t. i. p. 422. μήποτε δὲ καὶ τοῦναντίον ἀγαθὸν ἢ, ib. 426. as Schæfer reads. See also pp. 423. 429. Add Antonin. εἰς ἑαυτ. iv, 34. Acts v, 39. But there is in reality no ellipsis. See H. Steph. (p. 369.) on Plat. Phæd. p. 185. Forst. μὴ οὐχ αὕτη ἢ ἡ ὀρθή, κ. τ. λ. and Toup. Ind. in Longin. v. Κίνδυνος. Μήποτε, says Schæfer, is an interrogative particle, and a note of interrogation ought to follow it : ὦ πτανοί, μὴ καὶ ποτ' (see Porson. ad Eurip. Phœn. 1373.) ἐφίπτασθαι μὲν, Ἔρωτες, Οἶδατ', ἀποπτήναι δ' οὐδ' ὅσον ἰσχύετε; Meleag. liii, 5. Ἀμπελε, μήποτε φύλλα χαμαὶ σπεύδουσα βαλέσθαι Δείδιας ἐσπέριον Πλειάδα δνομέναν; Mnasalc. i. (as Warton and Schæfer read.) μήποτ' ἐκείνου Οὔτος ὁ δεσμώτης αὐτὸς ἔδησε φρένα; Satyrius Thyill. iv, 5. See Longin. xxxviii. p. 135. Toup. Athen. iv. p. 306. Valcken. in Adonias. Theocrit. p. 294. B. Schol. ad Pind. Nem. v. 25. Casaub. ad Athen. i, 10. See also the words Λογιστέον, Βλέπω, Ὁράω, Φροντίζω.

ΣΚΕΥΟΣ, *a vessel, an utensil*.—In θυσιαστήριον, θυμιατήριον, ποτήριον, and in χρηστήριον, *an utensil*: πολλὰ καὶ τῶν σωμάτων καὶ τῶν χρηστηρίων, Strabo xv. Fully, καὶ χρηστήρια σκεύη, Pollux. See Valcken. ad Herodot. p. 248, 58. So in Latin, *fictilia*, (viz. *vasa*.) See Flor. i. c. xviii. § 22. *virgea*, Virg. Georg. i, 165.

ΣΚΩΛΗΞ, *a worm*. See Πολύπους.

*ΣΟΦΙΑ. See Τέχνη.

ΣΟΦΙΣΜΑ, *a device, a contrivance*.—In στρατηγικά: φησὶ Πολύαινος ἐν τοῖς Στρατηγικοῖς, (viz. σοφίσμασι,) Anonym. de Incredib. in Opusc. Mythol. by Gale c. xi. περὶ Πανὸς, p. 89. Fully, στρατηγικά σοφίσματα, Plutarch. in Fabio. Hence Polyænus himself sometimes entitles his book στρατηγικά, sometimes στρατηγήματα. See Casaub. ad Polyæn. i. Proœm.

ΣΠΕΡΜΑ, *sperm, seed*.—In καταβολή: fully, Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, Hebr. xi, 11. See Wolf. Cur. philol. ad 1 Cor. vii, 3. In συλλαμβάνειν, *to conceive*: συνέλαβεν ἡ Ἐλισάβετ, (viz. σπέρμα or βρέφος,) St. Luke i, 24. See Ἐμβρυον. Σπέρμα, the seed of plants, in σπείρειν. See St. Luke viii, 5. where σπόρος is expressed.

*ΣΠΗΛΑΙΟΝ, *a cavern*. See Ἄντρον.

ΣΤΑΤΗΡ, *a stater*.—In Δαρεικός: Κυζικηνούς—Δαρεικούς, Lys. xii. p. 391. t. i. χιλίων Δαρεικῶν ἄξια ταῦτα, Ælian. V. H. i, 22. See Perizon. Δαρεικοί, οἱ χρυσοὶ στατήρες. ἐκλήθησαν δὲ, ὡς τινὲς φασιν, ἀπὸ Δαρείου τοῦ τῶν Περσῶν βασιλέως, Hesych. Fully, στατήρων Δαρεικῶν, Herodot. vii, 28. Χρυσὸς Δαρεικός is said of the purest gold. See Bergler ad Alciph. p. 22. See Schol. ad Aristoph. Eccl. 598. Gronov. de pec. vet. iii. 7. Στατήρας Φωκαῖτας is in Thucyd. iv, 52. In χρυσοῦς, *a gold coin*: καὶ εἰ μὲν χρυσοῦς εἴποις, προσακούεται ὁ στατήρ, Pollux ix.

ΣΤΑΥΡΟΣ, *the cross*.—In ὃν προσπήξαντες (viz. σταυρῷ) ἀνείλετε, Acts ii, 23.

ΣΤΕΦΑΝΟΣ, *a crown; a chaplet*.—In περίθου νῦν τόνδε πρῶτον Βοσ.

πρὶν λέγειν, Aristoph. Thesmoph. 387. Biset. and Kuster understand στέφανον, and so Leisner.^a

ΣΤΙΓΜΗ, *a point*.—In ἐξ αὐτῆς, *immediately*, (often written ἐξαυτῆς in one word,) στιγμῆς, στιγμῆς χρόνου, or ὥρας, may be understood. συνεβούλευεν ἐξ αὐτῆς ἀναπλεῖν ἐπὶ τὴν Μέμφιν, Diod. Sic. xv, 43. See Schweigh. Lexic. Polyb. p. 226. Suid. t. i. p. 119. v. Ἀλογία. Argument. i. Aristoph. Eq. Brunck. ad Apollon. Rhod. p. 175. 229. πράττωσι τὸ κριθὲν ἐξαυτῆς, Polyb. Exc. Leg. t. ii. p. 673. Ἐν στιγμῇ χρόνου is in St. Luke's Gosp. iv, 5.

Schæfer thinks there is no ellipsis; adopting a notion of Musgrave's (see his note on Soph. Antig. 1006.) that in such expressions as δι' ὀρθῆς, ἐξ ἰθείας, &c. there is no ellipsis, but an enallage of gender, the feminine being put for the neuter.^b

ΣΤΟΑ, *a portico, a piazza*.—In αἶθουσα, which is properly a participle of αἶθειν, *to shine*: στοὰ αἶθουσα being, according to Eustathius, στοὰ ἡλίῳ αἰθομένη, ὃ ἐστι λαμπομένη, *a colonnade illuminated by the sun*. οὐδέ ποτ' ἔσβη Πῦρ· ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς, Ἄλλο δ' ἐνὶ προδόμῳ, Hom. Il. ι, 472. [468.] In ποικίλη: [*a portico in Athens, which was so called from the variety of pictures with which it was adorned; and in which the STOIC philosopher Zeno taught*:] ἐν τῇ Ἀττικῇ ποικίλῃ ἐλλείπει ἡ στοὰ, Eustath. ad Il. v. p. 906. l. 10. Fully, ἀνακάμπτων δὲ ἐν τῇ ποικίλῃ στοᾷ, Diog. Laert. iii. in Zenone.

ΣΤΟΙΧΕΙΟΝ, *a letter*.—Στοιχεῖον, or γράμμα, (on the difference of which see Ammonius p. 37. and Valcken. animadv. p. 55. 56.) is understood in the names of the letters of the alphabet, τὸ Α, τὸ Β, and the rest: e. g. διχῶς ἡ γραφή, καὶ διὰ τοῦ υ καὶ διὰ τοῦ ι. Steph. Byz. v. Ἀῦνθος. Fully, τὰ πρῶτα φωνήεντα στοιχεῖα, Gregor. Cor. p. 209.

ΣΤΟΜΑ, *the mouth*.—According to Bos, there is an ellipsis of στόμα in ἐκείνου ὄζει μύρον.—τοῦ μὲν γὰρ ὄζει κρομμυοξυρεγμίας· Ταύτης δ', ὁπώρας, ὑποδοχῆς, Διονυσίων, (Aristoph. Pac. 528.) is, says he, for τοῦ μὲν γὰρ στόμα ὄζει ὁσμὴν κρομμυοξυρεγμίας· &c. But the better mode of interpretation makes ὄζει a verb impersonal, and supposes an ellipsis of ἀπὸ (if of any thing) before the first genitive, (τοῦ,) for in the second (κρομμυοξυρεγμίας) nothing is to be understood; (see Zeun. ad Xen. de Venat. v, 7.) the verb ὄζειν being joined, by the construction peculiar to it, with a genitive of what a person or thing smells of, and an accusative, signifying goodness or badness of smell: ὄζων κακὸν τῶν μασχαλῶν Πατρὸς Τραγασαίου, Aristoph. Ach. 852. In the following passage certainly στόμα can-

^a I cannot discover any ellipsis of στέφανον in ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, cited by Schoettgen from 1 Tim. vi, 12. As to στεφανοῦσθαι ἀνθέων, στεφανοῦν πίτυος, or στεφανοῦσθαι, and the like expressions, (in which Musgrave and Schæfer admit no ellipsis,) they are to be accounted for on the principle mentioned in the note on Λέγων, p. 71. Στεφανοῦν πίτυος is equi-

valent to στέφανον ἐπιτιθέναι πίτυος, which was the expression present to the thoughts of the writer. J.S.

^b Hermann calls this opinion of Musgrave a *strange one*; and wonders that Schæfer should have expressed approbation of it in many parts of his comments on Bos's work. J.S.

not be understood before ὅζει : ὑμῖν δι' ἔτους τῶν ἱματίων ὀζήσει δεξιότητος, Aristoph. Vesp. 1058.

In στενόν, *a strait*, F. Stosch understands στόμα. See Agathemer. i, 3. p. 7. ii, 5. p. 47. xiv, p. 64. 69. Oppian. Halieut. i, 617. Pinedo translates ἐν τῷ στενῷ τοῦ ἰσθμοῦ, (Steph. Byz. v. Θάψος,) *in angusta Isthmi parte*. Schæfer approves of this translation, and of the ellipsis of μέρει, the supposition of which it implies : yet he afterwards says, it is to be borne in mind that in τὸ στενόν, τὰ στενὰ, and the like, the adjectives have assumed the nature of substantives.

ΣΤΡΑΤΕΥΜΑ, *an army*.—In τὸ ἀγροικικόν, Pæan. ix, 13. τὸ Ἑλληνικόν : (but see Ἔθνος.) τὸ ἱππικόν, Herodot. vii, 87. Fully, ἱππικόν στρατεύμα, Xen. Cyrop. iii, 3, 14. τὸ μάχιμον, Herodot. vii, 186. Ναυτικόν : πρὸς ἅπαν τὸ τῶν πολεμίων ναυτικόν, Isocr. Panegy. p. 164. t. i. καὶ ὀπλιτικῷ προσχόντας μᾶλλον ἢ ναυτικῷ, Thucyd. vii, 75. Fully, παρόντος ἤδη σφίσι παντὸς τοῦ στρατεύματος καὶ τοῦ ναυτικοῦ καὶ τοῦ πεζοῦ, Thucyd. vi, 103. In ξενικόν, Demosth. Philipp. i. ὀπλιτικόν, Herodot. vii, 87. καὶ τὸ Ἀρκάδων ὀπλιτικόν, Lucian. Dial. Alex. et Philipp. See above also. τὸ πεζικόν. πεζόν : τὸ πεζὸν αὐτῶν, Thucyd. iii, 30. See above also. τὸ πελταστικόν : τὸ Μαντινέων πελταστικόν, Lucian. Dial. Alex. et Phil. In the verb ἄγειν : ἄγειν ἤδη ἐκέλευον, (viz. τὸ στρατεύμα,) Arrian. ii. p. 98. Ἀλέξανδρος δὲ ἐπὶ τοὺς ἄλλους Πισίδας ἤγε, Id. i. p. 78. 79. and ἀνάγεται, ii. p. 85. In ὁρμᾶν : ὡς δὲ τὸ στρατεύμα τὸ Περσικόν ὄρμα βασιλεὺς ἐπὶ τὰς Ἀθήνας, Herodot. viii, 106. See Schæf. Meletem Crit. in Dionys. Hal. i. p. 4. 65. s. Port. Lex. Ion. v. Ἐλαύνειν. See also Στρατιὰ, and Στρατός.

ΣΤΡΑΤΕΥΣΑΣ, *having gone to war ; having served ; who served* (as a soldier.) In τάφοι τῶν ἐς Θήβας, (viz. στρατευσάντων,) Pausan. Attic. 39. In the title of Æschylus's tragedy, Ἑπτὰ ἐπὶ Θήβας. (But in the reading of some, Ἑπτὰ ἐπὶ Θήβαις, it cannot be understood ; for στρατεῦσαι ἐπὶ τινα is good Greek, but στρατεῦσαι ἐπὶ τινι is not so. Leisn. See Observ. Miscell. vol. iii. t. i. p. 91.) τῶν ἑπτὰ ἐπὶ Θήβας, Lysias p. 66. ed. Reisk. τὰ περὶ τῶν ἑπτὰ ἐπὶ Θήβας, Diod. Sic. iv, 64. See the argument also of that book, p. 245, 14. and iv, 66. v, 13. and Wesseling. Fully, Ἀδράστου δὲ καὶ Πολυνείκους ἐπὶ Θήβας στρατευσάντων, Lysias p. 59. In οἱ ξὺν αὐτῷ, occurring often in Arrian. Fully, ἀλλὰ Ἀλέξανδρος γὰρ, καὶ οἱ ξὺν αὐτῷ στρατεύσαντες, Arrian. v. p. 320. οἱ ξὺν Ἀλεξάνδρῳ ξυστρατεύσαντες, Id. p. 321.

ΣΤΡΑΤΗΓΟΣ, [*a commander, a governor, a prefect*.]—In παρὰ τοῦ Αἰγυπτίων, Charit. p. 119. “nempe βασιλέως vel στρατηγοῦ,” Dorvill. p. 610.

In inscriptions on coins and stones : e. g. ὑπὸ Μηνοφίλου Ἰουλιανοῦ, (viz. στρατηγοῦ,) lap. ap. Smith. notit. vii. Eccl. As. p. 19. ἐπὶ Δημητρίου, num. thes. Brandenb. Begeri. t. ii. p. 661. Fully, ἐπὶ στρ. Ἰούλιαν. ib. p. 694. *under the prefect Julianus : in Julianus's prefecture*.

ΣΤΡΑΤΙΑ, *an army*.—Στρατιὰ, or στρατός, is understood in many verbs used in a military sense : as ἄγειν : ἐπὶ Σάρδεϊς ἤγεν ὁ Κῦρος, Xen. Cyrop. vii. p. 412. Fully, τὴν στρατιὴν ἤγε ἐπὶ Μέγαρα, Herodot. ix, 14. ἀναστήσας ἄγει τὸν στρατὸν, Onosand. c. xi. Ἀντεξάγειν.

Εἰσβάλλειν : ἐσέβαλε, Herodot. i, 15, 16. Fully, ἐσέβαλε τὴν στρατιήν, Id. i, 14, 17. ἐσβαλὼν τὴν στρατιήν, Id. i, 18. Ἐκβάλλειν. Ἐκτάττειν. Ἐξάγειν. Ἐξελαύνειν : fully, ἐξήλαυνε τὸν στρατὸν ἐκ Σούσων, Herodot. iv, 83. Προάγειν : προάγειν δὲ εἰ δεῖ, Onosand. c. x. s. 9. προῆγε τὴν δύναμιν, Polyb. 1. i. p. 456. προήγαγε τὴν δύναμιν ἅπασαν, Diod. Sic. xii. p. 105. Προσβάλλειν : ὁρῶν τοὺς Λακεδαιμονίους μέλλοντας προσβάλλειν, Thucyd. iv, 9. Στέλλειν : ὡς ἀπ' Ἰνάχου Στείλας ἐπεστράτευσε Καδμείων πόλιν, Eurip. Suppl. 646. Euripides has somewhere else said, fully, στέλλειν στρατόν. These verbs are sometimes used in a middle signification, with an ellipsis of a reciprocal pronoun in the accusative case, no accusative being expressed : and a dative of accompaniment is then often joined with them. ἐσέβαλε στρατιᾷ, Pausan. iii. 7. p. 220. στρατῷ ἐσβάλλων, ib. p. 221. See Fischer, Ind. ad Palæph. v. Εἰσβάλλειν. Perizon. ad Sanct. Minerv. iv, 6. 18. and Drakenb. ad Liv. i, 14. 7.

ΣΤΡΑΤΙΩΤΗΣ, *a soldier*.—In ἐκλεκτοὶ, (viz. στρατιῶται.) Ἐπιβατικοί. Ἐπίλεκτοι. Ἐφεδροί. Λογάδες : fully, ἐχέτω δὲ πον καὶ στρατιῶτας λογάδας, Onosand. c. xxii. Νέοι. Νεοσύλλεκτοι. Παλαιοί : Τριάριοι λεγόμενοι παλαιοί τε, Dionys. Halic. v. p. 209. So *triarii* and *veterani* in Latin, with the ellipsis of *milites*. See Valesius ad Ammian. Marcell. xv. c. i. Ψιλοὶ, *light-armed soldiers*, properly opposed to ὀπλίται and πελτασταί, but sometimes to ἱππεῖς. λοχίζει ὀπλίτας καὶ ψιλοὺς, Thucyd. iii, 107. (viz. στρατιώτας.) δούς δὲ αὐτῷ ἱππέας τε καὶ ψιλοὺς, Arrian i. p. 50. See Diod. Sic. xv. 85. where Wesseling has restored ψιλῶν : and Polyænus iii, 1. where, as Casaubon has shown, ψιλοὺς, not φίλους, is the true reading. The genitive στρατιωτῶν is understood after καταγραφὴ, and after κατάλογος. Fully, ἐπὶ μὲλλωσι καταγραφὴν ποιῆσθαι τῶν στρατιωτῶν, Polyb. in polit. Rom. See Dionys. Hal. vii. p. 464. Στρατιώτας is understood in several verbs : e. g. διαγράφειν : καταγράφειν : καταλέγειν.

*ΣΤΡΑΤΟΠΕΔΟΝ, *a camp*. See Πληθος.

ΣΤΡΑΤΟΣ, *an army*.—In ἐπίμικτος : καὶ πολὺς ὁ ἐπίμικτος, ὡς ἄκρις, συνεξήλθον αὐτοῖς, Judith. ii, 20. (See Ὀχλος.) In ναυτικός : fully, ἐς τὸν ναυτικὸν στρατὸν ταχθέντες ἔσαν, Herodot. viii, 1. In πεζός : ὁ πεζός, Thucyd. iv, 25. v, 3. viii, 16. ὁρῶν τοὺς Λακεδαιμονίους μέλλοντας προσβάλλειν ναυσὶ τε ἅμα καὶ πεζῷ, Id. iv, 9. τὸν μὲν πεζὸν ἀφίησιν, Id. iii, 7. τὸν πεζὸν πάντα ἐξετάσαντες, Id. vii, 35. τὸν δὲ πεζὸν πάντα ἅμα ἀγόμενος, Herodot. iii, 25. See Pæan. iv, 4. Fully, παρῆν δὲ ἤδη καὶ ὁ πεζὸς στρατός, Thucyd. iv, 8. (Ὁ πεζὸς might be taken collectively : i. e. as the plural οἱ πεζοί, *the foot*.) In σύμμικτος : καὶ ἀνέστρεψε μετ' αὐτῶν αὐτός, καὶ πᾶς ὁ σύμμικτος αὐτοῦ, Judith i, 16. Fully, ὁ σύμμικτος στρατός παντοίων ἐθνέων, Herodot. vii, 55. In the verb ἐλαύνειν : ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους, Herodot. ii, 163. Fully, ἐπὶ Σιδῶνα στρατὸν ἤλασε, Id. ii, 161. See Στρατιά.

ΣΥ, *thou*.—In οὗτος, when used (as it is by Attic writers) in calling or addressing a person : οὗτος—σὲ καλῶ, Soph. Aj. 70. See Ter. Eun. i, 2, 22. Fully, οὗτος σὺ πρέσβυ, Soph. Œd. Tyr. 1141. [1121. ed. Brunck.] See Rhunken. ad Tim. Lex. p. 279. s.

ΣΥΓΓΡΑΜΜΑΤΑ, *writings*.—In τὰ τοῦ Θουκυδίδου, τὰ τοῦ

Ἡροδότου, τὰ τοῦ Ἀριστοτέλους, &c. And in the singular: Ἀναξαγόρας ἐν τῷ περὶ βασιλείας, (viz. συγγράμματι,) Ælian. V. H. iv, 44. Σύνταγμα also may sometimes be understood: ὡς ἐν πρώτῳ συντάγματι τῆς ἱστορίας δεδήλωται, Herodian. ii, 1, 1. *Ego hic duo magna συντάγματα absolvi*, Cic. ad Att. xii, 45. οὐδὲν ἐσχεδιασμένον—τόδε περιέχει τὸ σύνταγμα, Onosand. in Proœm. ἀλιευτικῶν τε αὖ καὶ γεωργικῶν συνταγμάτων, ib.

ΣΥΓΓΡΑΦΕΥΣ, *an author, a writer*.—In various adjectives: e. g. γεωπονικοὶ, ἱστορικοὶ, στρατηγικοὶ, τακτικοί: τάγμα παρὰ τοῖς τακτικοῖς ἔμβολος καλεῖται, Ælian. Tact. c. xxxix. Fully, περὶ πολλῶν ἐπραγματεύσαντο συγγραφέων, τοῦτο μὲν ἱστορικῶν, τοῦτο δὲ ῥητορικῶν, καὶ ἤδη φιλοσόφων, Sext. Emp. adv. Gramm. i, 3.

ΣΥΛΛΑΒΗ, *a syllable*.—In ἡ ἀρχουσα, [*the first*.] In ἡ δευτέρα, [*the second*.] Steph. Byz. v. Ἰσσηδόνης. In δίφθογγος: *diphthongæ syllabæ Græco nomine dictæ, quod in eis binæ vocales junguntur*, Isidor. in Gramm. Orig. i, 15. (The word συλλαβή is used not only of diphthongs, but καταχρηστικῶς, *abusively*, of single vowels. See Isidor. ubi supra. καὶ γὰρ αἱ μονογράμματοι καταχρηστικῶς λέγονται συλλαβαί, Thom. Mag. p. 816. cf. Fisch. ad Weller. i. p. 222. Nay it seems to be used even of a letter in general: as by Lucian. t. i. p. 83.) In ἡ ἐσχάτη, and ἡ λήγουσα: [*the last, the final*.] In ἡ παραλήγουσα, ἡ παρατελευταία or παρατέλευτος: [*the last but one*.] In ἡ προπαραλήγουσα: [*the last but two*.] ἡ μὲν προπαραλήγουσα, Etym. M. c. 351, 40. (as Schæfer reads.) In ἡ πρώτη: ὀξύτονητόν τὴν πρώτην, Schol. ad Apollon. Rhod. i, 132. In πρὸ μιᾶς: πρὸ μιᾶς ἔχειν τὸν τόνον, Etymolog. MS. LB. in Hemsterh. not. ad Schol. Aristoph. Plut. p. 415. B. i. e. *on the last syllable but one*. Fully, ἐπὶ τῆς πρὸ δύο συλλαβῶν, *upon the last syllable but two; upon the antepenultima*, Porphyrius in Villos. Anecd. Gr. t. ii. p. 109. M. and presently afterwards, (as Schæfer would read,) ὅταν δὲ πρὸ μιᾶς συλλαβῆς τοῦ τέλους.

There is a similar ellipsis of *syllaba* in Latin.

ΣΥΜΒΟΛΑΙΟΝ, *a compact; a condition*.—In ἐπὶ διακειμένοις καὶ ῥητοῖς, Dionys. Hal. ix. p. 588. (viz. συμβολαίοις.^a) In ἐφ' ᾧ, *on condition that*:^b σπονδὰς ποιησάμενοι, ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται, Thucyd. i, 113. See Polyb. t. ii. p. 1180. Fully, ἐπ' ἐκείνῳ τῷ συμβολαίῳ, ἐφ' ᾧ, Id. t. ii. p. 1165. In the plural ἐφ' οἷς: ἴσασι γὰρ ἐφ' οἷς (viz. συμβολαίοις) αὐτοὺς Κναζάρης ἄγεται, Xen. Cyrop. i, 6. 11. In ἐπὶ τούτῳ, *upon this condition*, Dionys. Hal. Exc. Leg. p. 742. In τὰ προτεινόμενα, Polyb. t. ii. p. 980. In κατὰ τὰ συγκείμενα, He-

^a Schæfer rejects the ellipsis in such expressions: he refers to Valcken. ad Eurip. Hippol. 461. Duker. ad Thucyd. p. 12. 71. J.S.

^b In ἐφ' ᾧ τε, says Weiske, (Pleonasm. Gr.) τε signifies *especially, above all*. The full phrase is ἐπὶ τούτῳ τῷ λόγῳ, ἐφ' ᾧ, &c. *upon that condition, by which* (besides any other terms that may be added,) *such and such things especially are to be*

done. Ἀφίεμέν σε ἐπὶ τούτῳ μέντοι, ἐφ' ᾧ τε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν, Plat. Apol. S. § 17. vol. i. p. 68. Fully, ἐπὶ δὲ λόγῳ τοιῷδε τάδε ὑπίσχομαι, ἐπ' ᾧ στρατηγός τε καὶ ἡγεμὼν τῶν Ἑλλήνων ἔσομαι πρὸς τὸν βάρβαρον ἐπ' ἄλλῳ δὲ λόγῳ οὐτ' ἂν αὐτὸς ἔλθοιμι, οὐτ' ἂν ἄλλους πέμψαιμι, Herodot. vii, 158. The particle is not added here, as it usually is by Herodotus. See i, 22. J.S.

rodot. iii, 158. In ἐπὶ τίσιν (viz. συμβολαίοις) αὐτοὺς δεῖ ποιεῖσθαι τὴν φιλίαν, Polyb. t. ii. p. 1165.

ΣΥΜΠΟΣΙΑ, *carouses ; computations*.—In τὰ γενέθλια : (as *convivia in natalitia* :) εἰστίας σὺ τοὺς φίλους ἐν τοῖς γενεθλίοις (viz. συμποσίοις,) Xen. Cyrop. i, 13. So in γενέσια : γενεσίων δὲ (viz. συμποσίων) ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, St. Matth. xiv, 6.

ΣΥΜΦΕΡΟΝ, *advantage*.—In μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος, 1 Cor. x, 24. and in the plural, μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος, Phil. ii, 4. Fully, μὴ ζητῶν τὸ ἑαυτοῦ συμφέρον, 1 Cor. x, 33.

ΣΥΜΦΟΡΑ, [*event*.]—In ἡ πεπρωμένη : fully, ὡς πεπρωμένης οὐκ ἔστι θνητοῖς ξυμφορὰς ἀπαλλαγὴ, Soph. Antig. 1337.

ΣΥΝΔΕΣΜΟΣ, *a conjunction*.—In ὁ δὲ, ὁ καὶ, &c. [*the conjunction δὲ, the conjunction καὶ,*] occurring in Greek Scholia : ὁ καὶ περιττός, Schol. ad Thucyd. 75. Fully, ὁ δὲ σύνδεσμος ἀντὶ τοῦ δὴ κεῖται, Schol. ad Thucyd. viii, 53.

*ΣΥΝΤΑΓΜΑ. See Συγγράμματα.

*ΣΥΝΤΑΞΙΣ, *a composition, a writing*.—In ἡ πεντάτευχος and ὀκτάτευχος, σύνταξις rather than βίβλος should be understood ; for τεῦχος itself signifies *a book* : see Mæris p. 371.

ΣΥΝΤΕΛΕΙΑ, *a quota ; a part in contribution*.—In οὐδ' αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο, Thucyd. i, 15. ἀπὸ τῆς ἴσης λείπει τὸ συντελείας, Schol. See the notes in Duker's edition, p. 594.^a

ΣΥΣΤΗΜΑ, *a band ; a troop*.—In τὸ δωδεκάφυλον : (see Πλῆθος.) In τὸ κοινόν. In ληστρικόν, or ληστικόν : ληστικόν ἐν τῷ Ταύρῳ συνειστήκει, Liban. t. ii. p. 355. B. ληστικόν, τὸ σύστημα τῶν ληστῶν, Herodianus Philet. p. 450. See Alciph. i. ep. 8. Diod. Sic. Exc. de Virt. et Vit. t. ii. p. 556, 74. 554, 1.

ΣΧΗΜΑ, *figure ; habit ; state*.—Σχῆμα, *figure*, is understood in ἐπίπεδον, ἡμικύκλιον, παραλληλόγραμμον, ῥομβοειδὲς, τετράγωνον, τετράεδρον, (in τετράεδρον, καταχρηστικῶς, *abusively*, for σχῆμα is properly used of *plain* or *superficial* figures only. See the Epigr. in Dorvill. Animadv. in Charit. p. 50.) In τραπέζιον, τρίγωνον, τρίπλευρον, &c.

Σχῆμα, *habit*, &c. is understood in στολὴ καὶ ἐσθῆς ἡ ἄλλη πρὸς τὸ Ἑλληνικώτερον βλέπουσα, Heliodor. Æth. ii. p. 97.

ΣΧΟΙΝΙΑ, *ropes*.—In ἀπόγεια, *mooring cables* : ἀπόγεια λύσασθαι, Lucian. p. 626. πρυμνήσια, ἀπόγεια σχοινία, Hesych. In πρυμνήσια, (viz. σχοινία or πείσματα.) Πρυμνήσιον is properly, *hanging from the stern* : τὴν ναῦν ἐκ τῆς πρύμνης ἄκρας εἰς τὴν γῆν ἔδησαν, Longus Past. ii. p. 443. (τὰ σχοινία τῶν πρυμνησίων, Paraphr. Wasenb. Il. i, 436. so that he seems to have understood ὄπλα, if anything, in πρυμνήσια.)

ΣΧΟΛΗ, *a school*.—Οὐ πεφοίτηκα εἰς ἄλλων ἢ τούτων, Plat.

^a Schæfer, misled by an opinion of Musgrave, (see στιγμή, and the note,) rejects the ellipsis here ; and refers to a passage in Thom. Mag. p. 475. which,

however, proves no more than that ἀπὸ τοῦ ἴσου and ἀπὸ τῆς ἴσης are equivalent in meaning. J.S.

Alcib. i. φοιτᾷν εἰς διδασκάλου, Ib. πολλάκις σου ἐν διδασκάλων ἤκουον παιδὸς ὄντος, Ib. εἰς Διονυσίου γραμματικοῦ εἰσῆλθον, Plat. Ἑραστ. In such expressions Leisner understands σχολή: see Jens. Lect. Lucian. iii. 8. p. 351. 140. Spanhem. ad Aristoph. Nub. 969. Kuster. ad Aristoph. Eccl. 420. But Schæfer understands οἶκος, which is indicated by analogy, [and applies more generally.]

ΣΩΜΑ, *body*.—In αἰχμάλωτα, (viz. σώματα,) *captives*: καὶ τὰ αἰχμάλωτα συνείχετο, Lucian. t. ii. p. 547. In γυμνόν: νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, St. Mark xiv, 51. for ἐπὶ γυμνοῦ σώματος. (But in νεκρὸν *a corpse*, there is no ellipsis of σῶμα, for it is masculine; being the accus. of νεκρός. A corpse is always ὁ νεκρός, never τὸ νεκρόν. See Valcken. ad Eurip. Phœn. 1508. and Porson ad Hec. 671.) In ὄμηρα, (viz. σώματα,) *hostages*: ὄμηρα πεντήκοντα ἀγαγόντας, Dionys. Hal. ii. p. 118. In ἔχειν ἐσθῆτα, understand ἀμφὶ σῶμα.

ΤΑΓΜΑ, *a battalion, or body of soldiers, drawn up in some particular form or array. Order of array*.—In πλαίσιον: τὴν φάλαγγα δὲ ἐν πλαισίῳ Νικάνορα ἄγειν ἐκέλευσεν, Arrian. i. p. 10. (viz. τάγματι.) So in ῥομβοεῖδὲς, τετράγωνον, &c. See Τάξις.

ΤΑΛΑΝΤΟΝ, *a talent*.—In numeral adjectives, when money is spoken of, δραχμαὶ, or μναῖ, or τάλαντα, according to the context, is often understood: thus χίλια (viz. δραχμαὶ,) *a thousand drachmæ*; the ordinary pay of sophists. See Olearius ad Philostr. vit. Apoll. Tyan. c. 38.

ΤΑΜΕΙΟΝ,^a *a treasury*.—In βασιλεῖον, perhaps: τὰ μὲν βασιλεία χρημάτων κενὰ, Isocr. Nicocl. p. 100. t. i. In τὸ βασιλικόν, Polyb. x, 24. In δημόσιον:^b ὀφείλειν δημοσίῳ, (viz. ταμείῳ,) *to be a public debtor*: ὅστις—τῷ δημοσίῳ ὤφειλε, Herodot. vi, 59. In τὸ κοινόν: οὐδὲ χρήματα ἐν τῷ κοινῷ, Thucyd. viii, 1. ταμείῳ δηλονότι, Schol. ὥς εἴη ἔτοιμα ἐν τε τοῖς ἱεροῖς πολλὰ, καὶ ἐν τῷ κοινῷ, Thucyd. vi, 8. where see Duker, p. 382. Add Herodot. vii, 144. ix, 87. So *publicum* in Latin: *ea sola pecunia in publicum redigitur*, (viz. *æarium*,) Liv. v, 22.

ΤΑΞΙΣ, *battalia; array*.—In ἔταξεν ἐλέφαντας μὲν ἐν ἐπικαμπίῳ τεσσαράκοντα πέντε, Diod. Sic. xix, 27. “τάξει videlicet,” Wessel. ποιήσας δ’ ἐπικάμπιον, Id. xix, 29. Fully, ἐπικάμπιον ἐποίησε τάξιν, Id. xvii, 57. See Τάγμα.

ΤΑΞΙΣ, *a military century*.—In ἱατροῦ τῆς τῶν κοντοφόρων ἑκτῆς, Lucian. t. ii. p. 24. viz. τάξεως, Græv.

*ΤΑΣΙΣ. See Φύσις.

ΤΑΧΥΤΗΣ, *swiftness*.—In ἧ ποδῶν: ἧ ποδῶν ἔχουσιν, ἀποδιδράσκουσι, Ælian. V. H. i, 11. for ἧ ποδῶν ταχυτῇτι. [But see the note on Δύναμις, p. 36.]

^a Rather ταμείον, which, as Schæfer observes, is the genuine form. See Zeun. ad Xen. Mem. i, 5, 2. Porson. ad Eurip. Orest. 229. Γνώμ. μονοστ. 466. Brunck. So it should be in Diod. Sic. xx, 58. and τοῦ ταμείου in Plut. Mor. t. i. p. 781.

^b But τὸ δημόσιον is very frequently equivalent to ὁ δῆμος: οὐ Κορινθίων τοῦ δημοσίου ἐστὶν ὁ θησαυρὸς, ἀλλὰ, &c. Herodot. i, 14. ταύτης ἔτυχον παρὰ τοῦ δημοσίου τιμῆς, Diod. Sic. xiv, 116. (From Schæfer.) J. S.

*TEINON, *tending; relating to.* See Ἀνήκον.

TEIXOS, *a wall, a fortress.*—In τὸ Πελαργικόν (which was a place in the acropolis of Athens,) τεῖχος, or τεῖχισμα, is understood. τίς δ' ἂν [δαί] καθέξει τῆς πόλεως τὸ Πελαργικόν; Aristoph. Av. 833. where see the Schol. Called also τὸ Πελασγικόν: τὴν ὑπὸ τῇ ἀκροπόλει σπήλυγγα ἀπολαβόμενος, οἰκεῖ μικρὸν ὑπὸ τοῦ Πελασγικοῦ, Lucian. Bis Accus. p. 219. τόπος Ἀθήναις ἀπὸ Πελασγῶν, ἐν αὐτῷ οἰκησάντων. γράφεται καὶ διὰ τοῦ ρ. Schol. Fully, Τυρσηνῶν τεῖχισμα Πελαργικόν, Callimach. [Fragm. 283.]

TEKNON, *a child.*—In ἄρρεν: τῶν δ' ἐγγόνων τὰ μὲν ἄρρενα παρὰ τοῖς πατράσι μένειν, τὰς δὲ θηλείας καὶ ἔτι ἀγάμους ταῖς μητράσιν ἔπεσθαι, Dionys. Halic. Ant. Rom. t. ii. p. 1037. In δίδυμα: ταύτην δὲ τεκεῖν δίδυμα, Herodot. vi, 52. Τέκνα is presently afterwards expressed. See Υἱός. In, καὶ τῷ Σῆμ ἐγεννήθη καὶ αὐτῷ, Septuag. Gen. x, 21. Σάρα δὲ ἡ γυνὴ Ἀβραὰμ οὐκ ἔτικτεν αὐτῷ, Ib. xvi, 1. ἀφ' ἐνὸς ἐγεννήθησαν (viz. τέκνα) καθὼς τὰ ἄστρα—τῷ πλήθει, Hebr. xi, 12. κοιλίαι αἱ οὐκ ἐγέννησαν, St. Luke xxiii, 29.

TEΛΕΥΤΗ, *end.*—In ἡ εἰμαρμένη, *fated, destined.* Fully, καὶ τῷ πατρὶ τὴν εἰμαρμένην τελευτήν τοῦ δαίμονος μάλα ὀλβίαν παρασχόντος, Julian. Or. i. p. 16. and more fully still, εἰς τὴν εἰμαρμένην τελευτήν τοῦ βίου, Id. ib. p. 46. B. Schrevelius understands ἀνάγκη. Πορεία also might be supplied: πορευθῆναι τὴν εἰμαρμένην πορείαν, Julian. Ep. lviii. t. ii. p. 223. See Schæfer. Meletem. Crit. in Dionys. Hal. i. p. 22.

ΤΕΛΟΣ, *end.*—In ἄκρον, ἔσχατον, &c. there is an ellipsis of τέλος, or rather of πέρας: ἕως ἐσχάτου τῆς γῆς, Acts i, 8. (viz. τέλους or πέρας.) κατῳκίσεν αὐτοὺς ἐν τοῖς ἐσχάτοις τῆς ἐρήμου χώρας, Diod. Sic. i. p. 38. (viz. πέραςι.) Fully, ἐπὶ πέρατα γῆς ἔσχατα, Heliodor. ii, 28. So, *ab ultimis terminis terrarum*, Liv. xxi, 43.

ΤΕΛΟΣ, *a tax, a tribute.*—In δημόσιον there is sometimes an ellipsis of τέλος: e. g. ἀποτίνειν τὸ δημόσιον. So, in Latin, *publicum* for *vectigal publicum*; as *conducere publica*, &c. In μετοίκιον. See Harpocration.

In λύνειν, *to be profitable or advantageous*, τέλη is understood: ἔμοί τε λύνει, Eurip. Med. 566. (See Barnes.) Fully τέλη λύνει for λυσιτελεῖ, Soph.^a See Valcken. ad Eurip. Hippol. 441. But in Soph. Electr. 1005. λύνει is *frees*; and in Eurip. Med. 1359. perhaps *mitigates, alleviates*. See Porson. And in πράττειν also, *to collect; to exact*: μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε, St. Luke iii, 13. where Raphel. cites the full phrase from Polybius.

ΤΕΜΑΧΗ, *pieces, slices.*—In θυννεῖα θερμὰ, Aristoph. Eq. 353.

ΤΕΜΕΝΟΣ, *a temple, a shrine.*—In Ἀμαζόνιον, Harpocr. Ἀνακεῖον, Id. Ἡρώον, Arrian. vii. p. 494. Θησεῖον, Harpocr. Ἰσειον, *a temple of Isis*, Heliodor. vii. p. 320. Μελανίππειον, Harpocrat. Μητρῶον, *a temple of the Mother of the Gods*: Arrian. iii.

^a Φεῦ, φεῦ· φρονεῖν ὡς δεινόν, ἔνθα μὴ τέλη Λύει φρονοῦντι, CEd. R. 316. ed. Br. 1112. J.S.
φημὶ τοιοῦτους γάμους Λύειν βροτοῖσιν,

p. 197. In Ἀπόλλωνος ἐν Πυθίου, (viz. τεμένει,) Thucyd. vi, 54. Fully in an inscription following presently afterwards, Ἀπόλλωνος Πυθίου ἐν τεμένει. Ἱερῶ is expressed by Philostr. de vit. Soph. i, 9. cf. Aristoph. Vesp. 123. For numerous examples of the ellipsis of τέμενος, see Fabric. Bibl. Gr. vol. i. p. 257. [See Xῶρος.]

TETAGMENOS, *constituted, appointed*.—There is an ellipsis of τεταγμένος or ὦν before some prepositions,^a (especially when preceded and followed by the article :) e. g. ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, Acts viii, 27. ὁ ἐπὶ τῶν δεσμῶν, *the governor of the prison*, Achill. Tat. vi. p. 391. See Wesseling ad Diod. Sic. t. i. p. 552, 19. ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, (viz. τεταγμένος,) Acts xii, 20. μία μὲν μοῖρα τὸν Ἑσκύλινον κατέχουσα λόφον, ἐφ' ἧς αὐτὸς ὁ Ῥωμύλος ἦν, (τεταγμένος,) Dionys. Hal. Antiq. R. t. i. p. 316. οἱ ἐπὶ τῶν χρειῶν, *those appointed to get in the debts*, 1 Maccab. xiii, 37. Fully, παραγγείλας τοῖς ἐπὶ τούτων τεταγμένοις, Polyb. Exc. Leg. xiii. p. 1119. and a little before, τοὺς ἐπὶ τούτων ὄντας. οἱ τεταγμένοι τῶν Ἑλλήνων ἐπὶ τινος ἡγεμονίας, Diod. Sic. xi, 44. and with a dative: τῶν ἐφ' ἡγεμονία τεταγμένων, Id. xx, 33. and with an accusative: ταχθεὶς δὲ ἐπὶ τὴν διάταξιν τῶν φόρων οὗτος, Id. xi, 47. Add xviii, 3. 26. 48. xx, 10. So, *nobili juveni super armamentarium posito*, Curt. vi, 7. With ὑπὸ: as οἱ ὑπὸ τινα, occurring often in Leo. Fully, πάντας τοὺς ὑπὸ σε τεταγμένους, Leo xx. § 135. See Diod. Sic. xi. p. 2. St. Matth. viii, 9. St. Luke vii, 8.

TETPAMMENOS, *lying towards; facing*.—In ἡ πρὸς τὰς ἀνατολάς, πρὸς ἡῶ, &c. there is an ellipsis of χώρα, or μερὶς, τετραμμένη: and in τὸ πρὸς, &c. an ellipsis of μέρος τετραμμένον. Fully, τὸ πρὸς τὴν ἡῶ τετραμμένον, Herodot. iv, 22. τὸ πρὸς Λιβύην μέρος τετραμμένον, Thucyd. vii, 58.

*TEYXOS, *a vessel*.—In κεράμειον. Fully, κεράμεια τεύχη. τεῦχος κεραμεῶν, Pollux x, 30. See Ἀγγεῖον, p. 4.

TEXNH, *art*.—Τέχνη is understood in a great multitude of adjectives:—1. In such as comprehend several arts, having respect to their classification: e. g. βανανσικαί: αἶγε βανανσικαὶ καλούμεναι, Xen. Œcon. iv, 2. ἐγκύκλιοι: θεωρητικάι: μικταί: ποιητικάι: πρακτικάι.—2. In such as signify some one art in particular: e. g. ἀνδριαντοποιητική: ἀποτελεσματική: ἀριθμητική: fully, ἡ ἀριθμητικὴ τέχνη, Plat. Gorg. p. 451. αὐλητική: ἡ αὐλητικὴ, Polyb. ix, 19. γναφική, Plut. de fort. p. 309. γοητευτική: (with this many would perhaps rather understand κακοτεχνία, or ματαιοτεχνία.) γραμματική: γραφική: fully, ἡ γραφικὴ τέχνη, Ælian. V. H. x, 10. δικανική, Plat. Gorg. 57. p. 192. ἰατρική, Plato Gorg. 34. p. 121. Ælian. V. H. i, 7. Fully, περὶ τὴν ἰατρικὴν σπουδάσαι τέχνην, Id. ib. ix, 22. τὴν τέχνην τὴν ἰατρικὴν, Aristid. t. i. p. 42. Jebb. Such adjectives are sometimes used to signify *skill* and *ability* in the art designated; sometimes *the system of maxims and rules*, in which the art itself consists: hence such expressions as the following, τῆς κατὰ τὴν ἰατρικὴν ἐπιστήμης, Schol. ad Aristoph. Plut. 11. where ἡ κατὰ τὴν ἰατρικὴν ἐπιστήμη is the same as ἡ τῆς ἰατρικῆς ἐπιστήμη. See Diod.

^a Hermann does not admit the reality of this ellipsis. J. S.

Sic. Exc. Leg. t. ii. p. 620, 32. 621, 42. not. in Long. Pastor. p. 329. s. *ιατρὸς διὰ χειρῶν τὴν τέχνην τῆς ἱατρικῆς ἐνδεικνύμενος*, Schol. ad Soph. Trach. 1003. *κιθαριστικὴ* and *κιθαρωδική*, Plat. Gorg. 57. p. 192. *κυβερνητικὴ*, Id. ib. 67. p. 217. *κυβευτική*: (*κακοτεχνία* or *ματαιοτεχνία* will perhaps be thought more suitable to this adjective than *τέχνη*.) *λογική*: *λογιστική*: fully, *ἡ λογιστικὴ τέχνη*, Plat. Gorg. p. 451. *μαγειρικὴ*, Plut. de fort. p. 309. (here again some will be for understanding *ματαιοτεχνία*.) *μαντική*:^a (Philostrat. expresses *σοφία* with *μαντικὴ*, Her. p. 22. Boiss.) *μουσικὴ*, Plut. de fort. p. 309. *ναυτικὴ*, Herodot. viii, 1. Fully, *ναυτικὴ τέχνη*, Eustath. ad Dionys. Perieg. 427. *ὀργανική*. *ὀρχηστική*, Polyb. ix, 19. *ῥητορικὴ*, Plat. Gorg. 67. p. 217. *σκυτοτομική*: fully, *τῆς σκυτοτομικῆς τέχνης*, Æschin. p. 118. t. i. *σχοινοβατική*: (here again *ματαιοτεχνία* will suggest itself instead of *τέχνη*.) *τακτική*: fully, *τέχνην τακτικὴν ἔγραψεν*, Ælian. Tact. c. i. *τεκτονική*. *τοξικὴ*, Herodian. i, 15. 4. *archery*. *ὑφαντικὴ*, the art of weaving, Ælian. V. H. i, 2. *χαλδαϊκὴ*, [astrology.] *χαλκευτική*. *χρηματιστική*, Plat. Gorg. 34. p. 121. *χρυσοχοϊκή*: fully, *τὴν χρυσοχοϊκὴν τέχνην*, Demosth. p. 521. t. i.^b There is a similar ellipsis of *ars* in Latin: e. g. *grammatica*; *logica*; *rhetorica*. Sometimes however *ars* is expressed: e. g. *ars grammatica*; *ars musica*; *ars rhetorica*. See Quinctil. Inst. Or. i, 5. i, 1. Ter. Prol. in Hecyr. v, 38. In some of the above mentioned Greek adjectives *ἐπιστήμη* may be understood instead of *τέχνη*. In *ἔστιν ὅπως* also, *τέχνη* may as well be understood as *δύναμις*: (see *Δύναμις* :) *κούκ ἔχεις τέχνην ὅπως Μενεῖς παρ' ἡμῖν*, Eurip. Med. 323. Pors.

ΤΗΛΙΚΟΣ, *so old*; *of such an age*.—Before *ἡλίκος*: *ἐκεῖνο δεινὸν τοῖσιν ἡλίκοισι νῶν*, Aristoph. Eccl. 465. *ἄνδρα κυφόν, ἡλίκον Θουκυδίδην*, Id. Ach. 703. Here the construction is the same as that of *οἶος*. See *Τοῖος* or *Τοιοῦτος*, p. 133. l. 19.

ΤΙΜΗ, *value, estimation, price*.—In *ἀξία*: *καρπῶν τὰς ἀξίας—διαλύειν*, Dionys. Hal. v. p. 301. *ἔδοξε δ' οὖν κατὰ τὴν ἀξίαν ἕκαστον τιμᾶσθαι*, Xen. Cyrop. ii, 8. for *κατὰ τὴν ἀξίαν τιμὴν*. *πρὸς ἀξίαν τῆς ἴσης μετέχουσι τιμῆς*, Athenagor. in Legat. pro Christ. p. 8. *τιμὴν ἑκατὸν βοῶν ἀξίαν*, Schol. Gr. on the words *ἐκατόμβοιον δέ τοι ἦλφον*, Hom. Il. φ, 79. In *ἴση*: *ἐξ ἴσης*, (viz. *τιμῆς*), whence *ἰσοτιμία*: *ἐπὶ τῇ ἴση καὶ ὁμοίᾳ*, Thucyd. i, 27. *λείπει τιμῇ*, Schol.

ΤΙΜΗ, *a statue, or other honorary memorial*.—*Τιμὴ* (or, as it is sometimes spelled, *τειμὴ*), is often understood in *ἀνατίθημι* and *ἀνίστημι*: e. g. *ἡ ἐξ Ἀρειοπάγου βουλὴ καὶ ἡ βουλὴ τῶν τριακοσίων καὶ ὁ δῆμος ὁ Ἀθηναίων εὐνοίας ἔνεκα καὶ εὐεργεσίας τῆς περὶ τὴν πόλιν ἀνέστησεν*, (viz. *τειμὴν*), Inscript. in Spon. (and Dalen. p. 619.) Fully, *τὴν τειμὴν ἀνάθεντος Μ. Μεττίου*, Miscell. erud. Antiq. p. 360. n. 104. So in Wheeler p. 254. and Smith. Not. 7. eccles. As. p. 21. &c. See Plut. t. ii. p. 91. A. 561. B. Sometimes *λίθος* may be more properly understood: *τοῦτον λίθον ἐκ τῶν ἰδίων ἀνέθηκεν*, Smith. ib. p. 41. Or *εἰκὼν*: see Plut. v. Isocr. p. 1032.

^a *Μάθ' οὐνεκ' ἐστὶ σοι Βρότειον οὐδὲν μαντικῆς ἔχον τέχνης*, Soph. Œd. R. 709. ed. Br. J. S.

^b This catalogue might be much enlarged from the *Σοφιστῆς* and *Πολιτικὸς* of Plato. J. S.

TIMHMA, *value, price, cost*.—In ἀντάξιον: εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ, Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον (viz. τίμημα) ἔσται, Hom. Il. α, 136. [In θεατρικὸν and θεωρικὸν, perhaps. See Μίσθωμα.] In μηδενός: οὕτω κοσμουμένη περιπτῶς καὶ σεμνῶς ἀπὸ μηδενός, *at no cost*; Plut. Mor. t. i. p. 573. ὁ δὲ πόρνος καὶ πένης καὶ μηδενός, Charit. p. 4. 10. “i. e. ἄνθρωπος ὢν μηδενός τιμήματος,” Dorvill. p. 32. In ὀλίγου: as, ὀλίγου ὠνεῖται, *he buys at a low price*. In πολλοῦ: as, πολλοῦ ἄξιος, (viz. τιμήματος,) *worth a great price; worth a great deal*. (But κεφαλαίου is expressed with πολλοῦ in Acts xxii, 28. ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην.) In πολλοῦ, or πλείστου, ποιεῖν, *to value greatly*. But in that phrase λόγου may be understood: οὔτε λόγου μιν ποιησάμενος οὐδενός, Herodot. i, 33. In πόσου, *for how much; at what price?* as πόσου πωλεῖται; πόσου νῦν ὁ πυρός ἐστιν ὦνιος ἐπὶ τῆς Ἑλλάδος; Lucian. Icarom. p. 204. οἶδα τὸ ποῦ, καὶ πῶς, καὶ τίνι, καὶ τὸ πόσου, Strato lxxvi. 4. With ἐκ: ἐκ πόσου ἡ καταλλαγὴ ἦν τῷ ἀργυρίῳ, Demosth. p. 1216, 18. Reisk. πόσης τιμῆς, Epigr. adesp. xciv. In τοιούτου τοσοῦτου &c. εἰ τοσοῦτου τὸ χωρίον ἀπέδοσθε, Acts v, 8.

So in Latin, *tanti, quanti, &c. quanti te, quanti Pompeium, quanti Brutum facerem*, Cic. ad Div. iii. ep. 10. *a me minimi putabantur*, Id. ib. 1. ep. 9. *ne pluris esse balbos, quam disertos putes*, Id. ib. ix. ep. 19. Fully, *ut plus reddant musti et olei, et pretii pluris*, Varro de R. R. i, 7. § 4.

TIMHMA, *a fine; a mulct*.—In τῆς αἰκίας οἱ τύπτοντες πόθεν ἐκτίσουσιν; (viz. τίμημα,) Aristoph. Eccl. 659. Expressed, τί δῆτά σοι τίμημ' ἐπιγράψω τῇ δίκῃ; Id. Plut. 480.

TIMΩPIA, *punishment*.—In ἀξία: ἀπέθανες, εἰ τῆς ἀξίας ἐτύγχανες, Aristoph. Av. 1223. λείπει τιμωρίας, Schol. ταχὺ δ' αὐτοῖς ἅπασιν ἀξίαν τῆς πονηρίας ἐπέθηκε τὸ δαιμόνιον, Diod. Sic. Exc. de V. et V. t. ii. p. 570, 73. (This construction, with a genitive of the offence, is rather uncommon.) ὑφέξω δηλαδὴ τὴν ἀξίαν, (viz. τιμωρίαν, or δίκην,) Lucian. Revivisc. p. 394. ἤκομεν ἐπ' αὐτὸν, ὥς ὑπόσχη τὴν ἀξίαν, ὢν δέδρακε, Id. ib. p. 398. In ἀποτίνειν: σύν τε μεγάλῳ ἀπέτισαν, Hom. Il. δ, 161. See Il. γ, 286. and Eustath. p. 493, 39. In εἶναι: ἀλλ' ἐγκονῶμεν, ἄνδρες, ὥς ἔσται Λάχητι νυνὶ, Aristoph. Vesp. 240. where the Scholiast says τιμωρία or the like is understood.

ΤΙΣ, *some*.—An ellipsis of τις is frequent:—1. In concord with some substantive expressed: e. g. εἶπ' ἄνθρωπος (viz. τις,) τῶν ῥητόρων, &c. Aristoph. Eq. 423. ἄνδρας τε (viz. τινάς) ἀποβάλλουσι σφῶν αὐτῶν, Thucyd. ii, 33. See vii, 43. viii, 71. ἔπειτα διαλιπὼν ἡμέρας, (viz. τινάς,) Artemidor. v, 9. ἡμέρας μὲν οὖν οἶκοι ἔμεινεν, *some days*, Lucian. t. ii. p. 223. κανταῦθα ἔγνωσαν ἡμέρας διαγαγεῖν, Xen. Eph. p. 91. Loc. πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν, (viz. τινῶν,) *after some days*, St. Mark ii, 1. With τινῶν expressed: ἡμερῶν δὲ διαγενομένων τινῶν, Acts xxv, 13. See L. Bos. Exercit. ad Marc. ii, 1. ἕως καιροῦ, (viz. τινός,) Ecclesiastic. i. 23. 24. πᾶς ὃς ἐρεῖ λόγον (viz. τινὰ) εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ, St. Luke xii, 10. ἂν τις—τὴν ἀποθήκην ἀνοίγῃ διὰ χρόνου, (viz. τινός,) *after some time*, Plut. Mor. t. iii. p. 93. Fully, χρόνου τινός, Herodian. i. 19.

(Sometimes on the contrary *τινός* is expressed, and *χρόνου* omitted : *μέχρι τινός*, Id. i, 20.) *νυνὶ δὲ χρόνῳ μεταμαθὼν τὴν ἀγανάκτησιν*, Athanas. Orat. in ascens. Chr. p. 240. for *ἐπὶ τινὶ χρόνῳ*.

2. Before a genitive case when a part is signified : *οὐ γὰρ εἰσῆχθη τοῦ αἵματος αὐτοῦ εἰς τὸ ἅγιον*, Levit. x, 18. for *τι*, or *τι ἐκ τοῦ αἵμ.* *φαγεῖν ἄρτον.* *ἀναλάβωμεν—τῶν περὶ τὸν σοφιστὴν εἰρημένων*, Plat. Soph. 20. See not. 2. *ὃς ἔλαβεν τῶν θυγατέρων λευῖ*, (viz. *τινὰ*,) Sept. Exod. ii, 1. See vi, 25. *ἦται τὸν Κναζάρην τῶν νεωτέρων ἱππέων*, Xen. Cyrop. ii, 4. 13. *ἐπλασσον πρὸς τὰ χεῖλη τοῦ κηροῦ*, Pausan. ix, 23. *ἦν δὲ ἀρπάσῃ ποτὲ ἱκτῖνος ἦτοι σπλάγχνα, ἢ τῶν κρεῶν*, Id. v, 14. where see Sylburg. *λέγεται δὲ καὶ ὡς Θεμιστοκλῆς ἀφίκοιτο ἐς Δελφοὺς, λαφύρων τῶν Μηδικῶν κομίζων τῷ Ἀπόλλωνι*, Id. x, 14. *ξυλλέγων τῶν λίθων*, (viz. *τινας*.) *συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας*, Acts xxi, 16. *τῶν γὰρ ἀνδρειότατα μεμαχημένων τε καὶ ἡριστευκότων ἦν*, Pæan. x, 3. *μήποτε μάθῃς τῶν ὁδῶν αὐτοῦ*, Prov. xii, 25. *πίνειν οἶνον.* *αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται*, St. Mark ii, 21. *δημοσίᾳ πράζοντες τῶν πολιτικῶν πραγμάτων*, Plat. Gorg. 69. p. 224. *ἀναβιβάσας τῶν σαλπικτῶν ἐπὶ τοὺς ἵππους*, Polyæn. iii, 13. 3. See Lennep. ad Phalar. p. 24. A. *δὸς τῷ φαλακρῷ τῶν τρωγαλίων*, Aristoph. Pac. 771. p. 680.

Sometimes the genitive is governed by a preposition expressed : e. g. *ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα*, Acts ii, 17. *ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης*, Rev. xxii, 18. (viz. *τί*.) *λάβε δὲ σεαυτῷ* (*τινὰς* viz.) *ἀπὸ τῶν πρεσβυτέρων τοῦ λαοῦ*, Septuag. Exod. xvii, 5. *ἵνα—μὴ ἀπολέσω ἐξ αὐτοῦ*, St. John vi, 39. *καὶ ἐξ αὐτῶν ἀποκτενεῖτε*, (viz. *τινὰς*,) St. Matth. xxiii, 34. *σκοπῶμεν δὴ ἐξ αὐτῶν ἀναλαβόντες*, Plat. Cratyl. 43. p. 90. *καὶ βλέψουσιν* (viz. *τινές*) *ἐκ τῶν λαῶν*, Rev. xi, 9. *εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους*, St. John xvi, 17. *εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ*, 2 John v, 4. *θανατώσουσιν ἐξ ὑμῶν* (viz. *τινὰς*,) St. Luke xxi, 16. *μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν*, Rev. ii, 10. See Wolf. ad Liban. ep. vii. p. 20. Perizon. ad Ælian. V. H. x, 21. Kuster. ad Aristoph. Nub. 754. Xen. Cyrop. ii, 4. 7. vi, 3. 6. Herodot. i, 80. 90. Hemsterh. ad Lucian. Nigrin. p. 63. t. i. Markland ad Lys. p. 439. Wass. and Duker. ad Thucyd. p. 110. Wesseling. ad Diod. Sic. p. 17. 93. t. i. Bach. ad Xen. Ages. i, 22. Vorst. Comment. de Hebraism. N. T. c. 28. Brunck. ad Aristoph. Eq. 819.

3. Before or after verbs : e. g. *ἀλλ' ἔστ' ἐπ' αὐτῆς τῆς ἀκμῆς, ἣ δεῖ παρόντ'* (viz. *τινὰ*) *ἀμύνειν*, Aristoph. Plut. 256. *ἔρχονται* (viz. *τινές*) *πρὸς αὐτὸν παραλυτικὸν φέροντες*, St. Mark ii, 3. *ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε* (viz. *τίς*) *καὶ δύναιτο, κάλλιστος πόνων*, Soph. Œd. Tyr. 314. *καὶ ἐκάθισαν ἐπ' αὐτοὺς*, (viz. *τινές*,) Rev. xx, 4. *τοὺς δὲ πένητας τῶν ἀνθρώπων ἀρπάζειν, πρὶν* (viz. *τινὰ*) *καταθεῖναι*, Aristoph. Plut. 597. See Brunck. *καὶ λέγει μοι* (viz. *ἄγγελός τις*,) Rev. xix, 9. *καὶ ἐάν* (viz. *τίς*) *ὑποστείληται, οὐκ εὐδοκήσει ἢ ψυχὴ μου ἐν αὐτῷ*, Hebr. x, 38.—2. after and governed by the verb : *ἐάν τις ἀφαιρῇ* (viz. *τί*) *ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης*, Rev. xxii, 19. *ἐπιστέλλειν*, (viz. *τινὰς*,) see Herodian. i, 10. 5. iii, 14. 1. *ἐάν τις ἐπιθῇ* (viz. *τί*) *πρὸς ταῦτα*, Rev. xxii, 18. *πέμπειν*, (viz. *τινὰς*.) [Ti is un-

derstood after πλάσσε in αὐτίκα δ' ἐκ γαίης πλάσσε κλυτὸς Ἀμφιγυήεις Παρθένω αἰδοίῃ ἵκελον, Hesiod. "Eργ. 70. See the note on Εἶδωλον, p. 41.]

There is a similar ellipsis of *aliquid* or *quidpiam* in Latin. *Mos est civitatibus ultro ac viritim conferre principibus vel armentorum vel frugum*, Tacit. German. c. 15. where see Gronov.

ΤΟΙΟΣ or ΤΟΙΟΥΤΟΣ, *such*.—In the expressions ὁ νοῦς, ἡ διάνοια, often occurring in Greek scholia, understand τοιοῦτος, τοιαύτη, ἐστί. [*the meaning is such, or this.*] See Schol. ad Thucyd. p. 288. and 244. ed. Steph.

Before οἷος expressed : ἀλλ' ὄρσεν πόλεμόνδ', οἷος πάρος εὖχεο εἶναι, Hom. Il. δ, 264. and in the article, or a preposition, [or a substantive,] preceding οἷος expressed : τίνα μέντοι, τίνα παρὰ τῶν, οἷος αὐτὸς, προσήκει θαυμάζεσθαι, Synes. for παρὰ τῶν τοιούτων, οἷος αὐτὸς εἶ. Τὸν σῶφρονα, τὸν οἷός ἐστι, Id. for τὸν τοιοῦτον, οἷός ἐστι. Δέχου τὰ ξένια, οἷα ἐγὼ δύναμαι, Xen. Cyrop. v, 4. 7.

But the most remarkable instances of this ellipsis are those in which οἷος for τοιοῦτος οἷος is put before a substantive, an adjective, or a verb.—1. It is elegantly put before a substantive in the case in which its antecedent τοιοῦτος would have been put, if expressed : [see the Abridgment of Viger. p. 43. r. vii.] χαριζόμενον οἷῳ σοι ἀνδρὶ, Xenoph. for τοιούτῳ οἷος σύ. Οὐ φαῦλον τὸ ἔργον ἀνδρὶ οἷῳ σοι πολεμιστῇ μονομαχῆσαι, Lucian. Toxar. ξυμβουλὴν—οἷῳ σοι χρηστῷ καὶ φιλοσόφῳ ἀνδρὶ πρέπουσαν, Id. t. i. p. 708. ἦν δὲ τὸ μηχανήμα—ἀνδρὶ μὲν οἷῳ σοι—καὶ οἷῳ ἐμοί, πρόδηλον, Id. t. ii. p. 227. ἦκιστα ἐλευθέρῳ ἀνδρὶ καὶ οἷῳ σοι πρέποντα, Ib. p. 266. ταῦτα πάντα χαλεπὰ ἦν καὶ ἀφόρητα οἷῳ ἀνδρὶ ἐκείνων ἀήθει, Ib. p. 538. μύρμηκας τινας, οἷους τοὺς Ἰνδικούς, Id. t. iii. p. 406. πῶς δ' οὐ χᾶτέρας, οἷας γ' ἐμοῦ ; Soph. Trach. 444. The following are examples of a more strange construction : νεανίας δ', οἷους σὺ, διαδεδρακότας, Aristoph. Ach. 601. τῶν οἷων περ αὐτὸς ὄντων, Xen. Hist. Gr. i, 4, 16. (6.)—2. Before an adjective in the superlative degree : when it may be rendered in Latin by *quam* ; as οἷος ἀριστος, *quam optimus* ; such as the best is wont to be. οἷων ἀργαλεωτάτων, Aristoph. Eq. 978. οἷον ἀθλιώτατον, Id. Ach. 384. 436. οἷα λιγυρώτατα, Lucian. t. ii. p. 198. οἷα κάλλιστα, Max. Tyr. p. 7. Lond.—3. Before the infinitive mood, either without τε following, when it signifies *character, disposition, habitual mode of conduct, way*, and is equivalent to δεινός, ἄξιος, ἐπιτήδειος : οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδᾶναι, Xenoph. ταῦτα μὲν οἷα ἀπιστεῖσθαι, Aristot. εἰ δὲ ταῦτα οἷα ἀπιστεῖσθαι, Philostr. Her. p. 30. Boiss. οἷους ἀποκτείναντι μὲν, ὄνομα δοῦναι, τρωθέντι δὲ, οὐκ ἄδοξον τραῦμα, Id. p. 170. καλλίστου, καὶ οἷου τὸν ὀρῶντα προσαγαγέσθαι, Lucian. t. iii. p. 623. and with τοιοῦτος expressed : τοιοῦτοι γάρ ἐσμεν τὰς ἀρετὰς, οἷοι Τροίαν μὲν ἐσπυδακότες λαβεῖν, Κρητὴν δὲ παίζοντες, Philostr. Her. p. 134. Boiss. Or with τε following ; when it signifies *ability* or *possibility*, and is equivalent to δυνατός : as, οἷός τέ εἰμι τόδε ἢ τόδε ποιεῖν, *I am able, &c.* ὃ οὐχ οἷόν τέ ἐστι, *which is not possible*. [See the Abridgment of Viger. p. 44. r. ix.]

ΤΟΙΧΟΣ, *a wall*.—In ἀντίθυρος, which is properly an adjective, signifying *opposite to an entrance or door* ; ἐς δὲ τὸν ἀντίθυρον ἢ

ἄλλη πληθὺς, Lucian. Sympos. p. 637. See the notes on Lucian. t. ii. p. 224. t. iii. p. 204. 423.

Τοῖχος appears to be understood in the following passage of Euripides also : ἐπὶ τὸν εὐτυχῇ Πηδῶσ' αἰὲ κήρυκες, Orest. 885. where Porson says there is an allusion to a proverb expressed more fully in the Alcmena of Eurip. quoted by the Schol. on Aristoph. Ran. 540. Suid. v. ταῦτα πρὸς α. Οὐ γάρ ποτ' εἶων Σθένελον εἰς τὸν εὐτυχῇ Χωροῦντα τοῖχον, τῆς δίκης σ' ἀποστερεῖν. See Brunck. ad Aristoph. Ran. 537. There is a similar proverb in Plut. οὐ γὰρ ἀποκλίνειν ἅπαντας εἰς τὸν αὐτὸν τοῖχον, ἀλλὰ γίνεσθαι τινα τοῦ βλάπτοντος ἀνθολεκὴν ἐν τῇ διαφορᾷ τῶν πολιτευομένων. Mor. t. i. p. 75.

ΤΟΚΕΙΣ, *parents*.—Fischer (ad Weller. iii, 1. p. 263.) understands τοκῆων in, Ἀχαιμένης, Ξέρξεω ἐὼν ἀπ' ἀμφοτέρων ἀδελφεὸς, Herodot. vii, 97. But Schæfer thinks that ἀμφοτέρων may be in the neuter gender; so that ἀπ' ἀμφοτέρων may be used adverbially for ἀμφοτέρωθεν; both those expressions occurring often as equivalent: e. g. ἀπ' ἀμφοτέρων ἀδελφόν, Pausan. iii, 4. ἀδελφῆς ἀμφοτέρωθεν, Id. i, 7. In the same manner τὸ (or τὰ) ἀνέκαθεν is used adverbially in speaking of *lineage*: see Herodot. i, 170. v, 55. vi, 35.

ΤΟΚΟΣ, *interest of money*.—In διαπόντιος, *interest of money lent at respondentia, or on bottomry*. See Salmas. de modo Usur. c. 3. In, σύν τε μεγάλῳ ἀπέτισαν, Hom. Il. δ, 161. μεγάλῳ χόλῳ, ἡ τόκῳ, ἥτοι ποινῇ προστίμῳ, Schol. In ἐπὶ πολλῷ: (viz. τόκῳ: *at a high rate of interest*;) λαμβάνουσιν ἐπὶ πολλῷ παρ' ἐτέρων, Plut. de vitand. ær. alien. p. 827.

ΤΟΠΟΣ, *place*.—There is a very frequent ellipsis of τόπος—1. In concord with adjectives, participles, and pronouns expressed: e. g. ἄγνός: ἐν ἄγνῳ, δεσμὸς ὡς πελειάδων, Ἰζεσθε, Æschyl. Suppl. 231. (viz. τόπῳ: *in loco sancto*, Schütz.) Ἀγχίμολος: τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κήρυξ, Hom. Il. ω, 352. So *in proximo*, Plin. i. ep. 6. Ἀποπτος: ἐξ ἀπόπτου, ἐν ἀπόπτῳ, *in a high and conspicuous place, or commanding a distant view*: (ἀποπτα δὲ τὰ ὑψηλὰ καὶ περίβλεπτα· ἢ ἐφ' ὧν τις ἰστάμενος δύναται μακρὴν βλέπειν, Thom. Mag. p. 515.) πλοῦν μὴ ἔξ ἀπόπτου μᾶλλον ἢ ἔγγυθεν σκοπεῖν, Soph. Philoct. 467. ὡς ἐν ἀπόπτῳ τινὸς δένδρου ὄντος, Gloss. ad Aristoph. Av. 1. πλησίον τῆς Φιδήνης ἐν ἀπόπτῳ τίθενται τὸν χάρακα, Dionys. Hal. ii. p. 117. ἐξ ἀπόπτου τοῖς Ῥωμαίοις παρεμβάλλειν, *to encamp on a spot in view of the Romans*, Id. vi. p. 352. But Schæfer takes the adjective to be in the neuter gender, and consequently does not admit the ellipsis of τόπος; supporting his opinion by the following passage; τόπον ἐξ ἀπόπτου, Plut. t. iii. p. 600. ed. Reisk. and by the words of Thom. Mag. cited above. Ἀσφαλής: ἐξ ἀσφαλοῦς, (viz. τόπου,) Herodian. i, 15, 5. ἐν ἀσφαλεῖ, Thucyd. i, 137. So *in tuto*, with a similar ellipsis: Corn. Nep. ii, 9. Αὐτός: αὐτοῦ, *there, is*, according to Bos, the genitive masc. of αὐτός, and is put for ἐπ' αὐτοῦ τόπου: μίμνετε πάντες—Αὐτοῦ, Hom. Il. β, 332. ἐπιμεῖναι αὐτοῦ, Acts xv, 34. κἀκείνους κατέλιπεν αὐτοῦ, Acts xviii, 19. καθίστατε αὐτοῦ, St. Matth. xxvi, 36. Michaelis and Bernhold are of the same opinion as Bos; but Schæfer rejects the ellipsis, taking αὐτοῦ to be neuter; and quotes a passage from Herodotus, in which τόπου cannot well be un-

derstood in αὐτοῦ : viz. ἔθαψαν αὐτοῦ τῇπερ ἔπεσε, i, 30. οὐ γὰρ ἐν τῷ αὐτῷ ἐγεννήθησαν, Ammon. de Adf. Voc. Differ. p. 13. So Aldus. Τόπῳ was afterwards added. See Valcken. And in Plut. Mor. t. i. p. 602. Reiske and Wyttenb. read χρῶ παροῦσιν ἐν ταυτῷ τοῖς ἀνδράσιν, *in the same or one place*. ἐπὶ τῶν αὐτῶν μένων, Onosand. x, 6. Fully, γενόμενος δ' ἐπ' αὐτῶν τῶν τόπων, Id. x, 9. Δεύτερος : πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, St. Matth. xxvi, 42. and ἐν δευτέρῳ. See Polyb. t. ii. p. 955. *Secundo*, Cic. pro Planc. c. xx. Fully, *secundo loco*, Id. Ep. ad div. i, 6. Εἰς : τὸν κρατερόν Βύζαντα καὶ ἡμερτὴν Φιδάλειαν Εἰν ἐνὶ κοσμήσας ἀνθετο Καλλιιάδης, Epigr. adesp. ccxv. So Paul. Silent. li, 9. (but of *time* in, εἰπέ, τίς ἀνὴρ Εἰν ἐνὶ θητεύσει Παλλάδι καὶ Παφίῃ, Id. xlii. last v.) Schæfer thinks ἐνὶ is in the neuter gender, and that there is no ellipsis; for εἰς ἐν, *to one, or the same, place*, occurs in Apollon. Rhod. i, 39. iv, 135. Gregor. Nazianz. quoted by Jacobs. ad Anthol. Gr. iii, 2. p. 410. and so Onestes (vii. extr.) appears to have written. Ἐπήκοος, *a place whence one may be heard*: εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμβοήσαιμι αὐτοῖς, Lucian. t. i. p. 517. ἐν ἐπηκόῳ τοῦ Αἴαντος, Philostr. Her. p. 170. Boiss. ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον, Xen. Anab. ii, 5. 38. τοὺς τε παρόντας αὐτοῦ κάτω προκαλοῦντες ἐς ἐπήκοον, Dio Cass. xlv, p. 291. In this phrase too Schæfer admits no ellipsis, taking the adjective to be in the neuter; εἰς ἐπήκοον αὐτοῦ εἶπεν, Schol. ad Aristoph. Plut. 23. [Ἐπικαίριος. See Χωρίον.] Ἐπιτήδειος : θέαν ἐν ἐπιτηδείῳ καταλαμβάνων, Lucian. t. ii. p. 269. Ἐπιχώριος, *vernacular, native*: οὐδὲ ἐν τῷ τῆς φύσεως ἐπιχωρίῳ μένειν ἑῶντες, Max. Tyr. Dissert. xii. p. 121. See Hom. Il. θ, 491. Observ. Miscell. vol. iv. p. 353. In the opinion of Schæfer the adjective here too is in the neuter; τὸ τῆς φύσεως ἐπιχώριον. Ἐπουράνιος : ἐν τοῖς ἐπουρανίοις, Ephes. i, 3. ii, 5. 6. vi, 12. See Μέρος. Ἐρημος, *desert*: ἐν τῷ ἐρήμῳ occurs often in the N. T. Fully, ἐν ἐρήμοις τόποις ἦν, St. Mark i, 45. ἐπεὶ δ' ἐν τινὶ ἐρήμῳ τόπῳ ἐδίψησεν, Ælian. V. H. xii, 40. (τὰ περὶ τὰς Σύρτεις ἔρημα, in the neuter, Diod. Sic. xx, 42.) Ἐτερος : καθὼς καὶ ἐν ἑτέρῳ (viz. τόπῳ) λέγει, Hebr. v, 6. Ἰκανός : οἱ δὲ Ἀθηναῖοι διώξαντες ἐφ' ἱκανὸν (viz. τόπον) τοὺς ἡττημένους, Diod. Sic. xiii, 100. οἱ μὲν Ἀθηναῖοι τὸ τεῖχος ἔφθασαν ἐφ' ἱκανὸν κατεσκευακότες, Id. xi, 40. Fully, ἐφ' ἱκανὸν τόπον ἐδίωξαν, Id. xii. Ἴσος : ἐκ τοῦ ἴσου μάχεσθαι, *to fight without vantage-ground on either side*, Xen. rer. Græc. ii, 4. 10. Καθαρός, *clear; vacant*: ἐδριόωντο Ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος, Hom. Il. κ, 199. κεῖτο βαρυστενάχων—Ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἡϊόνος κλύζεσκον, Il. ψ, 61. See Odys. ε, 476. ἀλλ' ἐν καθαρῷ ποῦ, ποῦ τις ἂν χέσας τύχοι; Aristoph. Eccl. 320. Figuratively, βλέπεις προφητείαν ἐν καθαρῷ συντεθειμένην, *made perspicuous*, Gregent. Tephrens. disp. cum Herbano Jud. p. 138. Καινός, Aristoph. Vesp. 120. “ Scilicet καινός est τόπος ἐν τῷ δικαστηρίῳ οὕτω λεγόμενος,” Leisner.^a Καλός : ἐν καλῷ, (viz. τόπῳ,) *in a convenient or commodious situation*: ποῦ, ποῦ καθίζωμ' ἐν καλῷ τῶν ῥητόρων “Ἴν' ἐξάκύνω; Aristoph. Thesmoph.

^a Τὸ καινὸν in Brunck's edition. ἐδίκαζεν ἐς τὸ Καινὸν ἐμπεσών. “Subauditur δικαστήριον. Unum erat sic appella-

tum e multis tribunalibus, seu judicium foris, quæ Athenis erant.” Brunck. J. S.

299. i. e. ἐν ἀρμοστῷ καὶ καιρίῳ τόπῳ, Bourdin. ἐν καλῷ τοῦ θεάτρου ἐκάθητο, Ælian. V. H. xi, 13. οἰκία ἐν καλῷ τῆς πόλεως οἰκοδομηθεῖσα, Lucian. Navig. p. 498. ἀναθέντες δὲ τὸν ταῦρον ἐν καλῷ τοῦ ἱεροῦ, Id. Phalar. i. p. 735. (t. ii. p. 200. see Reitz.) ὁρῶντι τὸ χωρίον γῆς τε οὐκ ἐν καλῷ, καὶ θαλάττης πρόσω, Dionys. Hal. Ant. Rom. t. i. p. 142. ὅτι τοῦ Πωμεντίνων πεδίου—καὶ τῆς συναπτούσης αὐτῷ θαλάσσης ἐκεῖτο ἐν καλῷ, Id. ib. t. ii. p. 794. *quod opportune jacet, tam ratione camporum Pomentinorum, quam ratione maris*, Reiske. πόλιν ἐν καλῷ τῆς Σικελίας ἔχουσιν, Pausan. iv, 23. ἐν καλῷ τοῦ χωρίου ἰζῆσαι, Philostr. Her. p. 10. (viz. τόπῳ, Schol.) See Boissonade p. 312. Schæfer takes ἐν καλῷ to be put adverbially for καλῶς, the adjective being in the neuter. (ἐν καλῷ τόπον κειμένων, Eustath. p. 599, 36. Rom. 456, 33. Bas.) See Kuster ad Aristoph. Eccl. 321. Brunck. ad Aristoph. Lys. 911. Κρημνὸς, *hanging*; (viz. τόπος:) *a precipice*. Κρυπτός: οὐδεὶς δὲ λύχνον ἄψας, εἰς κρυπτόν τίθησιν, St. Luke xi, 33. (But there is another reading; viz. εἰς κρυπτήν.) Μέσατος: ἐπ' Ὀδυσσῆος μεγακήτεϊ νηϊ μελαίνῃ, "Ἡ ῥ' ἐν μεσάτῳ ἔσκε, Hom. Il. θ, 223. *Orpheaque IN MEDIO posuit*, Virg. Ecl. iii, 46. (viz. loco.) Μέσος: μέσος, (viz. τόπος,) a place, says Leisner, in a court of justice at Athens. In its ordinary sense it is often used with an ellipsis of τόπος: e. g. ἐκ μέσου αἶρειν, *to do away with; to annihilate*; Coloss. ii, 14. ἐν μέσῳ γενόμενοι, Lucian. στήσαντες αὐτήν ἐν μέσῳ, (viz. τόπῳ,) λέγουσιν αὐτῷ, St. John viii, 3. Μυρρίνοῦς, *a place where myrtles grow; a myrtle grove*: see Sylburg. ad Pausan. Cor. c. i. and Lacon. c. 14. In οὗ, *where*; which is properly the genitive of ὅς: fully, τὸ καλούμενον Ἱερὸν, ἐφ' οὗ τόπου φασὶν—Ἱάσονα θῦσαι, Polyb. iv. p. 427. Οὗτος: χρῶ παροῦσιν ἐν τούτῳ τοῖς ἀνδράσιν, Plut. Mor. t. i. p. 602. (See above.) καὶ ἐν τούτῳ (viz. τόπῳ) πάλιν, Hebr. iv, 5. Παράβυστος, *a place in a court of justice at Athens*, Leisner.^a Περιφαινόμενος: ἐν περιφαινομένῳ, (viz. τόπῳ,) ^b Χῶρος is expressed by Hom. περιφαινομένῳ ἐνὶ χωρῷ, h. in Vener. 100. Πετρώδης: πετρώδεις, *stony places, petrosa*, (viz. loca.) Πιτυόεις, *a place where pines grow*. See Sylburg. ad Pausan. Cor. c. 1. and Lacon. c. 14. Πλατανιστόεις, or πλατανιστοῦς, (viz. τόπος,) *a place planted with plane-trees*: ἐκ πλατανιστοῦντος ψυχρὸν ὕδωρ ἐπάγων, Theogn. 878. So σελινοῦς and σχοινοῦς. See Sylburg. ubi supra. Τεταγμένος: ἐν τῷ τεταγμένῳ εἶναι, Xen. Cyrop. vi. p. 374. Τρίγωνος: ^c τόπος ἐν τῷ δικαστηρίῳ, says Leisner. Ὑπαιθρος, *in the open air*: καθημένου ἐν ὑπαίθρῳ, Ælian. V. H. xiii, 31. (where it is explained, *in the sunshine*.) ἐν ὑπαίθροις, Polyb. t. i. p. 472. Here too Schæfer supposes the adjective to be neuter; and refers to Diod. Sic. iii. 13. where one reading is εἰς ὑπαιθρα, and to Schweigh. Lex. Polyb. p. 626. Ἡ ὑπαιθρος (viz. γῆ or χώρα) is in Dionys. Hal. Ant. R. t. i. p. 578. t. ii. pp. 1030. 1032. Ὑπερδέξιος, *higher*: ἐξ ὑπερδεξίων, Pausan. iv,

^a Παράβυστον, not παράβυστος. It was one of the courts: ἐν παραβύστῳ—λάθρα τὸν νόμον εἰσήνεγκε, Demosth. adv. Timocrat. p. 715, 20. ed. Reisk. J. S.

^b Τὴν δὲ (ὑλὴν viz.) σχεδὸν ὕδατος

εἶδεν Ἐν περιφαινομένῳ, Hom. Odys. ε, 476. J. S.

^c Τρίγωνον, neuter. It was one of the courts at Athens. J. S.

29. Ὑψηλός: ἐν ὑψηλῷ τινι καταστάς, Plut. t. iii. p. 604. Reisk. In ὧδε, *here, hither*; which is properly the ablative of the compound ὅδε, and is put for ἐφ' ὧδε τόπῳ. So in Latin *eo*, (viz. *loco*,) Lamprid. in Heliog. xxxi. Add that Michaelis thinks there may perhaps be an ellipsis of τόπον in εἰς τὸν κορβανᾶν, St. Matth. xxvii, 6.—2. In verbs: περὶ ὧν οὐκ ἔστι νῦν (viz. τόπος or καιρὸς,) λέγειν, &c. Hebr. ix, 5. ἔστιν ὅπου, Demosth. pro Cor. for ἔστι τόπος ὅπου. See the Abridgment of Viger p. 80. r. ii. οὐκ ἔχω (viz. τόπον) ποῦ συνάξω τοὺς καρπούς μου, St. Luke xii, 17. In κατέχειν, *to obtain; to be current or prevalent*: Ἡρακλέα δὲ ὄντινα ἐς Ἰνδοὺς ἀφικέσθαι λόγος κατέχει, (viz. τόπον,) Arrian. Indic. viii, 4. χώραν πᾶσαν ἐρήμην τε εἶναι λόγος κατέχει, καὶ ὕδατος ἀπορίη ἔχεσθαι, Id. ib. c. 32. ὡς μάτην τῆς περὶ τῶν Ἀθηναίων κατεχούσης δόξης, Schol. ad Soph. Œdip. Col. 258. ὄμβρου πολλοῦ κατέχοντος, Plut. Mor. t. i. p. 808. See Valcken. ad Eurip. Hippol. fin.

ΤΟΣΟΥΤΟΣ, *so great, so much*.—There is a frequent ellipsis of τοσοῦτος or τόσος before or after ὅσος: οὐπω εἰσὶν ἔξω, (viz. τοσοῦτοι,) ὅσους ἔδει, Xen. Cyrop. iii, 3, 25. See Heyn. ad Hom. Il. t. vi. p. 85. πίνουσιν ὅσον ἀρπάσαι, [*only by snatches*,] Ælian. V. H. i, 4. for πίνουσι τοσοῦτον, ὅσον ἐστὶν ἀρπάσαι. ἀγαθοῦ τινός μοι μετέσται μέρος, ὅσον ἂν δίκαιον ᾖ, Xen. Cyrop. xi, 16. αἶθε μοι ᾗσαν ὅσα Κροῖσόν ποκα φαντὶ πεπᾶσθαι, Theocrit. x, 32. ὅσον νῦν ὑπὸ χεῖρα ναίεις, Soph. Electr. 1097. ed. Steph. [1091. ed. Brunck.] ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, (τοσοῦτῳ viz.) μᾶλλον περισσότερον ἐκήρυσσον, St. Mark vii, 36. τῷ γέροντι μᾶλλον Πρέπει τὰ τερπνὰ παίζειν, Ὅσῳ πέλας τὰ μοίρης, Anacr. Od. xi. for τῷ γέροντι τοσοῦτῳ μᾶλλον π. τ. τ. π. ὅσῳ μᾶλλον, &c. Fully, τοσοῦτον καθέξεις τῆς γῆς, ὅσον ἐξαρκεῖ ἐντεθάφθαι τῷ σώματι, Arrian. Exp. Al. vii, 1. γῇ ὅσῳ τῇ φύσει βελτίων ἐστὶ, τοσοῦτῳ μᾶλλον ἐξαργηθεῖσα δι' ἀμέλειαν ἐξαπόλλυται, Plut. in Pædagog. c. 4. ἡ ἐκ τῆς γῆς φωνὴ τοσοῦτον ἐπαύετο βράδιον, ὅσον ἤρξατο, Longus p. 84. Vill. where βράδιον is to be understood before ἤρξατο. See Xen. Œcon. ii, 4. Duker. ad Thucyd. i, 11. p. 10. Fisch. ad Well. ii. p. 140.

So in Latin; *festinaturi, quantum itineris ratio permiserit*, Plin. iv. ep. 1. Fully, *tantum—quantum*, Virg. Ecl. i, 25. 26.

ΤΟΥΤΟ, *this*.—There is an ellipsis of τοῦτο in οὐ μόνον δὲ, ἀλλὰ: οὐ μόνον δὲ (viz. τοῦτο,) ἀλλὰ καὶ, Rom. v, 3. So v, 11. viii, 23. After καὶ, *and that too*: see Nold. de concord. part. p. 277. After verbs: ὡς δὲ ἤκουσαν, (viz. τοῦτο,) κατενύγησαν οἱ ἄνδρες, Genes. xxxiv, 7. ἀκούσαντες δὲ, κατενύγησαν τῇ καρδίᾳ, Acts ii, 37. σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, (viz. τοῦτο,) St. Matth. xvi, 17. οἱ δ' ὄχλοι γνόντες (viz. τοῦτο) ἠκολούθησαν αὐτῷ, St. Luke ix, 11. ἐπιγνόντες δὲ οἱ ἀδελφοὶ, κατήγαγον αὐτὸν εἰς Καισάρειαν, Id. ix, 30. πυθομένους δὲ (viz. τοῦτο) τοὺς Λοκροὺς, τῶν γερόντων τινὰς ἐπὶ τὰ τῆς χώρας ὅρια ἀποστεῖλαι, Porphy. de vit. Pythag. p. 51.

Of the genitive τούτου or τούτων in σημεῖον δὲ, τεκμήριον δὲ, and ἀπόδειξις: [see the Abridgment of Viger. p. 52. r. i.] τεκμήριον δὲ, ὅτι, &c. Dio Cass. xxxv. p. 7. for τεκμήριον δὲ τούτου ἐστὶν, ὅτι, &c. Of ἐκ τούτων before the relative ὅς: πᾶν δὲ τὸ χρήσιμόν ἐστιν, ὧν τὴν ὑπερβολὴν βλάπτειν ἀναγκαῖον, Aristot. Politic. vii. for ἐκ τούτων ὧν.

Of *τούτῳ* or *τούτων* after the preposition *πρὸς* signifying *more, moreover*: as, *δύο καὶ εἴκοσι μνᾶς καὶ πρὸς*, i. e. *πρὸς τούτοις*. *πρὸς δὲ, εἰ ἐτήσιαι αἵτια ἦσαν*, Herodot. ii, 20. *ἐγὼ δὲ ἡγοῦμαι τὸν λόγον τόνδε ἀσύμφορον τῇ πόλει, πρὸς δὲ καὶ οὐ δίκαιον*, Demosth. See Pausan. in Eliac. p. 448. Fully, *καὶ πρὸς τούτοις*, Aristoph. Eq. 812. [815. ed. Br.] *πρὸς δὲ τούτοις*, Xen. Cyrop. ii, 9. See Xen. Memor. i, 4, 6. Jens. Lect. Luc. ii, 11. p. 221. Casaubon, (ad Aristoph. Eq. 575.) and Schæfer, hold that the preposition in such phrases has the nature of an adverb.

ΤΡΑΓΗΜΑΤΑ, *sweetmeats, cakes, &c. the dainties of which a dessert consists*.—In *μεταδόρπια*, Athen. xiv. See Florens Christ. ad Aristoph. Pac. 772. But other substantives are sometimes expressed with *μεταδόρπια*: *ὅσα παραμύθια ἡδονῆς (πλησμονῆς, Schæfer,) μεταδόρπια*, Athen. t. v. p. 325. *ψαιστὰ μεταδόρπια*, Id. ib. p. 403.

ΤΡΑΠΕΖΑ, *a table*.—In *ἀπὸ τῆς αὐτῆς σιτεῖσθαι*, Synes. ep. 58. for *ἀπὸ τῆς αὐτῆς τραπέζης*. In *ἐπὶ ξενίᾳ καλεῖν*, *to invite to the table of hospitality*: (viz. *τραπέζῃ*;) Lucian. Icarom. p. 204. Ælian. H. A. i, 1. and V. H. ix, 15. Fully, *ἵστω—ξενίῃ—τράπεζα*, Hom. Od. ξ, 158. *ἦσχυρε ξενίαν τράπεζαν*, Æschyl. Agam. 411. See Perizon. ad Ælian. iii, 37. So Virgil, by the figure *ἐν διὰ δυοῖν*, *per patris hospitium et mensas quas advena adisti*, Æn. x. 460. So far Bos and Schwebel: but why, says Schæfer, may not *ξενίᾳ* be taken for the dative of the substantive *ξενία*? The supposed ellipsis can scarcely have place in Eurip. Hecub. 787. Pors. *κοινῆς τραπέζης πολλάκις τυχὼν ἐμοὶ, Ξενίας τ' ἀριθμῷ πρῶτος ὢν ἐμῶν φίλων*. Besides, it is doubted by some whether *ἐπὶ ξενίᾳ καλεῖν* be good Greek;^a and *ἐπὶ ξένια καλεῖν* has been substituted as the more correct phrase. See Wesseling ad Diod. Sic. t. i. p. 608, 90. ad Herodot. p. 348, 59. In *διακονεῖν*: fully, *διακονεῖν τραπέζαις*, Acts vi, 2. See Elsner. in Obs. S. ad Matth. xxii, 13. Luc. x, 40. Joan. ii, 9. It is to be understood therefore in St. Matth. iv, 11. See Wolf. ad l. and Lenfant.

ΤΡΑΧΗΛΟΣ, *the neck*.—In *αὖ ἐρύειν*, *to draw back the neck of a victim sacrificed to the gods above, so as to turn it towards the sky*: *αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν*, Hom. Il. α, 459. *ἀνακλᾶν τὸν τοῦ ἱερείου τράχηλον*, says Eustath. p. 101. l. 23. In *ἄνω τρέπων ἔσφαζεν*, Soph. Aj. 298. But Schæfer understands *τὸ ἱερεῖον*.

ΤΡΙΓΩΝΟΝ, *a triangle*.—In *ἀμβλυγώνιον, ἰσοσκελὲς, ὀξυγώνιον, ὀρθογώνιον, &c.* occurring in the writings of geometricians.

ΤΡΙΧΕΣ, *hairs*.—In *πολιαί*: *πολιαὶ κάραν στέφουσι*, Anacr. Od.

^a Henry Stephens is among those by whom the phrase *ἐπὶ ξενίᾳ καλεῖν* has been suspected: he thought either *ἐπὶ ξένια* or *ἐπὶ ξενίαν*, (which rarely occurs, as Schæfer observes; but is in Ammian. Epigr. xix. Marcellin. de Thucyd. vit. p. 2. m. Duk.) ought to be substituted. See his Thesaur. ii, 1126. D. (6481. B.

of the new edition printed by Mr. Valpy :) and so directly are the opinions of learned men on this point opposed to one another, that Hutchinson on the contrary (on Xen. Anab. vi, 1, 1.) is for substituting *ἐπὶ ξενίᾳ*, with the ellipsis of *τραπέζῃ*, for *ἐπὶ ξένια*, where the latter actually occurs; as in Xen. Hist. Gr. i, 6. J. S.

xxxvi. αἱ πολιαί δ' (*old age*) ἀδρανέες, Epigr. Gr. l. i. c. 13. φύονται δὲ καὶ νέοις Ἐν ἀνδράσι πολιαί Θαμὰ, Pindar. Olymp. iv. εἰ δὲ μὴ μάτην τὰς πολιάς ἔφυσα,^a Longus Pastor. ii. p. 47. ed. Jung. Anacreon has expressed τρίχες with λευκαί, Fragm. p. 434. Fisch. Homer ἔθειραι with πολιαί, H. in Vener. 228. Τρίχες is understood too in ἤλυθον ἄς ἔλεγον, Strato xviii. and in πρὶν ἔλθειν τὰς φθονεράς, Id. xvi. Also in τίλλεσθαι : πρῶται τὸν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ Τιλλέσθην, Hom. Il. ω, 711. δηλοῖ δὲ ἐλλειπτικῶς τὸ τίλλεσθαι, ἐνταῦθα μὲν, τριχῶν πένθιμον ἔκσπασιν, Eustath. p. 1533. l. 27.

ΤΡΟΠΟΣ, *manner*.—In ἐκ τοῦ ἀδοκῆτου, ἀναγκαίου, ἀνεπίστου, ἀσφαλοῦς, βιαίου, and the like, Schwebel understands τρόπον, ἐκ τοῦ βιαίου τρόπον being in Dionys. Hal. p. 162. and ἐκ δικαιοτάτου τρόπον in Æschin. c. Ctesiph. p. 54. But the opinion of Schæfer, that the adjectives are in the neuter gender, without any ellipsis, seems preferable. Τρόπῳ is understood in τῷ, for τούτῳ τρόπῳ, Dionys. Perieg. 941. 1175. τῷ κε τάχ' ἡμύσειε πόλις, Hom. Il. δ, 290. So *hoc*, (*viz. modo*,) Hor. Serm. i, 6. 41. and 52. And in ὧδε, *thus* or *in this manner*, which is properly the ablative of ὅσδε : and οὕτω, *thus*, is properly the ablative of οὗτος, q. d. οὕτῳ, i. e. τούτῳ τρόπῳ. There is an ellipsis of τρόπος in πᾶς : ταύτην ἐξ ἅπαντος θεραπεύει, Lucian. de Merced. cond. p. 464. πέντε δὲ συλλογισμοὺς ἐξ ἅπαντος,^b Id. t. i. p. 609. ἐξ ἅπαντος ἀνελεῖν σπεύδουσι, Id. t. ii. p. 194. συσπεύδων ἐξάπαντος τὴν βασιλείαν οἱ γενέσθαι, Pausan. iii, 8. τοῦτο ἐπιθυμεῖν καὶ σπεύδειν ἐκ παντός, Ælian. V. H. ii, 4. Fully, προσέταξε γὰρ ἐκ παντός τρόπον πείθεσθαι τῷ νόμῳ, Diod. Sic. xii, 16. ἐκ παντός τρόπον βουλόμενος βοηθεῖν, Id. xix, 36. ἐξ ἅπαντος τρόπον ἀνελεῖν με ζητοῦντας, Lucian. t. ii. p. 188. Schæfer is inclined to consider the adjective as neuter in this phrase too, when τρόπον is not expressed; and also in ἐν παντὶ, (fully, ἐν παντὶ τρόπῳ, 2 Thess. iii. 16.) and κατὰ πάντα, (fully, κατὰ πάντα τρόπον in an ancient inscription ap. Gruter. cccclx.) for κατὰ πᾶν ἡλγῆκα occurs, Epigr. adesp. xi. v. 3. and the neuter πάντα for the adverb πάντως. See Abresch. Animadv. ad Æschyl. iii. p. 131. Brunck. ad Soph. Trach. 338. Porson. ad Eurip. Orest. 1112. Michaelis is inclined to understand τρόπον in ἐκ περισσοῦ, St. Mark vi, 51. Τρόπον is understood in τοῖον : θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι, Hom. Od. α, 209. for κατὰ τοῖον τρόπον. Τρόπος in ὁ ἑαυτοῦ : ἐγὼ δὲ οὐδὲν, βασιλέα τῷ ἑαυτοῦ αὐθις ἐπιχειρεῖν, θαυμαστὸν οἶομαι, Himerius p. 124. “ τῷ ἑαυτοῦ : scilicet τρόπῳ, i. e. τῇ ἑαυτοῦ τέχνῃ,” Wernsdorf.^c

ΤΡΟΦΑΛΙΣ, *a cheese*.—In πακτὴ : λευκοτέρα πακτᾶς, Theocr.

^a In the following passage of Plato, δὴ (*viz. τὸ γῆρας*) πέφυκεν Ἔρως μισεῖν, καὶ οὐδ' ὄντος πολλοῦ πλησιάζειν, (Sympos. p. 184. l. 38. ed. Bas. l.) from which, as H. Stephens has observed, no satisfactory meaning can be elicited, I formerly conjectured the true reading to be καὶ οὐδενὶ φύονται πολιάς πλησιάζειν, or οὐδενὶ ὄντι πολίῳ π. But I have since thought it more likely to be καὶ οὐδ' ἘΝΤΟΣ πολ.

λοῦ πλησιάζειν, (*διαστήματος* being understood in πολλοῦ, as διάστημα is in Xen. Anab. iii, 4. 23.) See Διάστημα, p. 31. J. S.

^b See the Abridgment of Viger, p. 50. note *w*. J. S.

^c In ἔστιν ὅπως, and γίνεται ὥστε, Weiske (Pleonasm. Gr.) understands τρόπος, λόγος, or αἰτία. See the note on Δύναμις. J. S.

xi, 20. See the Schol. τὸ στόμα καὶ πακτᾶς γλυκερώτερον, Id. xx, 26.

ΤΡΟΦΗ, *food*. See Βρῶμα.

ΤΥΡΑΝΝΟΣ, *a despot; a king; a ruler*.—In Διονύσιος, ὁ τῆς Σικελίας, (viz. τύραννος,) Ælian. V. H. xii, 18. In οἱ τριάκοντα, Id. ii, 11. iii, 17. But Schæfer prefers ἄνδρες: (see Dio Cass. t. i. p. 757. and l. 92.) or ἄρχοντες, (see Diod. Sic. xiii, 102.)

ΤΥΧΗ, *fortune*.—In ἀγαθῇ, (viz. τύχῃ,) in the legends of coins. See Vaillant. Numism. Imper. Gr. loqu. p. 355. and not. ad Onosand. Proœm. p. vi. In ἐπ' ἴσης: ^a (viz. τύχης or μοίρας:) *equally*: ἐπ' ἴσης γὰρ τῷ τυφλῷ ὁ προάγων ἐν δρόμῳ οὐκ ἂν ἴδοι τοὺς ἀγωνιστάς, Artemidor. i, 26. p. 26. It is sometimes written in one word ἐπίσης, as in Pæan. ii, 15. vii, 13. In πεπρωμένη: fully, καὶ Ζῆς παρελθὼν τὴν πεπρωμένην τύχην, Eurip. Alcest. 695.^b

ΥΒΡΙΣ, *defilement*.—In the opinion of Bos eis ὕβριν or πρὸς ὕβριν, in this sense, is sometimes understood in ἀπάγειν: e. g. οὗ τὴν γυναῖκα ὥχετο ἀπάγων, Lucian. in Fugit. See Antonin. Liber. xiii. (and Verheyk. p. 95. who also thinks the expression elliptical.) Fully, πρὸς ὕβριν ἀπαγόμενοι, Lucian. de Gymnas. νιέων πρὸς ὕβριν ἀπαγομένων, Id. in Catapl. So *perducere* is used with a similar ellipsis in Latin: Sueton. Tiber. 45. Calig. 25. See Bernegger. ad Justin. ix, 6. Jens. Lect. Luc. i, 5. p. 49. sq. But Schæfer rejects this ellipsis, thinking that the sense of ἀπάγειν must be determined by the context; and asks whether, when that verb signifies *to lead to prison*, we are to suppose an ellipsis of φυλακὴ or δεσμωτήριον, and when it signifies *to lead to execution*, an ellipsis of θάνατος. See Wakef. Sylv. Crit. ii. p. 131.

ΥΔΩΡ, *water*.—The ellipsis of ὕδωρ is very common:—1. In adjectives and participles: e. g. ἄλυκόν, *salt water*: fully, οὐδεμία πηγὴ (δύναται) ἄλυκόν καὶ γλυκὺ ποιῆσαι ὕδωρ, St. James iii, 12. Γλυκύ: μή τι ἢ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρύνει τὸ γλυκὺ καὶ τὸ πικρόν; Id. iii, 11. Fully γλυκὺ ὕδωρ in the verse above quoted. Θερμόν: μὴ σύ γ'—Τοῦτο χαραδραῖης θερμόν, ὀδίτα, πίης, Leonid. Tarent. Epigr. 39. θερμῷ λούεσθαι, Aristoph. Nub. 1040. p. 182. Fully, ὕδωρ δ' ἐνεχεύατο πουλὺ Ψυχρόν· ἔπειτα δὲ θερμόν ἐπήφυσεν, Hom. Od. τ, 388. So in Latin, "Frigida non deerit, non deerit calda petenti," Martial. Ἴσον: ἔγχει τὸ ἴσον, (viz. ὕδωρ,) Lucian. Bis Accus. p. 224. The time allowed for speaking in a court of justice was measured by the running of water; of which an equal quantity was allowed to each party. οἶνος ἴσος ἴσῳ (viz. ὕδατι) πινόμενος, Hippocrat. Aphor. vii, 56. εἰ δ' ἴσον ἴσῳ προσφέρῃ, Mnesith. Comic. ap. Athen. ii, 1. for ἴσον ὕδωρ ἴσῳ οἶνῳ κεκραμένον, or ἴσον μέρος ὕδατος ἴσῳ μέρει οἶνου.

^a Schæfer, misled by the opinion of Musgrave mentioned in Στιγμῇ, and in the note on that word, concludes that there is no ellipsis in ἐπ' ἴσης. J.S.

^b There appears to be an ellipsis of ἡ τύχη or the like in καταλαμβάνειν, when used as a verb neuter. See Herodot. iv,

105. vii, 38. 155. Yet, if harshness of construction be disregarded, the infinitive accompanying κατέλαβε may be taken for the subject, and κατέλαβε as expressing the predicate; as (τὸ) ἀποθανεῖν ἄπαιδα κατέλαβε Στησαγόρεα, Herodot. vi, 38. From Weiske. Pleon. Gr. J.S.

See Hippocr. Epidem. ii. Aristoph. Plut. 1133. with Kuster. and Hemsterh. Athen. xi, 6. and Kuster ad Aristoph. Acharn. 353. Πικρὸν, St. James iii, 11. (See above, γλυκύ.) Τὸ ῥέον: ἐκείνης γὰρ τό γε νῦν ῥέον, (viz. ὕδωρ,) Lucian. Bis Accus. p. 223. [*time allowed for speaking, measured by the running of water.*] Ψυχρόν: ψυχρὸν πίνειν, Epict. c. 29. καὶ ψυχρὸν αἰτοῦντα, Lucian. de mort. Peregr. 44. p. 263. t. iii. ψυχρὸν δ' ἀχραὲς κράνα ὑποπροχέει, (so Schæfer.) Anyte. Epigr. ix, 4. ποτήριον ψυχροῦ, (viz. ὕδατος,) St. Matth. x, 42. Fully in Hom. Od. τ, 388. (See above.) ἐντὶ ψυχρὸν ὕδωρ, Theocrit. xi, 47. διὰ τὸ καῦμα διψήσας ὕδωρ ψυχρὸν αἰτῆσαι, Plut. v. Marii c. v. p. 65. t. iii. So *frigida* in Latin: see above.—2. Before genitives signifying *the sea, lakes, rivers, fountains, &c.* e. g. νίψατο Βοιβιάδος λίμνης (viz. ὕδατι) πόδα παρθένος ἀδμῆς, Hesiod. Fragm. v. 50. p. 440. Lips. In πέραν τοῦ χειμάρρου τῶν Κέδρων (St. John xviii, 1.) F. Stosch proposes an ellipsis of ὕδάτων after τῶν. λοεσσάμενοι τέρενα χροά Περμησσοῖο, (viz. ὕδατι) Ἡ ἵππου κρήνης, ἡ Ὀλμειοῦ Ζαθέοιο, Hesiod. Theog. 5, 6. λοεσσάμενος ποταμοῖο, Hom. Il. φ, 560. εἰωθὼς λούεσθαι εὐρῶρειος ποταμοῖο, Il. ε, 508. Didymus understands ὕδατι, as in λελουμένος ὠκεανοῖο, Il. ε. [v. 6.] and so the Ven. Schol. ad Il. ε, 508. But some think there is an ellipsis of a preposition before these genitives: Ὀκεανοῖο. λείπει ἡ ἐξ, Schol. Ven. ad Hom. Il. ε, v. 6. ἀπ' ὠκεανοῖο λοεσσαμένη, Hom. Hymn. 31. in Lun. v. 7. ἐξ ὠκεανοῦ λουσάμενος, Himerius p. 742. cf. Apoll. Rhod. iii, 876. Schæfer thinks there is no ellipsis; and that λούειν and other verbs of similar signification are of the number of those which govern sometimes a genitive, sometimes a dative, and which are sometimes besides accompanied by a preposition. See Musgr. ad Eurip. Iph. A. 1078.—3. In verbs: e. g. ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι, (viz. ὕδωρ, or rather ὕδατος,) Xen. Cyrop. i, 2. 8. ἔστι δέ τις ποταμὸς Μινυήϊος εἰς ἅλα βάλλων (viz. ὕδωρ or ῥεῖθρον,) Hom. Il. λ, 721. So in Dionys. Perieg. 735. a river is said βάλλειν, (viz. ὕδωρ or ῥέον, which is expressed in v. 783.) Εἰσβάλλειν: fully, ἐσβάλλει δὲ οὗτος ἐς τὸν Εὐφρήτον ποταμὸν τὸ ῥεῖθρον, Herodot. i, 179. τέμνων δὲ μέσην τὴν Βοιωτίαν πρὶν ἐκβάλλειν εἰς θάλασσαν, Polyæn. i, 3, 5. of the Cephissus. εἰς τὴν ποταμοὶ δύο εἰσεῖσι τὸ ὕδωρ, Herodot. vii, 109. Ἐκδιδόναι. Ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι, Hom. Od. λ, 238. Fully, Ἀξιοῦ, ὅς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν, Id. Il. φ, 158. ἐμοὶ ῥευσάτω, (viz. τὸ ὕδωρ,) Lucian. Bis Accus. p. 224. Fully, σοὶ τὸ ὕδωρ ῥεῖ νῦν, μὴ μέλλε, *the water is now running for you to speak; therefore make haste;* Lucian. Revivisc. p. 406. and with reference to the same custom, ὑπὲρ τὸ ὕδωρ τὸ ἐκχυνόμενον λέγειν, *to speak too long*, Id. in Imagin. p. 31.

ΥΙΟΣ, *a son*.—Υἱός is understood—1. In adjectives and participles: e. g. ἄρρην: ἥτις ἔτεκε τὸν ἄρρενα, (viz. υἱόν,) Rev. xii, 13. where see var. lect. Fully in v. 5. καὶ ἔτεκεν υἱὸν ἄρρενα. And Schæfer seems inclined to think that by these examples the reading in v. 23. of the Andromache of Eurip., before Brunck, might be defended.^a

^a Schæfer must mean v. 24. I suppose ἐντίκτω κόρον, and Brunck substituted γόνον for κόρον. J.S.

Ἐπίγονοι, (ἐπιγινόμενοι, Eratosth. Καταστερ. c. 25.) viz. υἱοί. See Hesych. in v. Κάδμιοι. Schol. Gr. ad Hom. Il. δ, 405. Munker. ad Hygin. Fab. lxxi. Ἠγαπημένος: ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, Ephes. i, 6. cf. St. Matth. iii, 17. Μονογενής: often in the N. T. Fully, ὁ μονογενὴς υἱός, St. John i, 18. Νόθος: fully, νόθος υἱός Ὀϊλῆος θείοιο, Hom. Il. ο, 333. Πρωτότοκος, *first-born*.

2. Before a genitive case of a parent;^a or of something analogous to a parent: e. g. ἀπὸ Ἀνακτοῦ, γῆς καὶ οὐρανοῦ, (viz. υἱού,) ὠνομάσθη Ἀνακτορία, Steph. Byz. v. Μίλητος. ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, 1 Thessal. v, 8. Fully, υἱοὶ ἡμέρας, v. 5. Ἐπαμινώνδας δὲ πατὴρ ἦν ἀφανούς, Ælian. V. H. xii, 43. οὐκ οἶδατε, οἷου πνεύματός ἐστε ὑμεῖς, St. Luke ix, 55. *Wes Geistes Kinder ihr seyd*, Luther. ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς, (viz. υἱοί, or τέκνα,) Hebr. x, 39.

This ellipsis is very common before genitives of proper names: ἡμεῖς δ' ὡς ἐσμὲν Ἑρωτος Πολλοῖς δῆλον, Aristoph. Av. 704. ἐσμὲν Ἑρωτος· λείπει υἱοί, Schol. Ἰάκωβον τὸν τοῦ Ζεβεδαίου, (viz. υἱόν,) St. Matth. iv, 21. οἱ τοῦ Ζεβεδαίου, (viz. υἱοί,) St. John xxi, 2. Ἰούδαν Σίμωνος, Id. vi, 71. Σίμων Ἰωνᾶ, Id. xxi, 15. See Tobit v, 19. St. Mark ii, 14. Acts xiii, 22. From these passages, and the one from Lucian immediately following, it appears that when the names of the son and of the parent are in different cases, the article is either omitted with υἱός, or expressed, indifferently: οὐκέτ' Ἀγαμέμνων ὁ Ἀτρείως, οὐδὲ Κρέων ὁ Μενοικέως, ἀλλὰ Πῶλος Χαρικλέους Σουνιεύς ὀνομαζόμενος, ἢ Σάτυρος ὁ Θεογείτωνος Μαραθώνιος, Lucian. t. i. p. 479. See Herodot. v, 37. 121. vi, 127. ix, 90. v. 66. and Wesseling there, and on vi, 100. 101. viii, 2. 42. 59. Fisch. ad Palæph. p. 37. B. p. 129. B. p. 115. A. and his Prolus. iv. ad Palæph. p. 58. Ilgen. ad Hom. h. in Mercur. 145. and Matthiæ on the same verse. But when the names of the son and of the parent are in the same case, the presence of the article appears to be indispensable for the purpose of preventing ambiguity. In the passage therefore of Steph. Byz. in Μίλητος, above quoted, Pinedo has given ἀνάκτορος τοῦ γῆς, which had been written by some one in the margin of a copy of Aldus's edition, belonging to Schæfer; and Berkelius, Ἀνακτος τοῦ γῆς: and in Herodot. i, 59. the true reading is, in Schæfer's opinion, Λυκούργου τοῦ Ἀριστολαΐδεω. See H. Steph. ad Thucyd. p. 661. Duk. Verheyk. ad Anton. Liber. p. 115. B. and Schæfer ad Dionys. Hal. de Comp. Verb. p. 2. A.

A similar ellipsis is not unfrequent in Latin: *Meropis esse cupiens*, Ovid. Met. ii, 184. *Asdrubal Gisgonis* (viz. *filius*,) Liv. xxviii, 12. See Gronov. there; and Burm. ad Suet. de illustr. Gramm. c. x.

3. In some verbs: e. g. γεννᾶν: καὶ ἐγέννησε κατὰ τὴν ιδέαν αὐτοῦ, καὶ κατὰ τὴν εἰκόνα αὐτοῦ, καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Σῆθ, Genes. v, 3. εἰσποιεῖσθαι τινα, (viz. υἱόν,) *to adopt*: Pæan. viii, 3. 1. and c. 2. 1. Fully, 1, 4.

ΥΜΑΣ, *you*.—In ὑμῖν μὲν δὴ μοῖρα θεῶν χρειώ τε περῆσαι Ἐνθάδε κῶας ἔχοντας, Apollon. Rhod. i, 440. ὑμᾶς is understood before

^a This ellipsis of υἱός is not admitted by Hermann. See the note *a* on Ἀδελφός, p. 6.

περῆσαι. In παρακαλῶ (viz. ὑμᾶς)—ἀπέχεσθαι, 1 Pet. ii, 11. cf. v. 15.

ΥΜΝΟΣ, *a hymn*.—In καλλίνικον (viz. ὕμνον) ᾄσεται, Eurip. Med. 44. See Musgr. In ὁ μελλόννυμφος, Soph. Trach. 207. “nempe ὕμνος,” says Brunck; but the learned doubt.

ΥΠΗΡΕΤΗΣ, *a servant, an officer*.—In βασιλικός: St. John iv, 46. In δῆμιος, *a public servant; an executioner*. In ὁ δημόσιος, Aristoph. Lys. 437. p. 863. See Wytttenb. ad Plut. de S. N. V. p. 43.

ΥΠΝΟΣ, *sleep*.—In βαθύς: ὡς βαθὺν ἐκοιμήθης (viz. ὕπνον,) Lucian. Dial. Cyclop. et Nept. Schwebel understands ὕπνον in νήγρετον εὔδειν, Hom. Od. ν, 74. and in δειλινὸν ὡς κατέδαρθον, Theocrit. xxi, 39. and cites Juvenal for a similar ellipsis, *privatus ut altum dormiret* (viz. somnum,) i, 16. But the opinion of Schæfer, that those adjectives are in the neuter gender, and used adverbially, appears preferable to the supposition of an ellipsis. “Ὑπνῶ is understood in βεβαρημένοι, St. Mark xiv, 40.”

ΥΠΟΔΗΣΕΙΣ, *shoes*.—In Ἀμυκλαῖδες, *a sort of costly Lacedæmonian shoes*, Hesych. In ἐμβάδες. In Λακωνικαί, *men's shoes*, Aristoph. Thesmoph. 149. p. 774.^b ποῦ χλαῖνα; ποῦ Λακωνικαί; In Περσικαί, *a sort of women's shoes*. See Schol. Aristoph. Nub. 151. p. 132.

ΥΠΟΜΝΗΜΑ, *a commentary, a memorial*.—In παρασκευαστικόν, Æneas Tact. c. xxi. Fully, παρασκευαστικὸν ὑπόμνημα, in other writers. In πολιορκητικόν, στρατηγικόν, and the like. Fully, τακτικόν τε καὶ πολιορκητικὸν ὑπόμνημα, Title of Æneas's Tact.

ΥΠΟΝΟΙΑ, ΥΠΟΛΗΨΙΣ, *suspicion*.—In μυρίους ἄλλους διὰ κενῆς ἀνεπλάττομεν ἡμῖν φόβους, Dionys. Hal. vi. διὰ κενῆς (viz. ὑπολήψεως, or the like.)^c

ΦΑΡΜΑΚΟΝ, *a drug*.—In ἀτόκια, (viz. φάρμακα,) *drugs that prevent parturition*. ἀφροδισιαστικά. δηλητήρια, *poisons*, Herodian. i, 17. 23. iv, 5. 13. Sometimes fully: see Ind. Scheid. διαφορητικά. διουρητικά. ἐμετικά. ἐπαρτικά. In ἐπίπαστα sometimes. καθαρτικά: ὁ ἱατρὸς καθαρτικοῖς ἐκβάλλει τὰ νοσοποιοῦντα, Cebes Theban. (But, says Schæfer, as the Greeks say τὰ νοσοποιοῦντα without any ellipsis, so, without any ellipsis, they say τὰ καθαρτικά: and the remark applies to other similar words.) ὀξυτόκια, *drugs for hastening childbirth*. παροξυντικά. ὠκυτόκια, the same as ὀξυτόκια: “φασκεν ὠδίνειν γυνή—ὁ δ' ἀνὴρ περιήρχετ' ὠκυτοκεῖ (ὠκυτόκι, Schæfer. cf. Poll. ii, 7.) ὠνούμενος, Aristoph. Thesmoph. 511. [504. ed. Br.]

*ΦΑΡΟΣ, *a coverlet; bed-covering*. See Λέχος.

ΦΑΣΙΣ, *appearance*.—In ἡμέρα Eustathius understands φάσις, or

^a See the new edition of H. Stephens' Thesaurus, printed by Mr. Valpy, col. 2687. D. J. S.

^b Πότερον ὡς ἀνὴρ τρέφει; καὶ—ποῦ χλαῖνα; ποῦ Λακωνικαί; Ἄλλ' ὡς γυνή δῆτ'; εἴτα ποῦ τὰ τιτθία; Aristoph. Thes-

moph. 142. ed. Brunck. J. S.

^c Here again Schæfer has been led by Musgrave into the error of supposing that there is no ellipsis, but an enallage of gender. See Στιγμή, and the note on that word, p. 122. J. S.

κατάστασις τοῦ αἵματος: but ἡμέρα is of the same origin as ἡμαρ. See Damm. Lexic. c. 2176.

*ΦΑΣΙΣ, *speech*.—Φάσις may sometimes be understood in ἀπὸ μιᾶς: fully, ἀπὸ μιᾶς φάσεως, Macarius Homil. xv. p. 199. So in Latin: “vos universi una mente atque voce iterum a me conservatam esse rempublicam conclamastis,” Cic. Philipp. vi, 1. “uno ore auctores fuere,” Ter. Phorm. iv, 3. 20.

ΦΑΣΜΑ, *an apparition*.—In Πανικὰ, [viz. φάσματα,] Dionys. Hal. v. p. 290. ed. Lips. and Polyæn. Strateg. i, 2.

ΦΕΡΟΜΕΝΟΣ, *borne, or worn*.—In καὶ περιβαλοῦ τὰ στόλιά σου, τὰ ἐν ἐκκλησίᾳ, (viz. φερόμενα,) Euseb. Monach. in vit. Philipp. Presbyt. Agyr. n. 3. in Act. Sanct. t. iii. Maii. p. 1.

ΦΕΡΟΥΣΑ, *leading*.—In ἡ ὁδὸς, ἡ πύλη, ἡ εἰς, or πρὸς, τι: as, ἡ ὁδὸς, ἡ εἰς “Αἶδου, the way (leading) to the infernal regions. ἡ ὁδὸς, ἡ πρὸς σωτηρίαν, the way (leading) to salvation: (viz. φέρουσα.) Expressed in Ælian. V. H. τὴν μὲν εἰς “Αἶδου φέρουσαν, ix, 19. and in the Acts, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηραῖν, τὴν φέρουσαν εἰς τὴν πόλιν, xii, 10. See Cebes p. 182. 186. 189. 197. Polyb. t. i. p. 879. Æn. Tact. c. xvii. Virg. Ecl. ix, 1.

ΦΘΕΓΜΑ, *a voice, a sound*.—In neuter adjectives joined with φθέγγεσθαι, and other such verbs: as, μικρὸν φθέγγεσθαι, καὶ ἰσχνόν, καὶ γυναικῶδες, Lucian. (But those adjectives are used adverbially, as Schæfer has observed.)

ΦΙΑΛΗ, *a goblet; a cup*.—In ἀργυρῖς and χρυσαῖς, used of cups. See Ruhnken. ad Tim. p. 48. and Pierson. ad Mœr. p. 412. Ἀργυρίδων (gen. plur.) is strangely joined by Anaxilas (Athen. t. iv. p. 223.) with χρυσῶν: καὶ πίνειν ἐξ ἀργυρίδων χρυσῶν. Cf. Valcken. ad Eurip. Phœniss, p. 14.

ΦΙΛΟΣΟΦΙΑ, *philosophy*.—In Ἀκαδημαϊκὴ, Ἀπορητικὴ, Δογματικὴ, Ἐφεκτικὴ, Ζητητικὴ, Πυρρόνιος, Σκεπτικὴ. See Sext. Empir. i, 2.

ΦΙΛΟΣΟΦΟΣ, *a philosopher*.—In the names of sects: as Ἀκαδημαῖκοι: (viz. φιλόσοφοι:) Δογματικοί: Ἐκλεκτικοί. Ἐπικούρειοι: fully, τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στοϊκῶν φιλοσόφων συνέβαλλον αὐτῷ, Acts xvii, 18. Κυνικοί: Περιπατητικοί: Πυρρόνιοι: fully, ὁ Πυρρόνιος φιλόσοφος, Empiric. Pyrrhon. Hypotyp. i, 5. Σκεπτικοί: Στωϊκοί: fully, τῶν Στωϊκῶν φιλοσόφων, Phrynich. p. 122. Pauw. Also in τινὸς τῶν ἐν τῇ ποικίλῃ διατριβόντων ἀνυποδήτου καὶ ἐνερόχρωτος, Alciphro. i. ep. 3. cf. iii, 14. and Lucian in Icarom. p. 189. and in Fugitiv. p. 603. So in Latin: nostra leges, non multum a Peripateticis dissidentia: quoniam utrique et Socratici et Platonici esse volumus, (viz. philosophi,) Cic. de Off. i, 1.

ΦΥΛΑΚΗ, *prison; custody*.—In ἐωθινὴ: ἐπὶ τῆς ἐωθινῆς, Polyb. Exc. de virt. xvi. p. 61. t. iii. ὑπὸ τὴν ἐωθινὴν, Id. i, 53. 59. v, 18. Fully, ἐωθινῆς δὲ φυλακῆς, Plut. v. Pomp. 68. p. 227. t. iv. and v. Cæs. 43. p. 413. t. iv. See Schweigh. ad Polyb. t. v. p. 579.^a

^a Here again Schæfer has been misled by Musgrave: so that he thinks ἐωθινὴ is put for τὸ ἐωθινόν, the feminine for the

neuter. See Στιγμὴ, and the note on that word, p. 122. J. S.

In ἀπάγειν and ἀπάγεσθαι sometimes, when put alone: fully, συγχρησόμενοι τοῖς εἰς φυλακὴν ἀπηγμένοις τῶν ἀνδρῶν, Polyb. 1. i. p. 536. See Budæus Comm. p. 214. (See "Υβρις.) Δεσμωτήριον is expressed by Æschin. c. Ctesiph. In παραδιδόναι: ἀκούσας—ὅτι ὁ Ἰωάννης παρεδόθη, St. Matth. iv, 12. cf. St. Mark i, 14. Fully, παραδίδου εἰς φυλακὰς, Acts viii, 3. παραδιδούς εἰς φυλακὰς, ib. xxii, 4.

ΦΥΛΗ, *a tribe*.—In Αἰγῆς, Ἀκαμαντὶς, Ἐρεχθίδης, Κεκροπίς, Πανδιονίς, and the like. See Poll. l. viii. c. ix. s. 110. So in Latin: *hic multum in Fabia valet, ille Velina*, (viz. tribu,) Hor. Ep. i, 6. 52.

ΦΥΛΛΑ, *leaves*.—In προβάλλειν: ὅταν προβάλωσιν ἤδη, (viz. φύλλα,) St. Luke xxi, 30. *when they now shoot forth*. ὅταν τὰ φύλλα ἐκφύῃ, St. Matth. xxiv, 32. See Καρπός.

*ΦΥΛΟΝ, *a tribe, &c.* See "Εθνος.

*ΦΥΟΜΕΝΟΣ, *growing, produced*.—In πωλοῖτο δ' ἂν οὐδὲν ἐκ τῆς γῆς, (viz. φυόμενον,) Philostr. Her. p. 4. Boiss. Fully in Xen. Mem. iv, 3, 10. iv, 7. 7. Plut. de Vitios. pud. p. 528. C. Anton. Lib. c. 5. See Boissonade ad Philostr. Her. p. 291.

ΦΥΡΑΜΑ, *a mass of dough*.—In ἕως οὗ ἐζυμώθη ὅλον, St. Matth. xiii, 33. cf. St. Luke xiii, 21. Fully, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, Galat. v, 9.

ΦΥΣ, *born*.—In πᾶ δὴ μοι γενναίων μὲν πατέρων, Γενναίων τ' ἐκ τοκάδων, (viz. φύσα, or βλαστοῦσα,) Eurip. Cycl. 41. and in κήπων ἐξ ἀθανάτων, Id. Ion. 116. cf. Soph. Aj. 191. 202. In μήτ' ἀδίκους, μήτ' ἐξ ἀδίκων, Theocrit. xxii, 56. cf. 213.

ΦΥΣΙΣ, *nature*.—Michaelis thinks this word may perhaps be understood in ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος, (viz. φύσεως,) 2 Pet. ii, 14. In ταῦτα ἐγὼ μαντευόμενος, ἐκίνουν σε πρὸς τὴν σεαυτοῦ, (viz. φύσιν, Wolf.) Liban. ep. 45. In παρὰ τὴν σύμμετρον καὶ τὴν προσήκουσαν, Dio Chrysost. Orat. xvii. p. 252. B. Schwebel understands φύσιν, Reiske τάσιν or κρᾶσιν.

ΦΥΤΟΝ, *a plant*.—In ἡλιοτρόπιον: πανακές: παρθένιον: χειρῶνιον: and the like.

ΦΩΝΗ, *voice*.—Δακρυόεσσαν ἰεῖσα, Eurip. Phæn. 333. "*Supple βοήν, φωνήν, vel simile quid*," Brunck. In the edition of Porson, (to whom the passage appeared corrupt,) δακρυόεσσαν ἰεῖσα πενθήρη κόμαν are joined. In μία: καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες, (viz. φωνῆς,) St. Luke xiv, 18. (In the same sense, ὁμοθυμαδὸν, ἐν ἐνὶ στόματι, Rom. xv, 6.) Fully, ἀπὸ μιᾶς φωνῆς, Herodian. i, 4. ὥσπερ ἐξ ἐνὸς συνθήματος καὶ μιᾶς φωνῆς, Gregor. Naz. Orat. iv. p. 113. c. and in the dative: ὥσπερ τινὶ μιᾷ φωνῇ σῶζειν ἅπαντες ἐβόων τὸν ἱκέτην, Diod. Sic. xi, 92. So xvi, 80. The genitive plural φωνῶν is understood in ἀρμονία, when it signifies *musical harmony*. There is an

^a Even the most learned men, says Hermann, sometimes invent ellipses, which could never come into the head of any man in his right senses. This ellipsis of Brunck he gives as one proof of the truth

of the assertion. The true reading of the passage in Euripides is, as Hermann affirms, "Ὄθεν ἐμὴν τε λευκόχροα κείρομαι, Δακρυόεσσ' ἰὰν Ἰεῖσα πενθήρη, κόμαν. J.S.

ellipsis of φωνή in several verbs : e. g. ἀναφέρεισθαι : μνησάμενος δ' ἀδινῶς ἀνενείκατο, φώνησέν τε, Hom. Il. τ, 314. Fully, ὁψὲ δὲ Λειάνδρῳ γλυκερὴν ἀνενείκατο φωνήν, Musæus 172. But some think ἀνενείκατο in Hom. signifies *sighed* : [see Πνεῦμα, p. 109.] as in Herodot. ἀνενείκαμενόν τε καὶ ἀναστενάξαντα, ἐκ πολλῆς ἡσυχίης ἐς τρεῖς ὀνομάσαι, i, 86. ἀναφέρειν δηλοῖ ποτὲ καὶ τὸ ὑπολύζειν ἀναπνέοντα, Galen. Gloss. Hippocr. p. 63. H. Steph. (In Xen. Ephes. p. 25. ἐαυτὸν is understood in ἀνενεγκών. So in Pausan. vii, 17. ἀνενεγκόν τε καὶ αὖθις ἀνανηξάμενον. And in Plut. τριταῖος ἤδη—ἀνήνεγκε, Moral. t. iii. p. 270. Fully, ἀναφέροντες ἐαυτοὺς ἀνεβιώσκοντο, Ælian. de Nat. Anim. xiii, 12. See Villoison ad Long. p. 210.) In ἐπέχειν, *to repress the voice* : τὸ μὲν πρῶτον ἐπέσχε, Polyb. t. i. p. 785. Schwebel understands φωνήν, but Schæfer, more properly, a reciprocal pronoun. [In προσβάλλειν. See Ὀσμή.] In ῥήσσειν : ῥῆξον καὶ βόησον, Gal. iv, 27. Fully, ὑπὸ δέους τε καὶ κακοῦ ἔρῃξε φωνήν, Herodot. i, 85. ἦντινα φωνήν ῥήξουσι πρώτην, Id. ii, 2. See Valcken. Animadv. ad Ammon. p. 135. and Jacobs. ad Anthol. Gr. ii. 3. p. 385. So *rumpit vocem*, Virg. Æn. ii, 129.

ΧΑΛΚΟΣ, *brass*.—In δεδαϊγμένος, Hom. Il. τ, 319. χαλκῷ is understood, says Eustath. p. 1255. l. 9. (It may be understood, but there is no necessity for understanding it, says Schæfer.) In κεκορυθμένος, Hom. Il. π, 802. Fully, δοῦρε δύω κεκορυθμένα χαλκῷ, Il. γ, 18.

ΧΑΡΙΣ, *favor, benefit, grace, &c.*—In ὁμοία : οὐκ ἀπέδοσαν τὴν ὁμοίην Συβαρῖται, (viz. χάριν,) Herodot. vi, 21. τὴν ὁμοίην ὑμῖν ἀποδιδούσι, Id. iv, 119.^a Χάριτος is often understood in πλοῦτος in the epistles of St. Paul; e. g. ὃ βάθος πλούτου (viz. χάριτος) καὶ σοφίας καὶ γνώσεως, Rom. xi, 33. So Eph. iii, 8. Fully, πλοῦτος χάριτος, Eph. i, 7. ii, 7. πλούτου τῆς χρηστότητος αὐτοῦ, Rom. ii, 4. (But see J. C. Wolf. in Cur. Philolog. ad Rom. xi, 33.) And so in πλουτεῖν : πλουτῶν (*rich in grace*) εἰς πάντας τοὺς ἐπικαλουμένους αὐτὸν, Rom. x, 12.

Χάριν, in the sense in which it is equivalent to ἔνεκα, *on account of*, is frequently understood before genitive cases : πολλάκις ἐθαύμασα τῶν τὰς πανηγύρεις συναγαγόντων, (viz. χάριν,) Isocr. Paneg. θαυμάζειν ἔλεγον τῆς Ῥωμαίων ἀναισχυντίας, Dionys. Hal. Ant. Rom. t. ii. p. 995. (the reading of the Vat. Ms. and the true one according to Schæfer.) See Lennep. ad Phal. p. 353. ἀποσεμνύνειν τὴν γυναῖκα καὶ σεβασμιωτέρας ἢ κατὰ ἄνθρωπον ὁμιλίας, Charito p. 29, 2. “Nempe ἔνεκα. χάριν.” Dorvill. See Markl. ad Eurip. Iph. T. 1202. Jacobs. ad Anthol. Gr. iii, 1. p. 43. So, *Justitiæne prius mirer, belline laborum?* (viz. *caussa*.) Virg. Æn. xi, 126. But Schæfer thinks this construction is the proper one of such verbs as the foregoing, and that there is no ellipsis.

ΧΑΡΙΣΜΑ, *a gift*.—In τὸ πνευματικὸν and τὰ πνευματικά, in the

^a On this ellipsis Schæfer has again recorded his strange supposition, so often mentioned, of an enallage of gender. See Στιγμή, and the note on that word, p. 122. J. S.

N. T. περὶ δὲ τῶν πνευματικῶν (viz. χαρισμάτων)—οὐ θέλω ὑμᾶς ἀγνοεῖν, 1 Cor. xii, 1. Fully, ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, Rom. i, 11.

ΧΕΙΡ, *the hand*.—There is an ellipsis of χεῖρ—1. In concord with adjectives expressed: as, ἀμφοτέραι: κόπτων ἀμφοτέρῃσι, Hom. Od. σ, 28. ἀμφοτέρῃσι λαβὼν ἐλλίσσεται γούνων, Od. κ, 264. καὶ ἀμφοτέρῃσιν ἐδέξατο, Od. ρ, 356. ἀμφοτέρῃσιν ἀπ' ἰχῶρ χειρὸς ὁμόργνυ, Il. ε, 416. (So Aristarchus. Zenodotus, χερσίν. See Stoeber. ad Thom. M. p. 107. A. not. ad Long. Past. p. 405. Herodot. i, 53. Dionys. Hal. Ant. R. t. ii. p. 878. 882. Pausan. viii, 52.) δράγματα καὶ μάκωνας ἐν ἀμφοτέρῃσιν ἔχουσα, Theocrit. vii, 157. ἐκφέρουσιν αὐτὸν ἐκ τοῦ συμποσίου, τῆς αὐλητρίδος ἀμφοτέραις ἐπειλημμένον, Lucian. Tim. p. 162. αἱ ἐλλείψεις τῶν μερῶν τοῦ λόγου Ἀττικῶν εἰσι, καὶ Δωριέων, καὶ Ἰώνων μόνον· οἶον, κόπτων ἀμφοτέρῃσι, (Od. σ, 28.) ἐλλείπει τὸ χερσίν, Joh. Gram. de dial. p. 71. Bas. See Gregor. p. 14. and Schol. ad Theocr. vii, 157. Fully, ἀμφοτέρῃσιν χερσὶ, Hom. Il. σ, 123. ἀμφοτέραις ταῖς χερσὶ, Theophr. Char. v, 1. ἀμφοτέραις ταῖς χερσίν, Ælian. V. H. i, 32. Ἀριστερά, *the left*: ἐν ἀριστερῇ, Herodot. vii, 43. μὴ γνῶτω ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου, St. Matth. vi, 3. Fully, ἐξ ἀριστερῆς χειρὸς, Herodot. i, 75. ii, 30. πολλαὶ δὲ, χειρὸς αἱ μὲν ἐξ ἀριστερᾶς, Αἱ δ' ἔνθεν, κ. τ. λ. Eurip. Hec. 1141. Δεξιὰ, *the right*: ἐν δεξιῇ, Herodot. vii, 43. Ματιηνοὺς μὲν ἐν δεξιῇ ἔχει ρέων, ἐκ δὲ τοῦ ἐτέρου Φρύγας, Herodot. i, 72.^a ἡ δεξιὰ σου, St. Matth. vi, 3. τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, Acts ii, 33. καὶ ἐκάθισεν ἐν δεξιᾷ (viz. χειρὶ,) Ephes. i, 20. Fully, ἐκ δεξιῆς χειρὸς, Herodot. vii, 112. ὁρῶ σ', Ὀδυσσεῦ, δεξιὰν ὑφ' εἵματος Κρύπτοντα χεῖρα, Eurip. Hec. 346. [342. 343. Pors.] and with δεξιτερή: καὶ μιν δεξιτερῆς χειρὸς κύσε, Apoll. Rhod. i, 313. Ἑτέρα: ποικίλον θηρίον, καὶ, τὸ λεγόμενον, οὐ τῇ ἐτέρᾳ ληπτέον, Plat. Sophist. κουφίζων ἐτέρᾳ κολεόν, Theocrit. xxiv, 45. ἐτέρῃφι δὲ βάκτρον, (ἐλὼν,) Id. xxv, 207. Fully, ἐγὼ δ' ἐτέρῃφι βέλεμνα Χεῖρὶ προεσχεθόμην, Id. ib. v. 253. 254. Sometimes both χεῖρ and ἐτέρα are omitted: τῇ μὲν τῆς ῥινὸς τῇ δὲ τοῦ ὀφθαλμοῦ ἐπειλημμένος, Lucian. Sympos. p. 604. τῇ μὲν σύριγγα, τῇ δὲ τράγον πηδῶντα κατέχον, Long. p. 52. ed. Moll. See Moschus ii, 122. Cuper. Obs. ii, 11. Long. p. 64. Vill. Villos. on p. 155. and Schæfer on p. 373. See also Kuhn. in Ind. Verbor. ad Ælian. V. H. v. Ἑτερος. Εὐώνυμος: ἐξ εὐωνύμου, Herodot. i, 72. Fully, ἐξ εὐωνύμου χειρὸς, Id. vii. 109. Κυλλή: ἔμβαλε κυλλῇ, Aristoph. Eq. 1081. [1083. Br. See Classical Journal, vol. ii. p. 715.] The Schol. understands κυλλῇ to mean *the left hand*. See Brunck. ad Aristoph. Av. 1379. Λαιά: λαιῇ δὲ στόμα τύψε, Theocrit. xxii, 126. ἔμβαλεῖν τῇ λαιᾷ, Schol. Aristoph. Eq. 1081. Οὐδετέρα: προήγορον οὐδετέρᾳ ληπτὸν, Themist. Or. x. But see Cuper. Obs. ii, 11. [and the Abridgment of Viger, p. 20. r. vii.] Πέντοζος, Hesiod. Ἔργ. 742.^b

^a Here again Schæfer applies the lesson which he unluckily learnt from Musgrave, and states his belief that in δεξιῇ there is no ellipsis, but an enallage of gender. See

Στιγμῇ, and the note on that word, p. 122. J. S.

^b Πέντοζος is rather an enigmatical appellation of the hand, than an adjective

Πλατεῖα: πλατεῖαις τυπτόμενος, Aristoph. Ran. 1128. χερσὶν, Schol. [ὁ δὲ τυπτόμενος ταῖσι πλατεῖαις,—Φυσῶν τὴν λαμπάδ', ἔφευγε. v. 1096. ed. Brunck. Brunck also understands χερσὶ, *with the open hand; with the palms of their hands.*] Fully, τὴν γνάθον πλατεῖα τῇ χειρὶ πληῆσαι, Phrynica. p. 72. Pauw. Σκαιή: *the left*: ἄρκτου προσχόμενος σκαιῇ δέρος, Apollon. Rhod. ii, 120. Fully, σκαιῇ μὲν σκαιὴν Πολυδεύκεος ἔλλαβε χεῖρα, Theocrit. xxii, 119.—2. In the word γυῖα, when the hands are signified, there is an ellipsis of χειρῶν: Eustath. ad Il. v, 512.—3. In verbs: e. g. ἀνατείνειν: ἀνατείνας εἰς τὸν οὐρανὸν, ἤθελεν ὀμνύειν, Lucian. t. ii. p. 556. Ἀνέχειν: ἄνδρε δύω—κελεύομεν—Πῦξ μάλ' ἀνασχομένω^a πεπληγέμεν, Hom. Il. ψ, 660. Fully, ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, Il. ω, 301. Ἀνταίρειν: ὁ δὲ οὐκ ἀντήρειν, ἀλλὰ παρείχε τῷ παροινούντι, &c. *did not lift his hand against him in return*: Basil. homil. πρὸς τοὺς νέους, p. 321. See Dionys. Hal. vi. p. 378. Fully, χεῖρα ἀνταράμενος, Liban. Declam. i. p. 196. Ἀρχειν: ἄρχειν ἀδίκων, (viz. χειρῶν,) *to be the aggressor*: [see the Abridgment of Viger, p. 56. r. vii. and note p.] ἄρχει ἀδίκων, Ælian. V. H. i, 14. Hist. An. xvii, 24. (Here Ælian necessarily omits χειρῶν, for he is speaking of swans. See Leopard. Emendat. x, 12.) Ἐργων might be understood: τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας, Herodot. i, 5. Fully in Ælian too, V. H. ii, 9. See Observ. Miscell. vol. ii. p. 151. ἄρχεσθαι χειρῶν ἀδίκων ἢ ἔργων, Etymol. M. c. 53. 36. (as Schæfer reads.) καὶ χειρῶν ἄρχειν ἀδίκων, Polyb. t. i. p. 184. καὶ ζημίας ἅπαντες τοῖς ἄρχουσι χειρῶν ἀδίκων ἐπιφέρουσι, Id. t. i. p. 790. Sometimes ἄρχειν is put alone; both χειρῶν and ἀδίκων being understood: οὐκ ἄρχουσιν, ἀλλ' ἀμύνονται, Onosand. c. iv. οὐκ ἄρχοντες, ἀλλ' ἀμυνόμενοι, Liban. Declam. i. p. 196. c. Ἐπιτίθεσθαι: καὶ οὐδεὶς ἐπιθήσεται σοι (viz. τὰς χεῖρας) τοῦ κακῶσαί σε, Acts xviii, 10. Διασεῖν, (viz. τὰς χεῖρας,) *to sway the hands for the purpose of increasing one's speed*: Hesychius joins σπύρει and διασεῖν, t. ii. c. 1320. and so κατασεῖν: fully, οἱ θεόντες θᾶπτον θεοῦσι, κατασεῖοντες τὰς χεῖρας, Aristot. de incessu animal. c. 3. But κατασεῖων τῇ χειρὶ in Polyb. t. i. p. 192. Schw. is, *making a sign with the hand*. Ὀρέγειν: ἐνθεν ὀρεξαμένη ἀπὸ πασσάλου αἶνυτο τόξον, Hom. Od. φ, 53. Fully, εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν, Id. Il. ο, 371. Παρασεῖν: παρασεῖσαντα δὴ δεῖ τοὺς τοιούτους τῶν ἀνθρώπων, καὶ διαράμενον, ἀπαλλάττεσθαι, Theophr. Char. c. 3. (viz. χεῖρας,) *extensis (manibus.) [demissis manibus, Duport. having let the hands drop.]* Παρατείνειν: οὐδαμῶς τ' ἂν ἀρμόζοι μεγαλοψύχῳ φεύγειν παρατείναντι, Aristot. Nicomach. iv, 3. *circum-jectis (brachiis,) throwing the arms about; [stretching out the arms, to preserve the balance of the body.]* Συνάπτειν: συναψάμενους τὴν χεῖρα, Joseph. Archæolog. ix, 6. p. 312. See p. 317. Soph. Aj.

with which χεῖρ must be understood: μηδ' ἀπὸ πεντόζοιο, θεῶν ἐνὶ δαιτὶ θαλεῖη, Αἶον ἀπὸ χλωροῦ τάμνειν. Paring the nails is signified by expressions proper to the operation of pruning. J.S.

^a Perhaps ἀνασχομένω should rather be explained from Virgil's "Constitit in digitos extemplo adirectus uterque." Æn. v. 426. J.S.

1336.^a In Latin *conserere, manus conserere; pugnam conserere*. See Curtius iii, 2. Τιταίνειν: τιταίνοντας ἀτασθαλίη μέγα ῥέξαι Ἔργον, Hesiod. Theogon. 209.

ΧΕΡΣΟΣ, *continent; land*. (See Hesych. in ἡπειρος, and Æschyl. Pers. 709.)

Χέρσος is understood (in the character of a substantive) in ἡπειρος: Λουτρά καὶ ἡπείρων ἔσσεται ἀμφοτέρων, Epigr. Jens. 13. both the continents, Asia and Europe. εἶη—Ἐμπεδον ἡπείροις σκῆπτρον ἐπ' ἀμφοτέrais, Epigr. 18. ἡπείρων δ' ἄξιος ἀμφοτέρων, Cereal. iii. ἡπείροις διπλαῖς, Lycophr. 1295. Ἀσία καὶ τῇ Εὐρώπῃ, ταῖς δυσὶν ἡπείροις, Tzetzes. ὅροι ἡπείρων. ἐκλήθησαν δὲ ἡπειροὶ ἄπειροι, Agathem. p. 3. συγκρινομένων δὲ τῶν τριῶν ἡπείρων πρὸς ἀλλήλους, Id. p. 52. See Herodian. iv, 3. 12. and 17. Apoll. Rhod. ii, 978. 982. 983. Dorvill. ad Charit. p. 117. Schæfer in Meletem. Crit. i. p. 37.

ΧΗΡΑ, *a widow*.—In βούλομαι οὖν νεωτέρας γαμεῖν, 1 Timoth. v, 14. (Χήρας is added in some Mss. See Mill.) It had been expressed before in v. 11. νεωτέρας δὲ χήρας παραιτοῦ.

ΧΙΤΩΝ, *a tunic*.—In ἀμφιμάσχαλος, *a tunic having sleeves for both arms; worn by freemen*: Aristoph. Eq. 878.^b It was called also, with the same ellipsis, ἑκατερομάσχαλος, opposed to ἑτερομάσχαλος, which was a garment of slaves. See Hesych. Schol. Aristoph. ad l. c. and Meurs. ad Lycophr. 1100. In κροκωτός: (as ἐσθῆς in κροκωτή:) see Clem. Al. Pædag. ii. p. 201. C. In ὁ ποδήρης, *a tunic reaching to the feet*: (as ἐσθῆς in ἡ ποδήρης:) see Lucian. Ver. Hist. i. p. 648. ii. p. 691. In χειριδωτός, *a tunic having long sleeves, reaching over the hands; worn in winter*.

ΧΛΑΙΝΑ, *a cloak or gaberdine*.—In διπλῇ and δίπλαξ: δίπλακα μαρμαρέην, Hom. Il. γ, 126. See Eustath. Fully χλαῖναν—διπλῇν, Odys. τ, 225.

ΧΟΛΟΣ, *anger*.—In ἡ δὲ Ἡρωδίας ἐνεῖχεν αὐτῷ, (viz. χόλον,) St. Mark vi, 19. Fully, ἐνεῖχε σφι δεινὸν χόλον, Herodot. vi, 119. and i, 118. viii, 27. See Wesseling p. 631. s.

ΧΟΡΔΗ, *a string, a chord*.—In the names of musical notes; or of the strings of the harp: ὑπάτη, *the highest*; q. d. *the first*: (which was the deepest bass.) Παρυπάτη, *the next to the highest*. Μέση, *the middle*. Παραμέση, *the next to the middle*. Τρίτη, *the third*. Νήτη, (by crasis for νεάτη,) *the last*. This, νεάτη χορδῇ, the last string of the harp, was the highest treble. Χορδῶν is understood in the proverbial expression δις διὰ πασῶν, used of things between which there is the widest difference. It is properly a musical term, signifying a symphony formed by strings the furthest removed from each other.

In the verbs παραπαίειν, παρασείειν, πλημμελεῖν, which properly signify to err in touching the strings of musical instruments; and

^a Καὶρὸν ἴσθ' ἐληλυθὼς, Εἰ μὴ ξυνάψων ἡξιώσας Χειμῶνος ὄντος, v. 882. ed. Brunck. ἀλλὰ συλλύσων πάρει, v. 1317. ed. Brunck. J.S. χιτῶν χειριδωτὸς ἐλευθέρων,—δύο χειρίδας ἔχων, ἃς μασχάλας ἔτι καὶ νῦν λέγουσιν, Hesych. cited by Brunck. J.S.

^b Οὐπόποτ' ἀμφιμασχάλου τὸν Δῆμον

thence, by metaphor, and with an ellipsis of νοῦν, to err in mental operations: to be out of one's senses.

ΧΡΕΙΑ, *use, purpose*.—In ᾧ δέλεασθεῖς ὁ δῆμος, εἰς πᾶσαν ἤδη τιθασὸς αὐτοῖς ἐγεγόνει, Plutarch. in Pomp. t. iii. p. 806. ed. Reisk. for εἰς πᾶσαν χρεῖαν, *for every purpose*.^a

ΧΡΗΜΑ, *a thing*. [See the note on Μέρος, p. 78.]—1. In concord with adjectives or participles expressed: e. g. ἀγαθόν: οὐκ ἀγαθὸν πολυκοιρανίη, Hom. Il. β, 204. Ἀνένδεκτον: ἀνένδεκτόν ἐστι, μὴ ἐλθεῖν τὰ σκάνδαλα, St. Luke xvii, 1. *it is an impossible thing*. Ἀπιστον: ἄπιστον θάλασσα, Laert. Ἐνδεχόμενον, *possible; feasible*: κατὰ τὸ ἐνδεχόμενον, (viz. χρῆμα,) Synes. Ἰερὸν: fully, σκόπει τοίνυν, ὡς ἱερὸν χρῆμα συμβουλή, Lucian. Adv. Indoct. p. 392. Ἰκανόν: ἱκανὸν (viz. χρῆμα) τῷ τοιούτῳ ἢ ἐπιτιμία αὕτη, 2 Cor. ii, 6. Κοινόν, *res publica, commonwealth*: τὸ κοινὸν τῶν Λατίνων, Dionys. Hal. v. p. 320. See Hor. Od. ii, 15. 13. Fully, in Latin, *de toto statu rerum communium cognosces*, Cic. ad Div. i. ep. 8. See note on Onosand. c. 35. Παράδοξον: παράδοξόν γε, οὐ γὰρ ἀληθές; ἐκπεσόντος Δημοσθένους ἐν Μακεδονίᾳ, Ælian. V. H. viii, 12. for παράδοξόν γε χρῆμα. (Ἀληθές is here used adverbially for ὄντως. See Aristoph. Ran. 864. and the Schol. and Thom. Mag. *a strange thing* (for is it not so in truth?) Πιστόν: πιστόν γῆ, Laert. Σοφόν: fully, σοφόν τι χρῆμ' ἄνθρωπος, [ὦνθρωπος,] Theocrit. xv, 83. See Herodot. Clio 36. So in Latin, *triste lupus stabulis*, (viz. *negotium*.) *varium et mutabile semper femina*. (With respect to this supposed ellipsis of χρῆμα with neuter adjectives, see, besides the note on Μέρος, Fisch. ad Weller. iii, 1. p. 310. Bast. ad Plat. Sympos. p. 144. Schneider ad Xen. Cyrop. v, 4. 49. Brunck ad Epigr. adesp. ccccxxix. (Lect. et Emend. p. 280.) Porson. ad Eurip. Or. 626. Phœniss. 1705.)—2. In verbs: as ἐνδέχεται, *it is possible, practicable, &c.* for χρῆμα ἐνδέχεται: ὅτι οὐκ ἐνδέχεται, προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ, St. Luke xiii, 33. *for it cannot be that a prophet perish, &c.* Ἐχει: as, καλῶς (or εὖ) ἔχει, *it is well*; for τὸ χρῆμα καλῶς ἔχει ἑαυτό. πῶς ἔχει τοῦ σώματος; for πῶς ἔχει ἑαυτὸ τὸ χρῆμα τοῦ σώματος; (εἰ ἄρα ταῦτα οὕτως ἔχει; (viz. ἑαυτὰ,) Acts vii, 1.)

ΧΡΗΜΑΤΑ, *riches, possessions*.—The plural χρήματα is understood—1. In concord with adjectives, pronouns, or participles expressed: as ἀγαθὰ: πεινῶντας ἐνέπλησεν ἀγαθῶν, St. Luke i, 53. Ἀρκοῦντα: ἔχειν τὰ ἀρκοῦντα παρὰ τῆς τέχνης, Lucian. Somn. p. 2. Δημόσια: οἱ καταρροσφιζόμενοι τὰ δημόσια, Dionys. Hal. iv. p. 217. Fully, τὰ δημόσια χρήματα, Æschin. p. 419. t. i. χρημάτων ἰδιωτικῶν καὶ δημοσίων ἀρπαγῆς, Herodian. vii, 9. 22. So Schol. Dorvil. Aristoph. Plut. 569. Διάφορα, 2 Maccab. i. and iii. (and in the same sense the singular τὸ διάφορον, (viz. χρῆμα,) Theophr. Char. c. 10.^b Ἡμέτερα: τὰ δὲ ἡμέτερα (viz. χρήματα) μικρὰ εἶναι, Lucian. Somn.

^a Here again Schæfer has recorded his partnership with Musgrave in the error of supposing an enallage of gender instead of an ellipsis. See Στιγμή, and the note,

p. 122. J.S.

^b Ἡ δὲ μικρολογία ἔστι φειδωλία τοῦ διαφόρου ὑπὲρ τὸν καιρόν. J.S.

p. 2. Ἰδία: ἐκ τῶν ἰδίων ἀνέθηκεν, (viz. χρημάτων:) Inscript. ap. Spon. Itiner. t. iii. p. 206. and Smith p. 21. 29. Ἰδιωτικά: fully, χρημάτων ἰδιωτικῶν καὶ δημοσίων ἀρπαγῆς, Herodian. vii, 9. 22. Κοινά: πλουτήσαντες ἀπὸ τῶν κοινῶν, from the public property, Aristoph. Plut. 569. Νοθεΐα, money given to illegitimate children: τι δ', ἣν ὁ πατήρ ἐμοὶ δίδω τὰ χρήματα Τὰ νοθεῖ' ἀποθνήσκων; Aristoph. Av. 1655. Τὰ ὄντα: fully, ὄντων ἐν οἴκοις χρημάτων ὀνήσομαι, Eurip. Hel. 941. Παιδικά, Themist. Orat. xi. p. 144. Fully, τὰ παιδικὰ χρήματα, Max. Tyr. Diss. xviii. s. 10. Παπῶα: τοῖς γε ἐκ τῆς γνησίας θυγατρὸς παισὶ γεγονόσιν ἀπάντων τῶν παπῶων κληρονομία προσήκει, Isæus p. 46. t. 7. Πατρῶα: κληρονόμος τῶν πατρώων, Ælian. V. H. xiii, 11. τὰ πατρῶα, Isæus p. 617. t. i. τῶν πατρώων, Id. p. 577. t. i. καὶ νῦν εἰλημμένον σοῦ τῆς Κορίνθου καὶ τῶν πατρώων ἀγαθῶν χαίρω, Liban. Ep. 734. p. 352. ὥσπερ τὰ πατρῶα ἀποστεροῦμενοι, καὶ οὐ τὰ ἀλλότρια ἀποδιδόντες, Dionys. Hal. Ant. Rom. t. ii. p. 663. Περιττά: τοὺς τὰ περιττὰ κεκτημένους, Plut. in Cat. Maj. p. 346. τὰ γὰρ περιττὰ τούτων, Ælian. V. H. xiv, 32. Fully, τὰ περιττὰ χρήματα, Xen. Cyrop. viii. p. 211. Πνευματικά: τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη, (viz. χρήμασιν,) Rom. xv, 27. Πρεσβεΐα.^a Προσιόντα, revenue; income: Aristoph. Vesp. 662.^b Fully, Aristoph. Eccl. 707.^c Πρυτανεΐα, money deposited by the plaintiff and defendant in an action, before trial: see the Schol. on Aristoph. Nub. 1134.^d Σαρκικά: ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς (viz. χρήμασι) λειτουργῆσαι αὐτοῖς, Rom. xv, 27. Τὰ σά: ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίρει, St. Luke vi, 30. Ὑπάρχοντα: παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, St. Matth. xxv, 14.^e Ὑποφόνια, money paid, as a penalty, to the friends of persons killed: see Harpocration. [See Μίσθωμα.]

In Latin there is a similar ellipsis of *pecuniæ* in *repetundæ*: *de repetundis saucius Pilio tradetur*, Cic. ad Div. viii. ep. 8. Fully, *te lege pecuniarum repetundarum non teneri*, Id. pro Cluent. c. liii. —2. Before or after substantives: e. g. ἐκ τῶν τῆς πόλεως (viz. χρημάτων, Æschin. p. 415. t. i. ταμίαι, (viz. χρημάτων.) H. Steph. Thesaur. L. Gr. in v. [iii. 1238. F.] After περιουσία: fully, περιουσίας μᾶλλον ἔχουσαι χρημάτων, Thucyd. i.—3. governed by a participle expressed: οἱ ἔχοντες, (viz. χρήματα,) the rich; persons of property: πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, in favor of the rich, Eurip. Alcest. 58. φησὶ γὰρ αὕτη, τοὺς μὲν ἔχοντας καὶ πλουτοῦντας δεῖπνον κατὰ μὴν' ἀποπέμπειν, Aristoph. Plut. 596. See Kuster. φασὶ γὰρ αὐτὸν ἐρεπτόμενον Τὰ τῶν ἐχόντων ἀνέρων, οὐκ ἂν ἐξελεῖν ἀπὸ σιπύης, Id. Eq. 1291. καὶ ταῖς παρὰ τῶν ἐχόντων ὠφελείαις, Isocrat. Areop. οἱ δ' ἔχοντες ὀλβιοι, Stob. p. 503, 15. See Valcken. ad Eurip. Phæn. 408. Fully, οἱ τὰ χρήματα ἔχοντες, St. Luke xviii, 24. and with κτήματα: ἦν γὰρ ἔχων πολλὰ κτήματα, St. Matth. xix,

^a Πρεσβεΐα: γέρα τὰ τοῖς πρεσβυτέροις διδόμενα, Poll. quoted by H. Steph. Thesaur. iii. 547. B. (7955. A. in the new edition printed by Mr. Valpy.) J. S.

^b Οὐδ' ἡ δεκάτη τῶν προσιόντων ἡμῖν ἀρ' ἐρίγνεθ' ὁ μίσθος, v. 664. ed. Brunck. J. S.

^c Ἰν' ἀποδέχωμαι τὰ προσιόντα χρήματα, v. 712. ed. Brunck. J. S.

^d On 1120. ed. Bekk. p. 123. of the edition of the Nubes printed for Mr. Priestley, 1826. J. S.

^e See note a, p. 4. J. S.

22. and with πράγματα, Thucyd. iii, 72. for πράγματα sometimes signifies *possessions, riches*. See Mæris Atticist. in χρήματα, and Obs. Misc. vol. vii. t. iii. p. 410. Οἱ μὴ ἔχοντες, on the contrary, signifies *the poor*: κατασχύνετε τοὺς μὴ ἔχοντας; 1 Cor. xi, 22. (But in that passage Knatchbull understands δεῖπνον.) κακὸς δ' ὁ μὴ ἔχων, οἱ δ' ἔχοντες ὀλβιοί, Stob. p. 503, 15. There is a similar ellipsis in Latin: *amor habendi*, Ov. Fast. i, 195. Art. Am. [iii.] 541. *cura habendi*, Phædr. iii. Prol. "et habentium pia et religiosa collatio non habentibus subveniret," Lactant. Divin. Instit. v, 8.—4. In verbs: as ἀγείρειν: ὥσπερ οἱ τῇ μητρὶ ἀγείροντες, Lucian. Pseud. Αἶρειν, αἰτεῖν, ἀπαιτεῖν: παντὶ δὲ τῷ αἰτοῦντί σε δίδου. καὶ ἀπὸ τοῦ αἶροντος τὰ σὰ μὴ ἀπαίτει, St. Luke vi, 30. *give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.* Ἀποδοῦναι: μὴ ἔχόντων δὲ αὐτῶν ἀποδοῦναι, (*when they had nothing to pay*), ἀμφοτέροις ἐχαρίσατο, St. Luke vii, 42. Ἀπολαμβάνειν: ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, St. Luke vi, 34. Δανείζειν: δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα, Id. ib. Ἐπαιτεῖν: *to beg*: καὶ τὴν θεὸν ἐπαιτεῖν ἀναγκαζόντων, Lucian. Asin. Ὑπερεκτίνειν: νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερεκτίνειν τῶν νεκρῶν, Lucian. Dial. Char. et Men. for εἰ μέλλω γε καὶ ἐκτίνειν χρήματα ὑπὲρ τῶν νεκρῶν. Φυλάττειν: τοῖς παισὶ τοῖς πλουσίοις οἱ πατέρες φυλάττειν παραινοῦσιν, Plutarch.^a See Cuper. Observ. iii, 4.

ΧΡΗΣΤΗΡΙΟΝ, *an oracle*.—In χρῆσθαι or χρᾶσθαι, *to consult an oracle*. Fully, ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται, Herodot. vi, 70.

ΧΡΟΝΟΣ, *time*.—Χρόνος, of which the ellipsis occurs most frequently, is understood:—

I. In concord with adjectives, pronouns, and participles expressed: as, αἰδῖος: ἦν μὲν ἐξ αἰδίου (viz. χρόνου) συνὼν τῷ τεκόντι, *from eternity*, Leo Imp. Serm. de resurr. Christ. An equivalent word is expressed Rom. xvi, 25. ἐν χρόνοις αἰωνίοις. Ἀκαρῆς: ἐν ἀκαρεῖ, Themist. Orat. vii. p. 86. D. Fully, ἀκαρῆς χρόνος, Onosand. c. x. p. 59. Ἀρχαῖος: ἀβροτέροι ἐξ ἀρχαίου οἱ Ἰῶνες, Schol. Hermogen. τὸ τηρούμενον παρ' αὐτοῖς ἐξ ἀρχαίων νόμιμον, Diod. Sic. i, 14. οἷς ἐξ ἀρχαίων ἐπιβουλεύουσι, Id. i, 21. So v, 77. Fully, ἀπ' ἀρχαίων χρόνων, Id. i, 3.^b Ἀτομος, *indivisible*: ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, 1 Cor. xv, 52. *in a moment*. Βραχύς: διὰ βραχείος, (*brevi in Latin*), Dio Cass. Hist. Rom. xxxvi. p. 10. ἐν βραχυτάτῳ, Id. xxxvi, 16. Fully, ἐν βραχεῖ χρόνῳ, Æschyl. Pers. 715. Δεύτερος: καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ, Acts vii, 13. *at the second time*. Δηρὸς: ἔλπεο μὴ δηρὸν κείνην πόλιν ἀτρεμέεσθαι, Theogn. 47. So ἐπὶ δηρὸν: ἐπὶ δηρὸν ἐλλειπτικῶς εἴρηται, ἀντὶ τοῦ, ἐπὶ πολὺν χρόνον, Eustath. ad Il. a. Fully, δηρὸν χρόνον, Hom. Hymn. xxviii. in Minerv. v. 14. δαρὸν ἐκ Τροίας χρόνον ἄλαιοι πλαγχθεῖς, Eurip. Or. 55. μέλλουσα δαρὸν πατρὸς ἀποικήσειν χρόνον, Id. Iph. A. 680.^c (But Schæfer

^a Περὶ παιδ. ἀγωγ. J. S.

^b But Schæfer takes the adjective to be in the neuter gender without any ellipsis. J. S.

^c Πολὺν, πολὺν, δαρὸν τε δὴ Κατεῖχετ' ἀμφὶ Τροίαν Χρόνον, Soph. Aj. 414. ed. Brunck. J. S.

takes *δηρὸν* to be in the neuter.) *Διότης*: τοὺς παῖδας—ἀπὸ διότης καὶ κατωτέρω, St. Matth. ii, 16. Fully, ἤδη δὲ διότης χρόνου διῆκνον-
 μένου, Long. Past. i. p. 5. *Δίμηνος*: ἐν διμήνῳ, Inscript. p. 499, 68. Marm. Arund. (as Reines. reads.) *Εἷς*: ἐν εἰλί: see in *Τόπος*, p. 135. *Ἐκεῖνος*: καὶ τὸ ἀπ' ἐκείνου (viz. χρόνου) εὐδαιμονοῦσι, Lucian. t. i. p. 744. τὸ ἀπ' ἐκείνου καθεύδει, Id. t. i. p. 750. ἐξ ἐκείνου καλεῖται *Καπιτωλῖνος ὁ τόπος*, Dionys. Hal. Ant. Rom. t. ii. p. 787. (ἐξ ἐκείνου—τοῦ χρόνου, Ms. Vat.) Fully, ἐξ ἐκείνου τοῦ χρόνου, Herodot. vii, 59. *Ἐκμηνος, of six months duration*: τρεῖς ὅλους—ἐκμήνους χρόνους, Soph. Œd. Tyr. 1156. (as Schæfer reads.) [1137. ed. Br.] in which passage the common reading is ἐμμήνους, or ἐκμήνους. *Ἐλάχιστος*: δι' ἐλάχιστου, in a very short time, Dio Cass. H. R. xlii. p. 208. *Ἐνεστώς*: τὸν ἐνεστῶτα, (viz. χρόνον,) the present, Justin. Mart. πα-
 ραιν. πρὸς Ἑλλ. p. 38. *Ἐξάμηνος, the time of six months*: τελευτῶντος τοῦ θέρους, ἐς ὃ ὁ ἐξάμηνος καὶ ὀκτῶ καὶ εἴκοσιν ἔτη τῷ πολέμῳ ἐτε-
 λεύτα, Xen. Hist. Gr. ii. 3. 9. in which passage see Schneider. cf. Dionys. Hal. Ant. R. t. ii. p. 1014. 1016. *Ἐσχατος*: πρὸς ἐσχάτοις ὄντες, (viz. χρόνοις,) at the point of death, Artemidor. Oneirocr. ii, 26. See *Κίνδυνος*, p. 65. *Ἐωθινός*: ἀπολεῖ μ' ἀλοῶν ἄνθρωπος ἐξ ἑωθινοῦ, Aristoph. Thesmoph. 2. (but Schæfer takes ἑωθινοῦ to be in the neuter, from τὸ ἑωθινόν.) *Ἰκαρός*: ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν ἣν γὰρ θέλων ἐξ ἱκανοῦ (viz. χρόνου,) ἰδεῖν αὐτὸν, St. Luke xliii, 8. a considerable time; of a long season. *Λοιπός*: τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω, Galat. vi, 17. for ἀπὸ τοῦ λοιποῦ χρόνου. *Μακρός*: οἱ Μεσσήνιοι—τὴν νίκην οὐ διὰ μακροῦ (viz. χρόνου) Λακεδαιμονίοις ἔδωκαν, quickly, soon, Polyæn. i, 17. See Perizon. ad Ælian. V. H. x, 21. and Kuhn. ad Pausan. Bæot. xxviii. p. 467. *Ὁ μέλλων, the future time (or tense)*. See below, (παρεληλυθώς, p. 154. l. 44.) *Μικρός*: κατὰ μικρὸν, Ælian. V. H. xiv, 29. παρὰ μικρὸν, Lu-
 cian. Somn. p. 5. Fully, ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμὶ, St. John vii, 33. ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί, ib. xii, 35. When καὶ follows μικρὸν, as, μικρὸν, καὶ οὐ θεωρεῖτέ με, St. John xvi, 17. (See Septuag. Isai. xxix, 17. Jerem. li, 33.) Michaelis takes the full ex-
 pression to be μικρὸν διάστημα χρόνου ἐστί. *Νέος*: ἀπὸ νέου, lately; not long since, Theophr. Char. *Ὁδε*: τὸ ἀπὸ τοῦδε ἀρξάμενος, [from this time,] Lucian. t. i. p. 752. (as Schæfer reads.) ἐν τῷδε, mean-
 while: τὰς δ' αἰγὰς ἐγὼν ἐν τῷδε νομευσῶ, Theocrit. i, 14. *Ὀλίγος*: ἐπαναμείνωμεν ὀλίγου, a little while, (for δι' ὀλίγου χρόνου,) Aristoph. Lys. 74. δι' ὀλίγου, presently, Lucian. t. i. p. 846. Pausan. iii. c. 2. iv. c. 16. ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι, Acts xxvi, 28. Michaelis understands χρόνῳ, so as to make the signification, in a short time: it is commonly rendered almost. ἐξ ὀλίγου, (viz. χρό-
 νου,) Lysias 2. p. 50. t. i. παρ' ὀλίγον: see Mai. Obs. Sacr. i. p. 65. πρὸ ὀλίγου τοῦ τὸ ληστήριον ἀλῶναι, Xen. Eph. p. 58. a little before it was captured. πόνων τε ἀπηλλαγμένοι πρὸς ὀλίγον, for a short time, Long. p. 67. Vill. ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, 1 Tim. iv, 8. ἀπεδήμησε πρὸς ὀλίγον, Diog. Laert. v. c. 2. p. 499. (In such phrases Schæfer takes ὀλίγον to be in the neuter: certainly in the following passage a neuter signifying time follows ὀλίγον: εἰ γάρ τις—καταθείη πρὸς ὀλίγον,—εἴτ' ἀποστὰς

ἐπανεέλθαι μετ' οὐ πολὺ, Porphyr. de vit. Pythag. p. 44. Kust. 'Επ' ὀλίγον too, and δι' ὀλίγον, are used not only of *time*, but of *quantity*, *space*, &c. See Diod. Sic. i, 81. Ecl. t. ii. p. 524, 13. Marcellin. de Thucyd. vit. p. 6. Thucyd. iii, 21. Philostr. Her. p. 32. Boiss. and Musgr. ad Eurip. Phœn. 1133.) See Dorvill. ad Charit. p. 570. Fully, μᾶλλον ἐπιδραμέτην ὀλίγον χρόνον, Hom. Il. ψ, 418. ἀλλ' ὀλίγον ζώεσκον ἐπὶ χρόνον, Musæus in Leandr.^a "Ὅλος : καθόλου, or καθ' ὅλου, *omni*, (viz. *tempore*,) Artemidor. Oneirocrit. iii, 53. 'Ὅποσοῦν : εἰ καὶ ἐφ' ὅποσοιούν ὁσφραίνοιτό τι αὐτοῦ, Dio Cass. t. ii. p. 1142, 34. Fully, καὶν ὅποσονοῦν χρόνον ἄρχοντες διαγέγωνται, Xenoph. Cyrop. (But Aristides in quoting the passage has omitted χρόνον, and it is therefore inclosed in brackets in Zeunius's edition.) "Ὅς : ἀφ' οὗ, (viz. χρόνου,) *from the time when*, Xen. Cyrop. i, 7. See Aristoph. Amphiar. Fragm. v. [ἀφ' οὗ Κωμῳδικὸν ἔγνων μορμολυκεῖον, p. 218. ed. Br.] ἐν οἷς, (viz. χρόνοις,) St. Luke xii, 1. ἐξ οὗ, (which has the same signification,) Hom. Il. α, 6. ἐξ οὗτε Βάκχαις ἐστρατήγησεν θεὸς, Æschyl. Eumen. 25. ἐξ οὗ δὴ τιμὰς Φυτάλου γένος ἔσχευ ἀγήρως, Epigr. adesp. 183. See Diod. Sic. Ecl. t. ii. p. 518, 41. ἕως οὗ ; *until what time? how long?* in interrogation ; otherwise *until* : Palæphat. ἀπίστων, c. 4. ἐν ᾧ, (viz. χρόνῳ,) *while ; when* : [see the Abridgment of Viger, p. 227. r. xi.] καὶν ᾧ τὸ κεῖσε δεῦρό τ' ἐξορμώμεθα, κ. τ. λ. Soph. Trach. 946. ἐν ᾧ ἂν θαρσῆσῃ, Thucyd. vii, 29. "i. e. ὅταν, subaud. χρόνῳ," Hudson. ἐν ᾧ καὶ ὁμότιμοι ὥκνου, Xen. Cyrop. ii, 14. ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει, St. John v, 7. ἐν οἷς (viz. χρόνοις) εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, *meanwhile*, Acts xxiv, 18. "Ὅσος : ἐν ὅσῳ περιεκομίζοντο, *while*, Thucyd. iii, 81. χρόνῳ δηλονότι, schol. εἰς ὅσον, ἐφ' ὅσον, καθ' ὅσον, *so long as ; whilst* : for εἰς, or ἐπὶ, τοσοῦτον χρόνον, εἰς ὅσον.—χρόνον τοσοῦτον, εἰς ὅσον, Soph. Philoct. 104. μὴ δύνανται οἱ νῆες τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος ; St. Matth. ix, 15. Fully, ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ, Rom. vii, 1. Οὗτος : ἐκ τούτου, (viz. χρόνου,) *from this time* : Ælian. V. H. ii, 18. ἴν' εὐσεβεστάτῃ ψῆφος βεβαία τ' ἐστὶν ἐκ τούτου θεοῖς, Eurip. Electr. 1271. Musgr. [1263. ed. Beck.] ex em. Pierson. Verisim. p. 248. ἐκ τουτοῦ πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, St. John vi, 66. ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτὸν, Id. xix, 12. ἕως τούτου, (viz. χρόνου :) ἐᾶτε ἕως τούτου, *suffer ye thus far*, St. Luke xxii, 51. ἐν τούτῳ, (viz. χρόνῳ,) *meanwhile* : καὶ ἐν τούτῳ λελουμένοι εἰσεκώμασαν ἡμῖν, Lucian. t. ii. p. 334. (as Schæfer reads.) ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, Acts xxiv, 16.^b Fully, ἐν τούτῳ τῷ χρόνῳ, Xen. Eph. p. 20. So in the plural, ἐν τούτοις, (viz. χρόνοις.) Παλαιός : ἐκ παλαιοῦ, Herodot. viii, 62. ἐκ παλαιτέρου, Id. i, 60. Fully, ἐκ παλαιῶν χρόνων, Diod. Sic. v, 8. xix, 67. (But Schæfer takes the adjective to be in the neuter without any ellipsis, τὸ παλαιόν.) Ὁ παρεληλυθὼς, *the past time* (or *tense*) : ἐγὼ εἰμι ὁ ὢν,—τῆς ὢν συλλαβῆς οὐχ ἓνα μόνον (ἓνα χρόνον, R. Steph. See Sylburg. p. 97. Hutch.) δηλούσης, ἀλλὰ

^a Παιρίδιον ζώεσκον ἐπὶ χρόνον, Hesiod. Ἔργ. 132. J.S.

^b Our translators did not take τούτῳ to

be here said of *time* : *herein do I exercise myself*. J.S.

τοὺς τρεῖς, τὸν τε παρεληλυθότα, καὶ τὸν ἐνεστῶτα, καὶ τὸν μέλλοντα, Justin. Mart. παραιν. πρὸς Ἑλλ. p. 38. Παρών: ἐπὶ τοῦ παρόντος, Aristo Theophil. ad Autolyc. iii. 5. p. 298. Wolf. See Luzac. Exerc. Acad. p. 144. ἐν τῷ παρόντι, (viz. χρόνῳ.) So in Latin: *hæc ad te in præsentī scripsi*, Cic. ad Div. ii. ep. 10. Πᾶς: διὰ παντὸς, *always; for ever; fully*, διὰ παντὸς τοῦ χρόνου, Plat. ep. 4. Isocr. ad Nic. p. 63. t. i. It is sometimes written διαπαντὸς, in one word. Πολύς: ἀλλ' ἐπὶ σοί τοι καὶ τοῖς σοῖσιν πολλὴ πολλοῦ (viz. χρόνου) ἵπικαθοῖτο, *a long time*, Aristoph. Ran. 1046. φίλος ἀπὸ πολλῶν^a (viz. ἐτῶν or χρόνων,) Lucian. Revivisc. c. 35. διὰ πολλοῦ ἀναθεωροῦντες, Id. t. i. p. 476. διὰ πολλοῦ, *after a long time*, Id. t. ii. p. 220. where see Reitz. Add Villosion ad Long. p. 240. ἐκ πολλοῦ, Isocr. Paneg. p. 133. t. i. Fully, ἐκ πολλοῦ χρόνου ἐνόμιλον, Galeomyomach. ἐκ πολλῶν ὄντες ἄπειροι πολιορκίας, Diodor. Sic. xiii, 55. Fully, τῆς πόλεως γεγενημένης εὐδαίμονος ἐκ πολλῶν χρόνων, Diod. Sic. xix, 22. (St. Luke has expressed ἐτῶν: ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθρει, Acts xxiv, 10.) ἦλθον ἐκ πλείονος, Thucyd. v. p. 338. πρὸ πλείονος χρόνου, Schol. πρὸ πολλοῦ, (viz. χρόνου,) *long before*: τούτους γὰρ ἔκρινε συμφέρειν μὴ πρὸ πολλοῦ μισθοῦσθαι, Diod. Sic. xiv, 43. κριθία μετροῦντας οὐ πρὸ πολλοῦ λελικμημένα, Longus p. 93. Vill. ἐγεγόνει δὲ αὐτοῖς ἄρρεν παιδίον οὐ πρὸ πολλοῦ τινος, Id. p. 87. and with a genitive following πολλοῦ: οὐ πρὸ πολλοῦ τοῦ σε ἰδεῖν, Xen. Eph. p. 57. Loc. οὐ πρὸ πολλοῦ τοῦ ἐν Ῥώμῃ ἀγῶνος, Artemidor. iv, 42. Ταχύς: διὰ ταχέων, (viz. χρόνων,) sometimes in one word διαταχέων: *speedily; quickly*: εἰ μὴ ἡ ἀρχὴ διὰ ταχέων κατελύθη, Plat. Apol. Socr. διὰ ταχέων πορεύσομαι, Herodot. de vit. Hom. p. 755, 54. συμμαχίας σφίσι πέμψαι διὰ ταχέων, Dionys. Hal. Ant. Rom. t. ii. p. 904. ἐξεβοήθει τὰ ὄπλα λαβὼν διαταχέων, Id. t. i. p. 206. ἐπείγεσθαι διαταχέων, Id. ib. p. 209. διαταχέων σώζειν ἑαυτοὺς, ib. p. 320. See Lennep. ad Phalar. p. 256. B. (In Schæfer's opinion ταχέων is in the neuter gender.) Τελευταῖος: τελευταῖον, (viz. χρόνον,) *at length*, Chrysost. Hom. 2. in Ep. ad Philem. Τίς: ἕως τίνος; (viz. χρόνου,) *how long?* Exod. x, 3. μέχρι μὲν τίνος, (viz. χρόνου,) Cebes p. 21. ed. Gron. [See Τίς.] Fully, μέχρι τίνος χρόνου ταῦτα πάσχοντες ὑπομενοῦμεν; Dionys. Hal. Ant. Rom. t. ii. p. 831. Τοσοῦτος: ἐν τοσοῦτῳ δ' ἐπαιρέσθων, (viz. χρόνῳ,) *in the mean time*, Lucian. Contempl. p. 351. ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος, Id. dial. Panop. et Gal. Τριετής: τούτῳ διετέλουν τριετὴ μαχόμενος, Isocr. Panath. p. 321. t. ii. Τρίμηρος. Ὑπόγυιος: ἐξ ὑπογυίου, (viz. χρόνου,) *suddenly; extemporaneously*, Aristot. Eth. i. Ὑστερος: ἐν ὑστέρῳ, Thucyd. viii, 27. χρόνῳ δηλονότι, Schol. Fully, ὑστέρῳ χρόνῳ, Æschyl. Agam. p. 189. See Dorvill. ad Charit. p. 360. An imitation of this ellipsis is common in Latin. See Burmann. ad Ovid. Amor. iii, 3. 11.

II. In concord with the article expressed, either alone or accompanied by some adverb. Ἀπὸ τοῦ, *from this time; henceforth*; Philem. ap. Just. Mart. de Monarch. p. 161. Hutch. (for τούτου.)

^a Michaelis refers to St. Luke xxiii, 8. for the phrase ἀπὸ πολλοῦ: but the words there are ἐξ ἱκανοῦ. J. S.

ἐκ τοῦ οἱ πρόπολος καὶ ὁπάων ἐπλετ' ἀνασσα, Hom. Hymn. in Cerer. 440. πρὸ τοῦ, (written by the Attics in one word προτοῦ: see Reiz. de accent. inclin. p. 15. Heyn. ad Apollodor. p. 864. first edition,) *heretofore*: and πρὸ του for πρὸ τινος (χρόνου) indefinitely, Ælian. V. H. viii, 11. τὸν αἰὲ—στενάχουσ', Soph. El. 1081. "Subauditur χρόνον," Brunck. τὸν αἰὲ χρόνον δηλονότι, Gloss. Fully, ἐς τὸν αἰὲ χρόνον, Herodot. i, 54. εἰς τὸν αἰὲ χρόνον, Plat. t. x. p. 242. προ-εθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, Rom. i, 13. Ὁ ἔμπροσθεν: ἐν τοῖς ἔμπροσθεν χρόνοις, Æschin. c. Ctes. p. 55. Ὁ ἐξῆς: fully, ἐν τοῖς ἐξῆς χρόνοις, Polyb. xvii. 35. and with another word, τὸν ἐξῆς αἰῶνα, Heliodor. Æthiop. x, 39. ἐν δὲ τῷ μεταξύ (viz. χρόνῳ) ἡρώτων αὐτὸν οἱ μαθηταί, St. John iv, 31. *in the mean time*. ἀπὸ τοῦ νῦν, *henceforth; hereafter*: St. Luke xxii, 69. for ἀπὸ τοῦ χρόνου νῦν ὄντος: (but in ἀπ' ἄρτι, a similar phrase, the article is omitted, St. John i, 52. understand χρόνου ὄντος.) Ὁ πρόσθεν: fully, ἐν τῷ πρόσθεν χρόνῳ, Plat. Gorg. 58. p. 195. ἐν τῷ τότε, Andoc. 2. p. 82. t. 2. τοὺς ἐν Ἀρκαδίᾳ Ζεύξας, ἐν τῷ τότε τοὺς ταχίστους ἵππους, Lucian. Charidem. p. 792. συνέβη τε ἐναντία τοῖς Πλαταιεύσιν ἐν τῷ τότε ἢ τύχῃ, Pausan. ix, 1. Θηβαῖοι δὲ ἐν τῷ τότε ἀφελόμενοι μὴ εἰσ-ελθεῖν σφᾶς, &c. Id. ib. ὡς ἐν τῷ τότε λόγου μάλιστα ἄξιον τοῦτο ὑπάρξαν σφίσιν, Id. iii, 2. (as Fac. and Schæf. read.) Fully, ἐν τῷ τότε χρόνῳ, Andoc. p. 81. t. 2. (But Schæfer thinks the article in ἐν τῷ νῦν, ἐν τῷ τότε, is in the neuter.) Ὁ ὕστερον: τοῖς δ' ὕστερον, (viz. χρόνοις,) Strabo viii. p. 580. See Elsner. Schediasm. Crit. p. 152.

III. In the genitive after substantives, adjectives, pronouns, participles, and adverbs, accompanied in some cases by the article: e. g. ἐν ἀκαρεῖ, (viz. χρόνου,) see Obs. Misc. v. p. 62. Spanhem. ad Aristoph. Plut. 244. Valcken. ad Ammon. p. 19. τῶν μὴ κατὰ ταῦτὸ (for τὸ αὐτὸ χρόνου) βεβιωκότων, Etym. Magn. c. 225, 38. μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν, ἔφη, &c. St. Luke xxii, 58. (for μετὰ βραχὺ διάστημα χρόνου.) μέχρι μὲν τινος ἡδεῖα δοκεῖ εἶναι ἢ διατριβή, (χρόνου viz.) Cebes p. 21. ed. Gron. Fully, καὶ χρόνου διατριβὴν ἐμποησάντων, Thucyd. iii, 38. τὸ ἐξῆς, (viz. χρόνου.) τὸ πᾶν: εἰς τὸ πᾶν αἰὲ ξένον, Æschyl. Choëph. 682. Fully, πιστὸς εἰς τὸ πᾶν χρόνον, Id. Eumen. 673.

4. In verbs: e. g. τρίτην ταύτην τὴν ἡμέραν ἄγει (viz. χρόνος) σήμερον, ἀφ' οὗ ταῦτα ἐγένετο, St. Luke xxiv, 21. Not unlike this is *sive diem festum rediens advexerit annus*, Hor. Serm. ii, 2, 83. μὴ νῦν διάτριβε (viz. τὸν χρόνον,) *do not delay*, Aristoph. Plut. 413. p. 44. Ἔστιν ὅτε, *sometimes*; for ἔστι χρόνος, ὅτε. [See the Abridgment of Viger, p. 80. r. ii.] And so in other tenses: ἦν ὅτε μυρία φῦλα κατὰ χθόνα—, Stasinus in the Schol. on Hom. Il. a, 5. ἦν ὅτε ὕας Βοιωτίον ἔθνος ἔνεπον, Pindar. Fragm. ex Dithyr. iv. ἦν καλὸς Ἡράκλειτος ὅτ' ἦν ποτε—νῦν δὲ, &c. Meleager xxii. The order is ἦν ποτε ὅτε Ἡράκλειτος ἦν καλός. See xxvii. Glauc. Poem. i. and in Ænigm. xviii, 5. Leonid. Alexandr. xxvii. Markl. ad Eurip. Suppl. 1145. ἦν ὁπότε ἦσαν· ἐν τινι ποτὲ ἦσαν, Hesych. t. i. c. 1643. ἔσσεθ' ὅτ' οὐ πιόμεσθα πολὺς πολὺς, Apollonidas i, 5. Fully, ἦν χρόνος, ὅτ' ἦν ἄτακτος ἀνθρώπων βίος, Eurip. Sisyph. Fragm. i. ἦν ποτέ τοι χρόνος, Linus in Diog. Laert. Proœm. 4. ἦν χρόνος, ἡνίκα—, Magn. Medic. Epigr.

ἦν ποτ' αἰὼν, — ὀπηνίκα —, Moschio in Stob. t. i. p. 240. Heer. ἔσται — τοῦτ' ἄμαρ, ὀπανίκα —, Theocrit. xxiv, 84. ἦν κεῖνος οὐνιαντὸς, ᾧ —, Callimach. Choliamb. in Fragm. Bentr. p. 459. ἕως ἂν ἤξῃ, ὅτε εἶπητε —, St. Luke xiii, 35. for ἕως ἂν ἤξῃ χρόνος.

ΧΡΩΜΑ, *die, color*. — In βαπτόμενος βατραχείοις, (viz. χρώμασι,) *died of a frog color; pale dirty green*: Aristoph. Eq. 530.

ΧΩΡΑ, *a region, a country*. — There is an ellipsis of χώρα — 1. In concord with adjectives, pronouns, and participles expressed: as e. g. ἄβυσσος, *bottomless*: εἰς τὴν ἄβυσσον ἀπελθεῖν, St. Luke viii, 31. *into the deep*. Ἀκρῆ, *a promontory*: q. d. *extrema regio*: Κρήσσης ἀκρῆς, Dionys. Perieg. 87. Ἡ ἀνυδρος, Ps. cvi, 14. Isai. xliii. 19. Βασιλῆς, *royal*: τοὺς παραβάλλοντας Ῥωμαίων εἰς τὴν βασιλίδαν, Diod. Sic. Exc. Leg. t. ii. p. 623, 35. See Wesseling in Addend. Thom. Magist. p. 144. Sophocl. Troili fragm. ii. ex. emend. Bentr. in Epist. ad Hemsterhus. p. 108. (p. 70. Opusc. Ruhnck.) Eurip. Iphig. Aul. 1316. Musgr. Rhes. 719. Δημοσίᾳ (which is commonly taken for an adverb, and translated *publicly*) is properly an adjective, and put for ἐν δημοσίᾳ χώρα: δείραντες ἡμᾶς δημοσίᾳ, — ἔβαλον εἰς φυλακὴν, Acts xvi, 37. Ἐναντία: ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, Tit. ii, 8. for ὁ ἐξ ἐναντίας χώρας ὢν.^a Ἐρημος, *desert*, (viz. χώρα or γῆ.) Fully, ἐν τοῖς ἐσχάτοις τῆς ἐρήμου χώρας, Diod. Sic. i. p. 38. ἔρημος χώρα καὶ ἀργὸς, Xenoph. Cyrop. iii. Ἐτέρα: τοὶ μὲν δύνοντες, τοὶ δ' ἐξ ἐτέρης ἀνίοντες, Aratus Phæn. 571. (viz. χώρας.) ἐν μὲν τῇ Ζεύξιππον ἔχω πέλας, ἡδὺ λοετρόν· Ἐκ δ' ἐτέρης ἵππων χῶρον ἀεθλοφόρων, Leontius Epigr. xi. ἡ μὲν ἄρ' εἰς ἐτέραν (viz. χώραν) φέρεται, Aratus 659. Εὐθεΐα: ἔσται τὰ σκολιὰ εἰς εὐθείαν, (viz. χώραν,) St. Luke iii, 5. Ἐῶα, i. e. *the eastern region*. Ἡ ἡρημωμένη, Ezek. xxxiii, 27. Ἰδία: ἰδία τῶν ἄλλων, for ἐν ἰδίᾳ χώρα ἀπὸ τῶν ἄλλων. διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται, 1 Cor. xii, 11. ὑπεχώρησε κατ' ἰδίαν, (viz. χώραν,) St. Luke ix, 10. Μακρά: ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία, καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, (viz. χώραν οὖσι,) Acts ii, 39. where εἰς has the sense of ἐν. εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ τοῖς ἐγγύς, Ephes. ii, 17. See Septuag. Isai. lvii, 19. Fully, ἄνθρωπος τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, St. Luke xix, 12. (Εἰς μακρὰν is used of *time* also; as in Lucian. Somn. p. 2. [οὐκ εἰς μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν, ἀποφέρων αἰεὶ τὸ γιγνόμενον, p. 2. B. ed. Salmur. *in no long time; after a short time*.] when μερίδα τοῦ χρόνου may be understood.) Μέση: ἡ μέση τῶν ποταμῶν, *the country between the rivers*; i. e. Mesopotamia: Zosim. i, 4. 6. Pæanius, Eutrop. Metaphrast. ix, 6. 13. Psell. περὶ ἐνεργείας δαιμόνων, p. 37. ed. Paris. Γῆ is expressed by Herodian. iii, 9. 6. Μεσογαία, Polyb. t. i. p. 336. Μόνῃ: for καταμόνας (*in private; apart*;) is fully κατὰ μόνας χώρας: ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν, &c. St. Mark iv, 10. In the feminine of ὅδε: Θρήικα χρυσολύρην τῇδ' Ὀρφέα Μοῦσαι ἔθαψαν, Diog. Laert. Proëm. for τῇδε χώρα, *here*. Ἀδιον ἄσῃ Τᾷδ', ὑπὸ τὰν κότινον, Theocrit. v, 32. Sometimes it signifies *hither*; as, ἔπλων δ'

^a Schæfer has been induced by the instead of an ellipsis. See Στιγμή, and error into which Musgrave led him, to the note. J.S. suppose an enallage of gender here too,

ὅτ' ἔπλωεν ἐκεῖνος Τῆδε, Epigr. adesp. clxxxv, 5. ἄκουσον, Τᾷδ' ἐνθῶν, Theocrit. v. 67. Ὀρεινή: ἴθι τὴν ὀρεινὴν, (viz. χώραν,) *the high or mountainous region*; Xen. Cyrop. ii, 27. ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, St. Luke i, 39. καὶ ἐν ὅλῃ τῇ ὀρεινῇ Ἰουδαίας διελαλεῖτο πάντα, ib. 65. Fully, ἐν ὀρεινῇ οὓσῃ τῇ χώρᾳ, Xen. Cyrop. i. p. 19. In the feminine of ὅς: καὶ (τάξας) τοὺς ἄλλους, ἧ ὄμην δεῖν, Xen. Cyrop. ii, 11. for ἧ χώρᾳ, *where*. Ἡχι, which signifies the same as ἧ, is referred to χώρα expressed, as its antecedent, in the following passage: ταύτην δ' ἄρα νάσσατο χώρην, Ἡχί περ ἐννυχίῃ ἔτι φαίνεται ἀνθρώποισι, Aratus Phænom. 134. 135.^a In the feminine of οὗτος: κατὰ μὲν δὴ τοῦ λόγου τὸ εἰκὸς ἐτάφησαν ἐν τῇ Μεσσηνίᾳ, καὶ οὐ ταύτῃ, Pausan. iii, 13. for ἐν ταύτῃ χώρᾳ. ὑπὸ τῶν ταύτῃ κατοικούντων, Artemidor. Oneirocrit. ii, 3. Παράλιος, *maritime region; sea-coast*: πλῆθος πολὺ—ἀπὸ—τῆς παραλίου Τύρου καὶ Σιδῶνος, St. Luke vi, 17. Πεδίᾱς, and πεδινῇ, *a flat or champaign country*: πεδιάς καὶ ψιλῇ, Onosander. c. vi. πεδινῇ, 1 Kings x, 27. Ἡ περίχωρος. Πιτυόεσσα, πιτυοῦσσα: and πλατανιστόεσσα, πλατανιστοῦσσα: see Sylburg. ad Pausan. Lac. xiv. [See Νῆσος, p. 90.] Πολεμία: see Γῆ. [In ὑπαιθρος. See Τόπος, p. 136. l. 43.] Ὑπερόριος. Φιλία: see Γῆ. Fully, ἐκ φιλίας χώρας, Thucyd. vi, 34. Ψιλῇ: πεδιάς καὶ ψιλῇ, Onosander c. vi. And in the same manner in concord with *proper names* expressed; as Γαλιλαία. Ἰουδαία: fully, ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, St. Mark i, 5. Ἡ Μεγαρική. Πανορμίτις. Σπαρτιαῖτις. Τραχωνίτις: fully, Φιλίππου—τετραρχοῦντος τῆς Ἰουραίας καὶ Τραχωνιτίδος χώρας, St. Luke iii, 1.—2. In concord with the article expressed; and either alone, or followed by a genitive, or by a preposition with its case: as, ἐν μὲν τῇ Ζεύξιππον ἔχω πέλας, ἡδὺ λοετρόν· Ἐκ δ' ἐτέρης ἵππων χῶρον ἀεθλοφόρων, Leontius Epigr. xi. [for ἐν τῇ ἐτέρᾳ χώρᾳ.] τὴν βασιλέως κακῶς ἐποιοῦν, Xenoph. rer. Græc. ii, 1. 11. See Dorrill. ad Charit. p. 610. ἔξω τῆς ἐαυτῶν, Xenoph. Cyrop. i. p. 14. αὐτόθε μοι ποτέρισδε,—Τὰν σαντοῦ πατέων, Theocrit. v, 61. τάν· γῆν δηλονότι ἡ χώραν, Schol. ἀοίκητος ἡ ὑπ' οὐρανόν, Job. xviii, 4. πηγὰς τῆς ὑπ' οὐρανόν, Prov. viii, 28. ὥσπερ γὰρ ἡ ἀστραπή, ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανόν, εἰς τὴν ὑπ' οὐρανόν λάμπει, St. Luke xvii, 24. for τῆς ὑπ' οὐρ. χώρας, and τὴν ὑπ' οὐρ. χώραν.—3. In some verbs; as διέρχεσθαι: οἱ μὲν οὖν—διῆλθον (viz. τὰς χώρας) ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, Acts xi, 19.

ΧΩΡΙΟΝ, *a place*.—Χωρίον is very frequently understood;—1. In concord with adjectives, pronouns, or participles, expressed: as, ἀναντα, (viz. χωρία,) [*steep, upward places*:] πολλὰ δ' ἀναντα, κάταντα, πέραντά τε δόχμιά τ' ἦλθον, Hom. Il. ψ, 116. Ἀσφαλές: ἐν ἀσφαλεῖ, (viz. χωρίῳ,) Xen. Cyrop. iii, 3. 17. Αὐτό: ἐπ' αὐτό, and ἐπὶ τὸ αὐτό, which Hesychius explains ἐπὶ τὸν αὐτὸν τόπον: ἦν δὲ ὄχλος ὀνομάτων ἐπὶ τὸ αὐτό (viz. χωρίον) ὥς ἑκατὸν εἴκοσιν, Acts i, 15. Ἀφανές: ἐν ἀφανεστάτῳ, Xen. Cyrop. iii, 3. 14. Βραχύ: τὰ βραχεά, (viz. χωρία,) *shallows*. Fully, (but in a different sense,) βραχέσιν εἰσερπύσας χωρίοις, Philo de Legat. ad Caium p. 773. E. So in

^a “Latine dicitur, hunc locum, ubi. Schafer. But ubi is not a pronoun in the Quis inde colliget, ubi κατ' ἑλλειψιν dici?” *feminine gender*. J.S.

Latin, *brevia*, and fully, *brevia vada*: “tres Eurus ab alto In *brevia* et Syrtis urget,” Virgil. *Æn.* i, 115. where see Servius. “In scopulo luctantem deserit alto Sergestum, *brevibusque vadis*,” *Æn.* v, 221. But in βράχεια, proparoxytoned, nothing can be understood; for it comes from βράχος, not from βραχύς. ἐν τοῖσι βράχεσι, Herodot. iv, 179. See Abresch. Animadv. ad Æschyl. iii. p. 84. and Voss. ad Pompon. Mel. p. 659. ed. Gron. poster. Γεώλοφον, *rising ground; an eminence; a hillock*: τῇδε καθίζας, Ὡς τὸ κάταντες τοῦτο γεώλοφον, Theocrit. i, 13.^a Fully, ἐν ἐλώδεσι καὶ γεωλόφοις χωρίοις, Dioscorid. iii, 17. Τὰ δασέα, *shaggy, woody places*: διὰ τῶν κοίλων καὶ τῶν δασέων, Aristoph. Nub. 324. Δόχμια, (viz. χωρία,) *indirect, oblique*: πολλὰ δ' ἄναντα, κάταντα, πάραντά τε, δόχμιά τ' ἦλθον, Hom. Il. ψ, 116. Δύσβατον, *difficult of passage*: διὰ δυσβάτου, Ctesias exc. Persic. 24. Δυσπρόσοδον, *difficult of access*. Fully, χωρίον δυσπρόσοδον, Thucyd. v, 65. δυσχερῇ, (viz. χωρία,) *difficult, troublesome, places*: Xen. Cyrop. i, 21. Ἐκεῖνο: κατ' ἐκεῖνο, (viz. χωρίον,) Lucian. t. ii. p. 136. Ἐν, (viz. χωρίον,) *as, συναγειν εἰς ἐν, to assemble or collect into one place*. Fully, εἰς ἐν συναγουσι τὰς δυνάμεις χωρίον, Dionys. Hal. vi. p. 343. ἐπικαίριον, *a suitable or commodious place*: as ἐν ἐπικαιρίῳ, (viz. χωρίῳ or τόπῳ.) Τὰ ἐργάσιμα, (viz. χωρία,) *the cultivated parts of a country*: εἰς τὰ ἐργάσιμα καὶ εὐήλατα, Xenoph. Cyrop. i, 4. 16. ἔρημον, *desert*: fully, εἰς ἔρημον χωρίον, Lucian. Asin. p. 104. ἐρυμνὸν, *strong; fortified*. Fully, χωρίον ἐρυμνὸν, Thucyd. v, 65. εὐήλατα, (viz. χωρία,) *parts of a country easily passable by cavalry*: τὰ —εὐήλατα, Xenoph. Cyrop. i, 4. 16. Ἰσόπεδον, *level; plain*: ἐν τῷ ἰσοπέδῳ, (viz. χωρίῳ,) Xenoph. Cyrop. i, 43. ἱππάσιμα, (viz. χωρία,) *parts passable by horse*. Fully, εἰς τὰ ἱππάσιμα χωρία, Xenoph. Cyrop. i, 4. 14. Καλὸν, *suitable; convenient*: ἐν καλῷ (viz. χωρίῳ, or τόπῳ.) [See Τόπος.] Καρτερὸν, *a strong place; a fastness*. Fully, πρὸς χωρίον καρτερὸν, Thucyd. v. 65. Κάταντες, [*steep; downward; viz. χωρίον, a declivity*;] Bion. Idyll. iv.^b and κάταντα, [*poetic for κατάντη, steep-down; declivities*,] viz. χωρία: πολλὰ δ' ἄναντα, κάταντα, πάραντά τε, δοχμία τ' ἦλθον, Hom. Il. ψ, 116. Καταφανές, [*a conspicuous place*]: ἐν καταφανεῖ, Xenoph. Cyrop. iii, 3. 14. Κοῖλα, (viz. χωρία,) *hollow places*: διὰ τῶν κοίλων καὶ τῶν δασέων, Aristoph. Nub. 324. Κρυπτὸν, *secret*: ὅπως ἢ σου ἢ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ, St. Matth. vi, 4. Λάσια, *shaggy with woods and thickets; bosky*: (viz. χωρία:) ἐκ τῶν λασιῶν—εἰς τὰ ἐργάσιμα καὶ εὐήλατα, Xenoph. Cyrop. i, 4. 16. Τὰ λεῖα, *smooth, plain places*, Ælian. V. H. iii, 1. Μέσον: διὰ μέσον, (viz. χωρίου or μέρους:) αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας, St. Luke xvii, 11. The neuter of ὅδε: εἰς τόδε, *hither; to this place*; for εἰς τόδε χωρίον:

^a Γεώλοφον δὲ ὁ ἐν τῷ δμαλῷ πέδῳ ὑπερανέστηκώς ὄχθος, ὃς καὶ κολωνὸς καλεῖται. Schol. In what follows, πῶς—ψιλογραφεῖται τὸ γεώλοφον, τὸ ὡς ἀνώγειον, καὶ κατώγειον, the true reading is, I suppose, ὡς καὶ τὸ ἀνώγειον, καὶ κ. J.S.

^b Κάταντες is not in the fourth Idyllium

of Bion: but it occurs in one of the Fragments of his poems: (vi.) αὐτὰρ ἐγὼν βὰς εὖ καὶ ἐμὰν ὁδὸν, ἐς τὸ κάταντες Τῆνο, ποτὶ ψάμαθόν τε καὶ ἡϊόνα ψιθυρίσδω. See also the new edition of H. Stephens' Thesaur. printed by Mr. Valpy, col. 2074. A. J.S.

θεοῖσιν ἀπεχθόμενος τόδ' ἰκάνεις, Hom. Od. κ, 75. τόδ', ἀντὶ τοῦ ἐν-
ταῦθα, *hither*, Eustath. πολλοῖσιν γὰρ ἔγωγε ὀδυσσάμενος τόδ' ἰκάνω,
Odys. τ, 407. and with δεῦρο preceding: ἐνθεν δὴ νῦν δεῦρο τόδ'
ἵκετο πῆματα πάσχων, Odys. ρ, 524. See Ilgen. ad Hymn. in Mercur.
v. 32. Οἰονόμον, (viz. χωρίον,) *a solitude; a desert*: μὴ σύ γ' ἐπ'
οιονόμοιο περίπλεον ἰλῦος ὧδε τοῦτο χαραδραίης θερμόν, ὀδίτα, πίης, Leo-
nidas Tarent. Epigr. xxxix. where Schæfer construes ἰλῦος with
χαραδραίης, and ἐπ' οἰονόμοιο ὧδε, *here in the desert or solitude*.
Ὀμαλὸν, *a plain; a flat*: ἐν τῷ ὀμαλῷ,—ἐς τὸ ὀμαλόν, Thucyd. v, 65.
Παραθαλάσσια, *maritime parts; coasts*: τῆς Ἀττικῆς τὰ παραθαλάσσια,
Herodot. v, 89. Fully, τὰ παραθαλάσσια χωρία, Palæphatus fab.
xxix, 4. Πάραντα, (viz. χωρία,) [poetic for παράντη, *side-long*,
turning, winding, devious:] πολλὰ δ' ἄναντα, κάταντα, πάραντά τε,
δοχμία τ' ἦλθον, Hom. Il. ψ, 116. See Eustath. p. 1401. l. 13. Πε-
δινόν, *plain*: ὅπου μὲν πεδινόν εἶη, Xenoph. Cyrop. vi, 3. 1. Περι-
τεταφρευμένον, *a moated place*: ἐν περιτεταφρευμένῳ, Xenoph. Cyrop.
iii, 3. 14. Τὰ περίχωρα, (viz. χωρία:) τὰ περίχωρα τῆς Σικελίας,
Palæphat. fab. xxi, 2. Πετρῶδες: ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες,
ὅπου οὐκ εἶχε γῆν πολλήν, St. Mark iv, 5. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ
πετρώδη, (viz. χωρία,) St. Matth. xiii, 5. Πλείον and πλείστον: ἐκ
πλείονος, (viz. χωρίου, or rather διαστήματος, if any thing is to be
understood.) Æneas Tactic. c. xxvi. ἐκ πλείονος ἢ τὸ πρόσθεν
ἔφευγον, Xenoph. Anab. i, 10. 11. *ex longiore intervallo vel spatio*,
Schneider. So ἐκ πολλοῦ, Xenoph. Cyrop. vii, 1. 27. which Zonaras
interprets πόρρωθεν. Add Arrian. Anab. i, 10. 11. Πρανὲς, (viz.
χωρίον,) *a declivity*: ἐπὶ τὸ πρανὲς, Xenoph. Cyrop. i, 43. τὰ πρανῆ,
(viz. χωρία,) Id. Στερόν: κατ' αὐτὸ τὸ στερόν, Thucyd. iii, 92. ἐν
τοῖς στενοῖς, Isocr. Paneg. p. 164. t. i. διὰ τῶν τοῦ Ἑλλησπόντου
στενῶν, Zosim. v. 19. 10. Συγκείμενον: [viz. χωρίον, *a place agreed
upon; a rendezvous*:] ἦλθον ἐς τὸ συγκείμενον, Herodot. v, 50.
Ὑψηλὰ, [viz. χωρία:] ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,
Hebr. i, 3. Ὑψιστα: δόξα ἐν ὑψίστοις (viz. χωρίοις) Θεῷ, St. Luke ii,
14.

Among these words there are many, in which, as Schæfer has
remarked, it would be better to suppose no ellipsis.

2. In concord with the article expressed and followed by an ad-
verb: e. g. ὑμεῖς ἐκ τῶν κάτω (viz. χωρίων) ἐστὲ, ἐγὼ ἐκ τῶν ἄνω
(χωρίων) εἰμὶ, St. John viii, 23. ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μα-
θητῶν αὐτοῦ εἰς τὰ ὀπίσω, (viz. χωρία,) καὶ οὐκέτι μετ' αὐτοῦ περιεπά-
τουν, St. John vi, 66. *many of his disciples went back*.

ΧΩΡΟΣ, [*a place*.]—In ἀγνός: ἐν ἀγνῷ, δεσμός ὡς πελειάδων,
Ἰζεσθε, Æschyl. Suppl. 231. *in loco sancto*, Schütz. whose inter-
pretation is approved by Schæfer. ἔχεις γὰρ χῶρον οὐκ ἀγνόν πα-
τεῖν, Sophocl. Œd. Col. 37. So ἐν καθαρῷ, and ἐν καλῷ, (viz. χώρῳ.)
Fischer (ad Weller. iii. 1. p. 265.) understands χώρῳ in ἐν Θυίης,
Herodot. vii, 178. Wesseling also says τεμένει or χώρῳ may be un-
derstood. But Schæfer has shown that the true reading is ἐν Θυίῃ.

ΨΗΦΟΣ, *a pebble used in giving votes or verdicts; a ballot; a
vote; a suffrage*.—Ψῆφος is understood—1. In concord with ad-

jectives or participles expressed : as, ἀναιροῦσα, *condemning* : (viz. ψῆφος :) *a verdict of guilty*. Ἀπολύουσα, *acquitting* ; *a verdict of acquittal*. Fully, οἱ δικάσταὶ τὴν ἀπολύουσαν ψῆφον ἀνέθεσαν, Chariton i, 5. p. 9. Ἐναντία, *adverse, or opposite* : ὁ τὴν ἐναντίαν θέμενος, Lucian. Bis Accus. p. 235. Καταδικάζουσα, *condemnatory*. Fully, ἐν ἴσῃ τάξει τὴν καταδικάζουσαν τῆς ἀπολυούσης δέχονται ψῆφον, Athenagoras in Legat. pro Christian. ii. p. 13. τὴν καταδικάζουσαν ψῆφον ἤνεγκεν, Chariton. i, 5. p. 9. Ἴσαι, (viz. ψῆφοι :) ἐὰν δέ τιςιν ἴσαι γίνωνται, *in equal numbers ; equally divided* : Plato. Λευκή, *white ; absolutory*. Μέλαινα, *black ; condemnatory*. Μία : πάσαις κρατεῖ, πλὴν μιᾶς, (viz. ψήφου,) Lucian. Bis. Accus. p. 226. and so p. 235. ἀπὸ μιᾶς, (viz. ψήφου,) *unanimously ; nemine dissente*. (See Φωνή.) Fully, ἐμπρήσωμεν αὐτόχειρες πάσας, [*all the women,*] ὑπὸ ψήφου μιᾶς, Aristoph. Lysistr. 270. p. 853. ὑπὸ ψήφου μιᾶς ἀπὸ γνώμης, ἀπὸ κρίσεως μιᾶς, Suid. t. iii. p. 564. See Toup. Emendat. t. ii. p. 319, and Musgrav. ad Eurip. Ion. 1242. Ὅλαι, *all* : βαβαί, δέκα ὅλαις (viz. ψήφοις) κρατεῖς, Lucian. Bis Accus. p. 237. And so πᾶσαι : νικῶν ἀπάσαις, οὐ μόνον ἡμῶν ψηφιζομένων, ἀλλὰ καὶ θεῶν δικαζόντων, Libanius t. i. p. 401. ἀπάσαις : scil. ψήφοις, Reisk. See Markland. Explicat. veter. aliqu. auctor. p. 249. and Porson ad Eurip. Med. 1011. In the same sense ἀπάσαις αἰρεῖν, in Synesius ; and πάσαις κρατεῖν : πάσαις ἡ Ἀκαδημία κρατεῖ, πλὴν μιᾶς, Lucian. Bis Accus. p. 226. τίς κρατεῖ ; πάσαις ὁ Σύρος, πλὴν μιᾶς, ib. p. 235. ἀφιεμέν σε τῆς αἰτίας, καὶ ἀπάσαις κρατεῖς, Lucian. Reviviscent. p. 413. and, πάσαις ὑπερέχειν : τίς ὑπερέσχειν : πάσαις ἡ Ἥδονη, *who has carried it ? who has got the better ? Pleasure, by every vote*, Id. Bis Accusat. p. 229. Fully, οὐχ ἀπάσαις ψήφοις προτιμῶσιν ἀπάντων τὸ κάλλος ; Id. in Charidem. p. 629. t. iii. ψήφοις δὲ πάσαις πᾶν ἔθνος νικᾷς βροτῶν, ibid. p. 662. Πλείους : πλείοσι γὰρ (viz. ψήφοις) κρατῆσαι βούλομαι, Lucian. Reviviscent. p. 403. Πλήρης, *whole, entire ; not perforated* : the ψῆφος πλήρης was used for acquittal. Ἡ σώζουσα, *absolutory ; acquitting*. Τετρυπημένη, *bored ; perforated* : used for condemnation : καὶ πᾶσι τὴν τετρυπημένην (viz. ψῆφον) οὗτος φέρει, Lucian. Bis Accusat. p. 238.

2. In concord with the article expressed, and followed by a preposition and its case : e. g. ἡ ἐπὶ θανάτῳ, *condemning to death*, understand ψῆφος.

3. In some verbs ; as τίθεσθαι : ὁ τὴν ἐναντίαν θέμενος, Lucian. Bis Accusat. p. 235. and with a dative : τινὰ τῇ μέθῃ τιθέμενον ; (viz. ψῆφον.) Lucian. Bis Accusat. p. 226. καὶ γὰρ γνώμῃ ταύτῃ τίθεμαι, Sophocl. Philoct. 1494. τίθεσαι ταύτῃ, Plato Theæt. 141. where see Heindorf. Add Toup. Emendat. t. i. p. 200. and Porson. Append. p. 447. So the compounds : ἀνατίθεσθαι : οἱ δικάσταὶ τὴν ἀπολύουσαν ψῆφον ἀνέθεσαν, Chariton. i. 5. p. 9. Συγκατατίθεσθαι : οὗτος οὐκ ἦν συγκατατεθειμένος, (viz. ψῆφον,) τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, St. Luke xxiii, 51.

ΨΥΧΗ, *the soul*.—In ἀπ' εὐθείας, (viz. ψυχῆς,) *candidly, ingenuously* : τὴν ἥτταν ὁ πεμφθεὶς ἄγγελος ἀπ' εὐθείας οὐκ ἔφρασεν,^a Plu-

^a In this sentence I would rather understand ὁδοῦ : since ἀπ' εὐθείας appears
Bos. X

tarch. in Fab. Maxim. Or *διανοίας* or *γνώμης* may be understood: *ἀπ' ὀρθῆς διανοίας*, Dio Cass. xliv. p. 284. *ἵνα μὴ καὶ ἐκεῖνα διαβάλλῃς*, ὡς οὐκ ἀπ' ὀρθῆς διανοίας, Id. xlv. p. 353. *ἀπ' ὀρθῆς γνώμης*, Dionys. Halic. Ant. Rom. t. iv. p. 2129. So Dio Cass. p. 78. In *ἀπὸ μιᾶς*, and *ἐκ μιᾶς*, (viz. *ψυχῆς* :) fully, ὥσπερ ἐκ μιᾶς ψυχῆς ἅπαντες ἀνεβόησαν, Dionys. Halic. vi. p. 348.

ΩΔΗ, *a song, a tune, a measure*.—In *ἐμβατήριος* and *ἐμβατηρία*, which signify a song or tune, to which the Lacedæmonians marched to battle: *καὶ μὴν ἐμβατηρίας μετ' αὐλοῦ ἀσκοῦντες*, Polyb. iv. p. 403. Fully, *ἡ αὐλὸς τριηρικὸς, ἡ ᾠδὴ ἐμβατήριος*, Maxim. Tyr. Dissert. xxxiii. p. 334. In *ἐπιθαλάμιος*, an *epithalamium*: thus the title of Theocritus's eighteenth idyllium is *Ἑλένης ἐπιθάλαμιος*. Fully, *ἐπιθαλάμιος ᾠδὴ*, Dionys. Halic. i. p. 37. In *ἐπιλήνιος*, [*a song at the wine-press, in honor of Bacchus*.] In *ἐπιτάφιος*, *a dirge*: in the title of Bion's first Idyll. Fully, *Nenia, ἐπιτάφιος ᾠδὴ*, Glossar. vet. In *κρουσίθυρος*, [*a serenade sung at the door of a mistress, to induce her to open it*.] In *παρακλανσίθυρος*, [*a plaintive serenade*.] Before genitives following ᾄδειν and similar verbs: ὥστ', εἰ μὲν γέ τις Ἀἰδοὶ Τελαμῶνος, Κλειταγόρας ᾄδειν δέον, Aristoph. Lysistr. 1239. p. 910. ἐν τούτῳ δέ ἐστιν ἔλλειψις. Τὸ πλήρες, ᾄδοι Τελαμῶνος ᾠδὴν, ἡ μέλος. οὕτω καὶ δέον ᾄδειν Κλειταγόρας ᾠδὴν ἡ μέλος, Bisetus. Φρουρὰς ᾄδων Ὀλίγου φρουδὸς γεγέννημαι, Aristoph. Nub. 721. Some preposition is commonly thought to be understood before these genitives. Schæfer thinks that such verbs govern sometimes an accusative, and sometimes a genitive. See Jacobs. ad Anthol. Gr. i, 2. p. 372.

ΩΝ, *being*.—Ὦν is often understood in the article, followed by an adverb or preposition: as ἐν τοῖς μάλιστα: φίλος εἰμὶ ἐν τοῖς μάλιστα, for ἐν τοῖς μάλιστα οὖσι φίλοις. (But Schæfer is of opinion that τοῖς and μάλιστα are closely united, and that μάλιστα is not to be taken separately; citing the expressions τὰ μάλιστα and ἐς τὰ μάλιστα, and the following sentence; Ἀράβιοι πίστις ἀνθρώπων ὁμοῖα τοῖσι μάλιστα, Herodot. iii, 8.) Ὁ πάλαι, (viz. ὦν.) Ὁ πάννυ, (viz. ὦν,) Ἀλεξάνδρου τοῦ πάννυ, Athen. t. iv. p. 496. See Περιβόητος, and the note on that word. Οἱ ἀπὸ φιλοσοφίας, (viz. ὄντες,) for οἱ φιλόσοφοι. οἱ ἀπὸ τοῦ περιπάτου, (viz. φιλόσοφοι ὄντες,) the *peripatetics*, Athenagoras c. xiii. οἱ ἀπὸ τῆς Στοᾶς, the *Stoics*, Id. c. vi. τὰ ἐν τῇ Ἀσίᾳ ἔθνη, (viz. ὄντα,) Xenoph. Cyrop. i, 3. Ἑλλήνων, τῶν ἐν τῇ Ἀσίᾳ, (viz. ὄντων,) Ib. πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, (viz. ὦν,) St. Matth. vi, 9.^a οἱ περὶ Ἀρκαδίαν, i. e. Ἀρκάδες. οἱ περὶ τὴν Ἰδην, ἐκ τῆς Ἰδῆς, ἐν τῇ Ἰδῇ, for Ἰδαῖοι. οἱ περὶ Λακεδαιμόνα, for Λακεδαιμόνιοι. οἱ περὶ τὸν Παῦλον, οἱ περὶ τὸν βασιλέα, (viz. ὄντες.) [See Τεταγμένος.]

to mean *directly; at once; bluntly: without circution for the purpose of preparation*. Schæfer's error about an enallage of genders appears again here. See Στιγμή, and the note on that word. J. S.

^a Schæfer has remarked that in what is here delivered by Bos and his commentators about ὦν, there is a great abuse of

the doctrine of ellipsis: and Hermann says that in these phrases the article was originally a pronoun; which being used demonstratively, began to have an explication as short as possible subjoined: e. g. οἱ, ἀμφὶ Πλάτωνα, *those, to wit, around Plato*; οἱ, ἐνδον, *those, to wit, within*. J. S.

Ἰν οἱ πρότεροι, (viz. ὄντες:) τοὺς θησαυροὺς τ' αὐτοῖς δείξουσ', οὓς οἱ πρότεροι κατέθεντο, Aristoph. Av. 600. Ἰν δεινῆς ἀπλοίας, Eurip. Iphig. Taur. 15. "Scil. οὔσης," says Markland: adding however afterwards, "ἀπλοίας absolute." The latter explication is preferred by Schæfer; who compares νηνεμῆς in Iliad ε, 523. In the title which is given by some to one of Æschylus's plays, ἐπὶ Θήβαις, either ὄντες or γενόμενοι must be understood.

There is a similar ellipsis in Latin: *aut mihi Romanis militibus*, (existentibus,) *aut me rege Romanis* (existente). Florus i, 18. § 18.

ΤΑ ΩΝΙΑ, *wares, merchandize*.—Leisner understands τα ὦνια ἰν οἱ ἐν τῇ ἀγορᾷ μεταβαλλόμενοι, Xenoph. Memorab. iii, 7. 6. But, says Schæfer, the Greeks employed the words μεταβάλλεσθαι, μεταβολεὺς, μεταβόλος, in speaking of commerce or barter, without any more thought of an ellipsis than the moderns have when they use similar words upon such subjects.

ΩΝ, *an egg*.—Ἰν ὑπηνέμιον, *formed without sexual intercourse*: ὑπηνέμια λέγονται τὰ δίχα συνουσίας καὶ μίξεως, Hesych. t. i. c. 1583.

ΩΡΑ, *hour; season; time*.—"Ωρα is understood—1. In concord with adjectives and pronouns expressed: as αὐτή: ἐξ αὐτῆς, (or in one word ἐξ αὐτῆς,) *immediately*, (viz. ὥρας:) ἐξ αὐτῆς οὖν ἔπεμψα πρὸς σε, Acts x, 33.^a Ἰν βουλευτὸς, *the hour at which oxen are released from their gears, and cease work*; and Ἰν δορπιστὸς, *supper-time*, (Aristoph. Vesp. 103.) Leisner supposes an ellipsis of ὥρα: but, as Schæfer remarks, the gender of those nouns is masculine. Ἐκείνη: ἀπ' ἐκείνης. Fully, καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης, St. Matth. xv, 28. Ἐκμηνος: "ἐκμηνος, ἡ, scil. ἀρχὴ vel ὥρα, *semestre imperium, semestre tempus*." Schweighæuser. Lex. Polyb. p. 195. A. Ἐκτη: ὁ γνώμων οὐπω σκιάζει τὴν ἔκτην, (v. z. ὥραν, *the sixth hour*,) Alciph. iii. ep. 4. p. 282. Bergl. Ἐπομβρία: ἐν τῇσιν ἐπομβρίῃσιν, (viz. ὥραις,) *in the rainy seasons*; Hippocrat. Aphorism. iii, 16. Ἐωθινὴ, *morning*: ἐπὶ ἑωθινῇν, (viz. ὥραν,) Polyb. t. i. p. 325. ὑπὸ τὴν ἑωθινῇν, Id. Ἡοίη, *morning*: πᾶσαν δ' ἡοίην μένομεν, (viz. ὥραν,) Hom. Odys. δ. 447. So, *mane totum dormis*, Martial v, 36. *a mane diei*, Hirtius de Bello African. c. xlii. i. e. *a mane*, or *mano*, *tempore diei*; for *mane* is for *mano* (viz. tempore.) See Festus in Mane. Θερμαίαι: θερμαίαις, (viz. ὥραις,) *the summer season*, Pindar. Isthm. ii, 61. Μακρά: μακρὰν, (viz. ὥραν,) *a long time*: καὶ ἐλάλησας ὑπὲρ τοῦ οἴκου τοῦ δούλου σου εἰς μακρὰν, 2 Samuel. vii, 19. καλέσει δὲ οὐκ εἰς μακρὰν, Maxim. Tyr. Dissertat. i. p. 14. ed. Davis. Add Heliodor. ii. p. 99. Artemidor. Oneirocrit. i. c. 28. p. 29. and Raphel. on Acts ii, 39. Μία: μίαν, εἶπε, μίαν μόνον κοινωνήσατε, (viz. ὥραν,) Auctor vit. S. Theodori Grapti p. 209. In the feminine of ὅς: ἀφ' ἧς γὰρ (viz. ὥρας,) οἱ πατέρες ἐκοιμήθησαν, 2 Pet. iii, 4. αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας, St. Luke vii, 45. ἡ πανσέληνος, (viz. ὥρα.) See Herodot. ii,

^a Here again Schæfer applies the unlucky lesson which he learned from Musgrave; and supposes an enallage of gen-

ders. See Στιγμὴ, and the note on that word. J. S.

47. vi, 106. 120. Πέμπτη, *the fifth hour*: ἀθάνατοι λούονται ἀνοιγόμενου βαλανείου, Πέμπτη δ' ἡμίθεοι, μετέπειτα δὲ πῆματα πάντα, Epigr. adesp. cccxli. Ἡ πρωΐα, *the morning*. Πρώτη: οὐ γὰρ ἐκέλευε τὴν γε πρώτην μὴ βιάζεσθαι, Lucian. t. iii. p. 512. τὴν μὲν πρώτην ἡσύχως, ἔπειτα σφοδρότερον, Antyllus ap. Oribasium. See Mercurial. de Arte Gymn. ii. 4. c. 544. Pol. Bengel. ad Gregor. Thaum. Panegyric. p. 171. s. [In this use of πρώτη it is better to understand ὁρμή. See Ὅρμη.] Ψστέρα: ἐξ ὑστέρης,^a Herodot. i, 108. Χειμερινή: τὴν χειμερινήν, Herodot. i, 202. Ὠραία, (viz. ὥρα :) ληστεύαται τε κατ' ὀλίγους αἰεὶ καὶ περὶ τὴν ὥραιαν καταδρομαῖς ἐς τὴν ἀλλήλων χρώμενοι, Pausanias iv, 10. (But Æmil. Port. in Lex. Ion. v. Ὠραίη, and Schæfer, take ὥραία to be put for ὥρα, παραγωγῶς :) [i. e. by adjection of letters at the end.] οὐ μόνον ὥρα τὸ ἔαρ ἀλλὰ καὶ ὥραία, Thom. Mag. p. 932. οὐδὲ βολῆσι Μίμνει ἐς ὥραϊν τερσήμεναι ἡελίοιο, Apoll. Rhod. iii, 1389. where the Scholiast says, ὥραϊν παραγωγῶς εἶπεν ἀντὶ τοῦ εἰς ὥραν καὶ τὸν δέοντα καιρόν. Ὅμηρος,—ἀναγκαίη γὰρ ἐπείγει.—2. In an adverb: ἀπ' ἄρτι, ἕως ἄρτι (viz. οὔσης ὥρας.) Fully, ἄχρι τῆς ἄρτι ὥρας, 1 Cor. iv, 11. or χρόνου may be understood. See Χρόνος.

ΩΤΑ, *the ears*. See Οὔς.

ΩΦΕΛΕΙΑ, *advantage, utility*.—Ὠφέλεια is understood after the verb συμφέρω.

^a This expression too, in Schæfer's principle, by an enallage of genders. See opinion, is to be explained on Musgrave's Στιγμή, and the note. J.S.

ON THE ELLIPSIS OF VERBS.

ΑΓΕΙΝ, to lead.—In the phrase *εἰς τὰ ὄπλα* occurring sometimes in the writings of tacticians and historians. Fully, ἄγε εἰς τὰ ὄπλα, Arrian in Tact. p. 73. See Ælian. c. liii. In an accusative put alone or unconnectedly, to express emotion of mind: τοὺς Θράκας, ὦ Παρμένων, (viz. ἄγε,) Lucian. t. iii. p. 304.

ΑΚΟΥΕΙΝ, to hear.—In πόθος γὰρ πάνυ με, ὃ τι φωνεῖς, ἔχει, (viz. ἀκοῦσαι,) Aristoph. Ach. 361. οἶμαί γε τῶν νεωτέρων τὰς καρδίας Πηδᾶν, ὃ τι λέξει, Id. Nub. 1393. Leisner understands ἀκοῦσαι βουλομένων after νεωτέρων: Kuster προσδοκόντων, or βουλομένων εἰδέναι, or the like. But Ernesti and Schæfer think there is no necessity for this ellipsis. See Λογιζόμενος.

ΑΛΓΕΙΝ, to suffer pain.—In τὴν κεφαλὴν μου, τὴν κεφαλὴν μου, (viz. ἀλγέω,) ^a 2 Kings iv, 19.

ΑΝΑΚΕΙΣΘΑΙ, to be set up as an offering; to be dedicated or consecrated.—In inscriptions on votive tablets, or other offerings: e. g. Κλειοῦς αἱ δύο παῖδες Ἀριστοδίκη καὶ Ἀμεινὼ Κρήσσαι, πότνια σῆς, Ἀρτεμι, νειοκόρου, Τετραετείς ἀπὸ μητρὸς, Pancrates Epigr. i. “In ἀπὸ μητρὸς subaudiendum ἀνάκεινται, s. ἀνατεθειμέναι ἐστήκασιν.” Brunck. (The preposition ἀπὸ is not here put for ὑπὸ, but has the same signification as παρὰ, when the payment or disbursement of money is spoken of: as, παρ’ ἐωϋτοῦ διδόντα ἄλλα, Herodot. ii, 129. ὥς παρ’ ἐωϋτοῦ δῆθεν διδούς, Id. viii, 5. καὶ καταδαπανῶντα παρ’ αὐτοῦ κρίνεσθαι, Lucian. t. ii. p. 207. as Schæfer reads.) See Antholog. vii. p. 436. ἀ φόρμιγξ, &c. Vann. Crit. p. 199. Jens. Lection. Lucian. iii. 1. p. 307. καὶ ἔστιν ἀνδριάς ἐν Δελφοῖς, Pausan. Phocic. ix. Sylburg. and Leisner understand, αὐτῷ ἀνακείμενος. Schæfer reads καὶ ἔστιν οἱ ἀνδριάς ἐν Δελφοῖς.

***ΑΝΑΚΡΙΝΕΙΝ, to interrogate.** See Καλεῖν.

ΑΝΑΤΙΘΕΝΑΙ, or ΑΝΑΤΙΘΕΣΘΑΙ, to dedicate; to consecrate; to set up as an offering.—These verbs are frequently understood in the formulæ by which the dedication or consecration of any thing is expressed: e. g. ταῖς Νύμφαις Κινύρης τόδε δίκτυον (viz. ἀνέθετο)

^a Fully, Ἀλγέω τὰν κεφαλάν· τίνδ’ οὐ μέλει, Theocrit. iii, 52. J. S.

οὐ γὰρ αἶρει Γῆρας ἀκοντιστὴν μόχθον ἐκηβολίης. Julian. Epigr. in Anthol. l. vi. τῇ Παφίῃ τὸ κάτοπτρον· (viz. ἀνατίθεται, ἱερόομαι, or the like :) ἐπεὶ τοίῃ μὲν ὁρᾶσθαι οὐκ ἐθέλω· οἷη δ' ἦν πάρος οὐ δύναμαι : the words of Lais in an Epigram of Plato.

The verb is often expressed in inscriptions, as ἀνατίθηναι, ἀνέθηκα, ἀνθέμην, δωροῦμαι, δῶρα ἐθέμην, δῶρον ἔθηκα, δῶρον ἐκρέμασα, θῆκα, ἱερωσάμην, τίθεται, &c. See Scaliger ad Catalecta p. 507. ed. Lugd. In Latin also the verb is sometimes omitted : thus, *Æneas hæc de Danaïis victoribus arma*, (viz. *dedicavit*,) Virg. [*Æneid.* iii, 288.]

F. Stosch has observed that in inscriptions of dedication on statues and monuments this verb is often thought to be understood before an accusative case, when in reality it is not so. Zeibich quotes two examples of the full expression : τὸν ἀρχιερέα κ. λ. ἡ Ἀντιοχίς φυλὴ ἀνέθηκεν : and Εὐμηλον κ. λ. φροντιστὴς ἀνέθηκεν. Athl. παραδ. p. 63. But in the opinion of Stosch the accusative depends on τιμάω understood, (see below,) and the following nominative begins a new sentence or member. The latter example therefore, according to his opinion, would, if fully expressed, stand thus : Εὐμηλον θεὸν πατρῶον φράτορσιν Εὐμηλίδων, (viz. ἐτίμησε.) Τ. Φλαουῖος Πῖος φροντιστὴς ἀνέθηκεν σὺν Τ. Φλαουίῳ τέκνῳ. (understand τὴν τειμήν.)

ΑΝΙΣΤΗΜΙ, *to set up*.—This verb too, as well as ἀνατίθηναι, may be understood in lapidary inscriptions : e. g. τοῦτο τὸ ἡρῶον Στεφάνῳ, in Smith. Not. 7. eccl. Asiæ p. 38. (viz. ἀνέστησεν, ἡ ἐργασία τῶν βαφέων.) Fully, ἡ βουλὴ ἐκ τῶν ιδίων μαρτυροῦσα ἀνέστησεν, Inscript. in Spon. t. i. p. 311. Hence ἐπιμεληθέντων τῆς ἀναστάσεως τῶν στρατιωτῶν, Smith. p. 10.

*ΑΝΤΙΚΡΙΝΕΣΘΑΙ, *to be put in comparison*. See Ἐξετάζεσθαι.

ΑΠΑΓΕΙΝ, *to depart*.—The imperative, or the future of the indicative, of this verb is usually understood in such expressions as ἐς κόρακας, ἐς Μακαρίαν, εἰς ὄλεθρον. Fully, ἀπαγε, (σεαυτὸν,) or ἀπέρχου, ἐς κόρακας : ἀπαγ' ἐς κόρακας, Theophrast. Char. c. xxv. ἀπαγε σεαυτὸν ἐκποδῶν, Aristoph. Ran. 377. So in οὐκ ἀπ' ἐμεῦ ; Meleager cxviii, 5. Add Dorvill. ad Chariton. p. 707. Other verbs also may be understood ; as, ἔρρει^a or ἔρρήσεις, οἶχου, πέμπου, πορεύου : Ἄνδρες Μεγαρῆς, οὐκ ἐς κόρακας ἔρρήσετε ; Aristoph. Pac. 499. p. 658. ἀρθεῖς ἀφ' ἡμῶν ἐς κόρακας οἰχήσεται, Aristoph. Vesp. 51.

ΑΠΑΛΛΑΣΣΕΣΘΑΙ, *to come off*.—In ὡς εὐτυχῶς, ὅτ' οὐκ ἐλήφθην ἔνδοθεν Κλέπτων τὸν οἶνον, Aristoph. Eq. 101. for ὡς εὐτυχῶς ἀπηλλάχθην.^b So in Latin : *quam bene ! o bene ! bonum factum !*

*ΑΠΕΡΧΕΣΘΑΙ. See Ἀπάγειν.

ΑΠΙΕΝΑΙ, *to depart*.—In ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι, (viz. ἀπιέναι,) Aristoph. Ran. 1312. ἐγὼ δὲ ἐπὶ τὴν ἀκρόπολιν,

^a Also βάλλε : βάλλ' ἐς κόρακας, Aristoph. Thesmoph. 1079. See the Abridgment of Viger, p. 65. l. 3. and note u. J. S.

^b There is no reason, says Hermann, why ἀπηλλάχθην should be understood rather than ἐγένετο. As to Schæfer's

opinion that there is no ellipsis in such exclamations, Hermann entirely disapproves of it, and thinks no ellipsis can be more manifest. No adverb, says he, can have any signification without the addition of a verb. J. S.

(viz. ἄπειμι,) Lucian. Bis Accusat. p. 219. αὐτὴ δ' οὐρανὸν ἵκεν Οἰκαδε ἱεμένων, Hom. Il. β, 154. Bos understands ἀπιέναι, Heyne ἰέναι or πορεύεσθαι (t. vi. p. 320.): but Schæfer thinks there is no ellipsis; for Hesychius says Ἰεμαι ὁρμῶ. Τὸν γὰρ πῖλόν μοι ἀφελεῖν οἴκοθεν ἔδοξεν, Lucian. de Gymnas. t. ii. p. 895. Fully, οἴκοθεν ἀπὸντι, says Bos. But here too it appears to Schæfer that there is no ellipsis, the signification of ἀπιέναι being latently involved in οἴκοθεν, which is for ἀπ' οἴκου. He translates the passage, *pileum enim deponere, simulac domo exieram visum est*. So in Hom. Il. θ, 53. δεῖπνον ἔλοντο,—ἀπὸ δ' αὐτοῦ θωρήσσοντο, where ἀπ' αὐτοῦ (αὐτόθεν) is, *as soon as they had taken food*. In the same manner the passages quoted under the word Ἐρχόμενος, p. 46. may be understood. See also Fischer. Ind. Græc. ad Theophr. Charact. v. Ἀπό. Add ὡς ἀπὸ γυμνασίου καλὸν πόνον ἄρτι λιποῦσι, Theocrit. ii, 80. where however Bos says *ut e gymnasio (redeuntibus)*; and the Scholiast, καθὰ ἀπὸ τῆς παλαίστρας ἐξελθοῦσιν. This ellipsis has been imitated in Latin: *et ceteri quidem alius alio, Marius a subselliis in rostra*, (viz. abiit,) Cic. de Offic. iii, 20. *nam ego hinc perinde mane cogito*, (viz. abire,) Id. ad Div. xvi. ep. 17. Add Dorvill. ad Chariton. p. 706. s.

ΑΠΟΔΙΔΟΝΑΙ, *to give in return; to render*.—In ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος, (viz. ἀποδώσεις,) St. Matth. v, 38. Fully, μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, Rom. xii, 17. See Exod. xxi, 23. 24.

ΑΡΚΕΙΝ, *to suffice*.—In ὅσον ἐς τὸ ὑγιᾶναι (viz. ἤρκεσεν) ἐχρήτο αὐτοῖς, Ælian. V. H. iv, 15.

ΒΑΛΛΕΙΝ, *to cast*.—In the following lapidary inscription, Φλαυῖος Ζεῦξις—κατεσκεύασεν τὸ μνημεῖον ἑαυτῷ, καὶ τοῖς τέκνοις, καὶ ᾧ ἂν ἐκεῖνοι συγχωρήσωσιν, (viz. βαλεῖν ἕτερον, or θεῖναι τινα,) Smith. Not. 7. eccl. Asiæ p. 33. Βαλεῖν is expressed in p. 59. Μηδενὸς ἔχοντος ἐξουσίαν ἕτερον βαλεῖν. Θεῖναι is expressed in p. 19. [See Ἀπάγειν.]

ΒΙΑΕΙΝ, *to press; to urge; to force*.—In χρεὼ βουλῆς ἐμὲ καὶ σέ, (viz. βιάει,) Hom. Il. κ, 43. So, μάλα δὲ χρεὼ πάντας Ἀχαιοὺς Ἑσθλῆς καὶ πυκινῆς, Il. ι, 75. τί δέ σε χρεὼ ἐμεῖο; Il. λ, 605. τῷ με μάλα χρεὼ Πάντα Θέτι καλλιπλοκάμῳ ζωάγρια τίνειν, Il. σ, 406. τίπτε δέ σε χρεώ; Odys. α, 225.^a Fully, ἀλλὰ μάλα μεγάλη χρεὼ βεβίηκεν Ἀχαιοὺς, Iliad. κ, 172. Ἐπείγειν also, or ἰκάνειν, may be understood. See those words.

ΒΛΕΠΕΙΝ, *to see*.—The imperative βλέπε, (or ὄρα, or σκόπει,) is elegantly understood before ἵνα, μὴ, and ὅπως: e. g. μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, &c. for βλέπετε μὴ, Revel. vii, 3. μήποτε οὐκ ἀρκέση ἡμῖν καὶ ὑμῖν, St. Matth. xxv, 9. So, ὅπως μὴ ποιήσης, for βλέπε ὅπως μὴ ποιήσης. ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε, Aristoph. Nub. 256. [258. Br.] Add Æschyl. Prom. 68. M. Antonin.

^a Eustathius and the anonymous Scholiast endeavour to explain such passages by supposing a solecism, the employment

of the accusative case instead of the dative; as Leisner remarks. J.S.

iv. § 24. 2 Tim. ii, 25. Acts v, 39. Kust. ad Aristoph. Plut. 326. See Σκοπεῖν, and Φροντίζειν, and Raphel. annotat. in N. T. ex Xenoph. p. 260.

ΒΛΗΘΗΝΑΙ, *to be cast*.—In ἐνοχος ἔσται εἰς τὴν γέενναν, St. Matth. v, 22. Homberg understands βληθῆναι before εἰς.

ΒΟΥΛΕΣΘΑΙ, *to be willing*.—After εἰ δὲ, especially in poetry: εἰ δὲ, καὶ αὐτοὶ Φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, Hom. Il. ι, 46. ἀντὶ τοῦ, εἰ δὲ βούλονται, φευγέτωσαν καὶ αὐτοὶ, Eustath. Afterwards in the same book, εἰ δ' ἄγε, &c. τοῦτ' ἔστιν, εἰ δὲ βούλεσθε, Eustath. εἰ δ, ἄγε, Θέστυλι, μοὶ χαλεπὰς νόσω εὐρέ τι μάχος, Theocrit. ii, 95. The ellipsis is supplied, but not with βούλεσθαι, in Il. α, 42. εἰ δέ τοι αὐτῷ θυμὸς ἐπέσσυται ὥστε νέεσθαι, Ἔρχεο. See Heyne on Il. ε, 376. As the words εἰ δὲ in such passages are used imperatively, and not in signification of doubt, (as in Apollon. Rhod. ii, 686.) many critics recognise no ellipsis in them, but derive εἰ from the hortative particle εἴα.

In Ἐπειτ' ἀπὸ τάρρου τοὺς θεοὺς ὑπερφρονεῖς, Ἄλλ' οὐκ ἀπὸ τῆς γῆς, εἶπερ, Aristoph. Nub. 226. Bos understands βούλει after εἶπερ, Kuster ὑπερφρονεῖν δεῖ τοὺς θεοὺς.^a More examples of this ellipsis are adduced by Arnaud. in Lection. Græc. p. 229.

ΓΙΝΕΣΘΑΙ, *to be; to become: to take place*. [See Συμβαίνειν.] Γίνεται is understood in πῶς δὴ: ὅτι ταῦτόν ἐν γῇ θηρίον, καὶ οὐρανῷ, καὶ τῇ θαλαττῇ γ' ἀπέβαλεν τὴν ἀσπίδα; Aristoph. Vesp. 21. “Quæstio est elliptica: πῶς δὴ γίνεται, ὅτι ταῦτόν θηρίον, &c.” Brunck. ἀλλ' ἐν αὐταῖς (viz. γίνεται) ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν, Hebr. x, 3. ὡς ἐπὶ τὸ πολὺ, (viz. γίνεται,) *it happens for the most part*: εἰ δὲ μὴ, τοῦναντίον,^b (viz. γίνεται, Hippocrat. Aphorism. i, 2. Ἐγίνοντο: in σκέψεις οὖν ὑπὲρ τῶν συμβεβηκότων, (viz. ἐγίνοντο,) Longus p. 106. Villos. Add Brunck. ad Eurip. Androm. 770. [Ἐγένετο: see the note on ἀπαλλάσσεσθαι, p. 166.] Γένηται: Πρ. Τὰς πόρνas καταπαῦσαι βούλομαι. Βλ. Ἰνα τί; (viz. γένηται.) Πρ. Δῆλον τοῦτό τι, ἵνα, &c. Aristoph. Eccl. 713. p. 745. But Schoettgen would rather understand γέγονεν in ἵνα τί; (*why? wherefore?*) Thus ἵνα τί ἀδικεῖτε ἀλλήλους; Acts vii, 26. is put, in his opinion, for τί γέγονεν, ἵνα ἀδικεῖτε ἀλλήλους; see Pfochen. in Diatrib. § 61. Lamb. Bos Exerc. ad Luc. xiii, 7. and he thinks ἵνα stands for ὅτι, which is similarly used: Κύριε τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν; St. John xiv, 22. ὅτι τί; Lucian. Dial. Mort. p. 346. Michaelis however takes ἵνα for a preposition, and compares ἵνα τί to the Hebrew מִן יָ, *propter quid?* In ἵνα, καθὼς γέγραπται ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω, 1 Cor. i, 31. for ἵνα γένηται κ. γ. Γένοιτο is understood when a wish is expressed by the infinitive mood: as, Ἐρμᾶ

^a Perhaps it may be better to understand ὑπερφρονεῖς only after εἶπερ. J. S.

^b Weiske observes that before the formula εἰ δὲ μὴ, something, which the subject itself may suggest, must almost always be understood, and especially when

εἰ δὲ μὴ commences an answer in a dialogue: thus in Xenoph. Conviv. iii, 7. ἔχω γὰρ λέγειν may be understood before it; and in Xen. Mem. iv, 4. 10. λόγος τοιοῦτος ἐστὶ οἷος ἱκανῶς ἀποδεικνύναι, ἃ μοι δοκεῖ δίκαια εἶναι. J. S.

ἔμπολαῖς. (So Schæfer. See Porson. præfat. ad Eurip. Hecub. p. ix.) τὰν γυναικα τὰν ἐμὰν, Οὕτω μ' ἀποδόσθαι, τὰν τ' ἐμαυτοῦ ματέρα, Aristoph. Ach. 816. Λεῖπει δὲ τὸ γένοιτο, Schol. In νῶϊν ἐκδύμεν ὄλεθρον,^a (viz. γένοιτο,) Hom. Il. π, 99. In μηδαμῶς put by itself: ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κυρίε, Acts x, 14. and so in μή. Fully, μὴ γένοιτο, Rom. iii, 6. In τί γάρ; Rom. iii, 4. [3.] Γένοιτο, or γίνεται, according to the tenor of the context, is understood too in καὶ τοῦτο and καὶ ταῦτα, when used for exaggeration; and that too: [see Ποιεῖν:] ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; 1 Cor. vi, 6. ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφοὺς, ib. v. 8. See Wolf. Γέγονεν is understood in τί ὅτι; τί ὅτι ἐζητεῖτέ με; St. Luke ii, 49. for τί γέγονεν, ὅτι ἐζητεῖτε; τί (viz. γέγονεν,) ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; Acts v, 4. τί ὅτι συνεφωνήθη ὑμῖν, Acts v, 9. Fully, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν; St. John xiv, 22. See above. And in ὅτι alone: [both τί and γέγονεν being understood:] λέγοντες· ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; St. Mark ix, 11. In ἵνα: οὐκ ἐκρατήσατέ με. ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαὶ, St. Mark xiv, 49. ἀλλ' ἵνα πληρωθῇ ὁ λόγος, &c. St. John xv, 25. Γεγονὼς is understood in οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ, (viz. γεγονότων,) Tit. iii, 5. ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς [viz. γεγонуίας] μετὰ τὸν νόμον, Hebr. vii, 28. A similar ellipsis occurs in Latin: *quid si melius hoc?* (viz. *fiat.*) Cic. ad Div. xiii. ep. 47. *est aliquid, quod non oporteat, etiamsi licet: quidquid vero non licet, certe non oportet,* (viz. *fieri.*) Id. pro Balb. c. iii.

ΓΙΝΩΣΚΕΙΝ, *to know*.—In Ἐξ οὐνύχων λεόντα, Ἐκ τραγημάτων εὐωχίαν, [viz. γινώσκειν ἔξεστιν.] ἀλλὰ μὴ ἐκ τούτων τὸν Ἀριστείδην, Philostrat. de vit. Sophist. ii. p. 584. τὸν Ἀχιλλέα μὴ ἀπὸ τῆς κόμης, Id. Icon. ii. p. 821. (viz. γινώσκει.) So, *sed hæc quoque te ex aliis malo,* (viz. *cognoscere,*) Cic. ad Div. xii. ep. 24.

ΓΡΑΦΕΙΝ, *to write*.—Γράφει is understood in ὡς δὲ Φρύνιχος, Steph. Byz. in v. Θημάκοι; and in many other such passages. In the commencement of most of the epistles of St. Paul: as, Παῦλος, δούλος Ἰησοῦ Χριστοῦ—πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ, (viz. γράφει, or the like,) Rom. i, 1.

Γέγραπται is understood in καὶ ὁ Κροῖσος, ἐφ' ὃν ἡ πυρὰ, οὐχὶ αὐτῷ Ξενοφῶντι, Philostrat. Icon. ii. p. 824. In ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς, Philipp. iv, 3. Γραφόμενος in μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν, (viz. γραφομένης,) 2 Thess. ii, 2. So in Latin: *sed rursus γλαῦκ' εἰς Ἀθήνας, qui ad te hæc,* (viz. *scribo,*) Cic. ad Div. iv. ep. 3. *sed hac de re alias ad te pluribus,* (viz. *scribam,*) Id. xii. ep. 24.

ΔΕΔΕΤΑΙ, *is bound*.—Δέδεται or δέδεται νόμῳ is understood in St. Matth. xv, 5.

ΔΕΙΔΕΙΝ, *to fear*.—In μὴ πολὺπικρα καὶ αἰνὰ βίας ἀποτίσεαι ἐλθὼν, Hom. Odyss. π, 255. Λεῖπει δὲ δεῖδω, ἢ τοιοῦτό τι, Schol. Gr. So in μήτις μοι Δαναῶν νεμεσῆσεται, ὅς κεν ἴδῃται, Iliad. ρ, 93.

^a Hermann reads νῶϊ δ' ἐκδύμεν ὄλεθρον, in the optative. J. S.

μήπως με περιστείωσ' ἓνα πολλοί, *ibid.* 95. ὅπως μὴ αἰσχροὶ μὲν φανού-
μεθα, Xenoph. Cyrop. iv. p. 223. (*viz.* δέδοικα, or δείδω.) Fully,
δείδω, μὴ δὴ μοι θρασὺν Ἑκτορα δῖος Ἀχιλλεὺς Μοῦνον ἀποτμήξας
πόλιος πεδίωνδε δίηται, Hom. Il. χ, 455. See Iliad. φ, 563. Odyss. ε,
467. 473. π, 381. τ, 81. and Eustath. p. 610. 1. 13. In Sophocl.
Electr. 1537. [1503. ed. Brunck.] Ægisth. ἦ μὴ φύγω σε; Orest.
μὴ μὲν οὖν καθ' ἡδονὴν Θάνης, Schæfer understands βαδιστέον πάρος,
which has preceded, rather than this verb, [*viz.* δείδεις, and δείδω.]
In μή που κνίσματ' ὄνυξιν ἔχει, Epigr. adesp. vi. Brunck understands
ὄρα or δείδω: but Schæfer (Meletem. Crit. in Dionys. Hal. i. p. 116.)
adopts the reading of the Vatican Ms. μή που κνίσματ' ὄνυξιν
ἔχει;

ΔΕΙΝ, *to be necessary, to be wanting.*—Δεῖν, *to be necessary*, is
often understood before verbs in the infinitive mood: as, καταλαβεῖν
δ' ἡμᾶς ἔδρας, Aristoph. Eccl. 21. “Subauditur δεῖ.” Brunck. καὶ τί
ποιῆσαι ἢ διαπράξασθαι (*viz.* δεῖ,) οὐκ ἐπίσταμαι, Euseb. monach. in
vit. Philipp. Presbyt. Agyriens. in Act. Sanct. Maii. p. 3. and es-
pecially before verbs in the infinitive put absolutely or unconnectedly
to signify command or injunction—a phrase which Eustathius (on
Il. α, 582. p. 117. l. 33.) calls σχῆμα ἐλλειπτικὸν Ἰωνικὸν ἢ καὶ Ἀτ-
τικὸν—as, ὅθεν οὐ μακρὰν ἀπάγειν τοὺς ἄνδρας τῶν πόνων, Onosand.
c. ix. μένειν ἐπὶ τῶν αὐτῶν, Id. c. x. s. 10. ταῦτα δὲ πιπράσκειν
τὸν στρατηγόν, Id. c. xxxv. ἐξ ὧν—πεῖραν λαμβάνειν, Id. c. xxxviii.
χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων, (*viz.* δεῖ,) Rom.
xii, 15. χωρίζεσθαι, (*viz.* δεῖ ὑμᾶς,) Acts i, 4. μήτε ἀνὰ δύο χιτῶ-
νας ἔχειν, (*viz.* δεῖ ὑμᾶς,) St. Luke ix, 3. ὥστε—μᾶλλον ὑμᾶς χαρί-
σασθαι, καὶ παρακαλέσαι, (*viz.* δεῖν,) 2 Cor. ii, 7. See the Syriac
version. Fully, ἐπιβοῶντες, μὴ δεῖν ἑῆν αὐτόν, Acts xxv, 24. Some-
times θέλησον or μέμνησο may be understood in such expressions.
See Schwebel. not. ad Onosand. c. vi. p. 29.

Δεῖν is understood too before infinitives which follow such verbs as
ἀναιρεῖν, [*to answer oraculously, to oracle,*] ἀξιοῦν εἶπειν, κηρύσσειν,
κρίνειν, λέγειν, &c. as, ἣν μὲν τὸ χρηστήριον ἀνέλη μιν βασιλέα εἶναι
Λυδῶν, &c. Herodot. i, 13. Παῦλος δὲ ἡξίου—μὴ συμπαραλαβεῖν
τοῦτον, Acts xv, 38. οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης
&c. St. Matth. xvi. 11. τότε συνῆκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς
ζύμης τοῦ ἄρτου, *ib.* v. 12. εἶχον ἰχθύδια ὀλίγα—εἶπε παραθεῖναι καὶ
αὐτὰ, St. Mark viii, 7. ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις; Rom. ii, 21.
ἔκρινεν, ἀποθανεῖν τὸν ἄνδρα. κρίναντος ἐκείνου ἀπολύειν, Acts iii, 13.
λεγόντων δὲ τῶν Συρακουσίων διὰ μάχης κρίνειν ὥς τάχιστα τὰ πράγματα,
(*viz.* δεῖν,) Diod. Sic. xiv, 96. λέγοντες περιτέμνεσθαι καὶ τηρεῖν
τὸν νόμον, (*viz.* δεῖν,) Acts xv, 24. λέγω ὑμῖν, μὴ ὁμόσαι, St.
Matth. v, 34. λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ, *ib.* v. 39. ὁ
λέγων, μὴ μοιχεύειν, μοιχεύεις; Rom. ii, 22. More fully, ἡ φωνή,
ἐρᾶν δεῖν λέγουσα, Ælian. V. H. iii, 12. ἦν αὐτῷ κεχρηματισμένον—
μὴ ἰδεῖν θάνατον, πρὶν, &c. St. Luke ii, 26.

Δεῖν, *to be wanting*, is understood with ὥστε in μικροῦ, and ὀλίγου,
signifying, *within a little; almost; very nearly*: καὶ ὀλίγου καὶ τὴν
πόλιν κατέλαβον, Ælian. Var. Hist. iv, 8. μικροῦ ἐξετραχίλισεν αὐτόν,

Xenoph. Cyrop. i. 4. 8. for ὥστε μικροῦ δεῖν, or rather ὥστε ἀπὸ μικροῦ πράγματος δεῖν.^a

ΔΙΑΦΕΡΕΙ, *concerns, signifies*.—In τί ἐμοὶ τοῦτο; τί δ' ἐμοὶ τὸν ἐπουρανίων βασιλῆα "Ανταθλον νίκης τῆς ἐν ἔρωτι λαβεῖν; Meleager xiv, 3. τί δ' ἐμοὶ τὸ θρασὺ τοῦτο τρέφειν; Id. xcv, 2. τί δὲ τὴν, εἰ κωτίλαι εἰμές; Theocrit. Adoniaz. v. 89. τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; 1 Cor. v, 12. τί μοι; ὡς μήποτ' ὄφελόν σφ' ἰδεῖν, Eurip. Ion. 286. τί μοι καὶ τεθηπέναι τὸν μυθικὸν αὐλητήν; τί δέ μοι καὶ, κατὰ 'Αριστόξενον, τὸν Θηβαῖον 'Αντιγενίδην πολυπραγμονεῖν; Paul. Tatian. Orat. ad Græc. Sect. 40. τί μοι, διὰ τὸν Περικλόμενον, γύναιον, ib. sect. 55. τί μοι σέβειν θεοὺς δωρολήπτας, Id. xvi. p. 40. ed. Worth. Fully, τί ἐμοὶ τοῦτο διαφέρει; Plato Rep. i. The ellipsis may be supplied by μέλει also, or προσήκει: τί μοι Μέλει; προσήκει μ' οὐθὲν, Eurip. Ion. 433. προσήκει μοι ταῦτα ποιεῖν, Demosth.—or by κέρδος or ὄφελός ἐστι: see "Οφελος. But the most simple and best way of supplying it is perhaps by the substantive verb alone: Pr. τί δ', ὦ μέλε Σοὶ τοῦτ'; B. ὅ τι μοὶ τοῦτ' ἐστίν; Aristoph. Eccl. 517. εἰ δὲ Φαίδραν λαιδορεῖ, 'Ημῖν τί τοῦτ' ἔστ'; Id. Thesmoph. 505. So Lysistr. 514. See Valcken. ad Theocrit. Adoniaz. 89. p. 383. and ad Eurip. Hippol. p. 183. B.

ΔΙΔΑΣΚΕΙΝ, *to teach*.—In the proverb, ὅς τὴν 'Αθηναῖαν, (viz. διδάσκει,) Proverb metric. 1175. See Schol. Gr. ad Theocrit. v, 23. "Nam etsi non sus Minervam, ut aiunt, tamen inepte, quisquis Minervam docet." Cic. Academ. i, 4. In ἡ πόρνη τὴν σώφρονα, (viz. διδάσκει or ἐλέγχει,) Athenagoras in Legat. pro Christian. c. xxix.

ΔΙΔΟΝΑΙ, *to give*.—Δώσεις, or δώσει, is understood in ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, St. Matth. v, 38. Comp. Exod. xxi, 23. 24. Δὸς is understood before the accusative case of nouns: as, ὁ μὲν τις ἔλεγε, Παῖ, λύχνειον· ὁ δὲ, λυχνέα· ὁ δὲ, λοφνίαν· ὁ δὲ, φανόν, &c. Athenæus Deipnosoph. xv. p. 699. ταύτην πρώτην ἀφῆκε φωνήν· Ποτόν, Charito p. 47. s. "Ποτόν. Δὸς nimirum: quæ ellipsis in plerisque linguis obtinet," Dorvill. p. 279. It is understood too before the infinitive mood of verbs, when a prayer or wish is expressed: e. g. Ζεῦ κύδιστε,—Μὴ πρὶν ἐπ' ἡέλιον δῦναι, καὶ ἐπὶ κνέφας ἐλθεῖν, Hom. Il. β, 412. "Λεῖπει τὸ δὸς, ἢ ποιήσον. καὶ παρ' 'Ηροδότῳ (v, 105. where see Valcken.) σχῆμα ὅμοιον εὐχῆς Δαρεῖος ἠΰξατο, ὃ Ζεῦ, γενέσθαι μοι 'Αθηναίους τίσασθαι," Eustath. Ζεῦ πάτερ, ἢ Αἴαντα λαχεῖν, ἢ Τυδέος υἱόν, "Ἡ αὐτὸν βασιλῆα πολυχρύσοιο Μυκῆνης, Hom. Il. η, 179. Δήμητερ φίλη, Καὶ Περσέφαττα, πολλὰ πολλάκις μέ σοι Θύειν ἔχουσιν, Aristoph. Thesmoph. 294. p. 782. for δὸς ἐμέ, &c. Νύμφαι πετραῖαι, πολλάκις με βουθυτεῖν, &c. Eurip. Electr. 805. for δότε πολλ. &c. Fully, αὐτὸν Πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων, Hom. Il. ε, 307. Ζεῦ, ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι Παῖδ' ἐμὸν, ὡς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν, Id. Il. ε, 476. λῦσαι τε πρύμνας, καὶ χαλινωτήρια Νεῶν δὸς ἡμῖν, πρευμενοῦς τ' ἀπ' 'Ιλίου Νόστου τυχόντας, πάντας εἰς πάτραν μολεῖν, Eurip. Hecub. 543. Pors.

ΔΟΚΕΙ, *it seems*.—In ὥς γε ἐμοὶ κριτῇ, in my judgment; were

^a See the Abridg. of Viger, p. 72. the second paragraph of Rule V. J. S.

I to judge; Ælian. Var. Hist. ii, 41. See Toup. Emendat. in Suid. t. i. p. 454. s. t. ii. p. 116. Valcken. ad Euripid. Hippolyt. 324. Koppiers. Observ. Philol. p. 86. Brunck. Lex. Soph. v. Ὡς ἐμοί, and P. Abresch. Paraphr. Ep. ad Hebr. p. 404.

In πάντων ἄπειρος τῶνδε, γενναία δέ τις; Sophocl. Trachin. 313. Schwebel understands εἶναι δοκεῖς: Schæfer, with the Scholiast, εἶ.

*ΔΡΑΝ, *to do*. See Μήδεσθαι, and Ποιεῖν.

ΔΥΝΑΣΘΑΙ, *to be able*.—In ὁποθενοῦν and ὁκοθενοῦν: ὁκόσοισιν ἐν τοῖσι πυρετοῖσιν αἰμορῥαγέει πλῆθος, ὁκοθενοῦν, (viz. δύναται,) Hippocrat. Aphor. iv, 27. In οὐκ ἔχειν, ποῦ, when construed with an infinitive mood: ὧ κυσμία καὶ ἀγία κεφαλὴ, ἥτις πάλαι μὲν οὐκ εἶχες, ποῦ κλιθῆναι καὶ ἀναπαύσασθαι, (viz. ἐδύνω,) Simeon Metaphrast. in planct. St. Mariæ p. 247.

In ὥς ἕκαστος, and ὥς πλεῖστα: δῶρά τε ὥς ἕκαστοι (viz. ἐδύναντο) φέροντες, Arrian. iii. p. 195. See the interpp. ad Lucian. t. ii. pp. 81. Wytttenbach. Annot. ad Herodot. in Select. Princip. Historic. p. 346. 351. 362. [See the Abridgment of Viger, p. 211. r. xiv. and note s.] ταῦτα (πλοῖα) ὥς πλεῖστα (viz. ἐδύνατο) ξυναγαγὼν, Arrian. i. p. 9.

ΕΙΔΕΝΑΙ, *to know*.—Bos supposes an ellipsis of εἰδέναι, and of βουλομένων εἰδέναι, in the passages quoted above, under the verb Ἀκούω: but the remarks there made will apply to this supposed ellipsis also.

ΕΙΚΑΖΕΙΝ, *to conjecture*.—In such expressions as the following; ὥς ἀπ' ὀμμάτων, (viz. εἰκάσαι,) Sophocl. Œd. Col. 15. ὅσον ἀπὸ τοῦ συμποσίου, Lucian. t. ii. p. 318. or στοχάζεσθαι may be understood: ὅσον μὲν γὰρ ἐκ τῆς ἡλικίας καὶ καταστάσεως τοῦ σώματος στοχάζεσθαι, Schol. ad Sophocl. Trachin. 312.

ΕΙΝΑΙ, *to be*.—No verb is more frequently omitted than this: e. g. πλέως μὲν οἴνου, Eurip. Cycl. 503. (viz. εἰμί.) εἰδέναι πρόθυμος, Eur. Helen. 1543. (viz. εἰμί.) εἰ τῶνδε χρήσεις πλησιαζόντων κλύειν, Ἐτοιμος (viz. εἰμί,) εἰπεῖν, εἴτε καὶ στείχειν ἔσω, Sophocl. Œd. Tyr. 92. ἐγὼ γὰρ αὐτῇ—Θνήσκειν ἐτοίμα, Eurip. Heraclid. 503. (viz. εἰμί.) See Eurip. Phœniss. 997. Dorvill. ad Chariton. p. 49. τοίου γὰρ καὶ πατρὸς, (viz. εἶς,) Hom. Odys. σ, 125. ὅτι μόνος ὅσιος, (viz. εἶ,) Revel. xv, 4. ἐκλαυσεν, εἰ καὶ κριῶν ἀμαθέστερος (viz. ἐστίν) εἰς τὰ ἔρωτος ἔργα, Longus p. 77. Vill. ἡμῖν δ' Ἀχιλλεὺς ἄξιος (viz. ἐστίν) τιμῆς, Eurip. Hecub. 313. See Porson. ἄξιον γὰρ (ἐστίν,) Ἑλλάδι, Aristoph. Acharn. 8. τῇ πόλει γὰρ ἄξιον (ἐστὶ) Ξυλλαβεῖν τὸν ἄνδρα τοῦτον, ib. 205. ἢ γαρμεῖν οὐκ ἄξιον (ἐστίν,) Eurip. Alcest. 639. See Musgr. πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος (viz. ἐστὶ) λόγου δικαιοσύνης, Hebr. v, 13. ὁ μὲν, ἐπιθυμίην ἐκτελέσαι καὶ ἄτην μεγάλην προσπεσοῦσαν ἐνεῖκαι δυνατώτερος (ἐστίν, viz.) ὁ δὲ τοισίδε προέχει ἐκείνου, ἄτην μὲν καὶ ἐπιθυμίην οὐχ ὁμοίως δυνατὸς ἐκείνῳ ἐνεῖκαι, Herod. i, 32. [In ἐν and the dative of a pronoun. See Κεῖσθαι.] καὶ τοῦτο θαυμαστὸν οἷον ἔδοξέ μοι, Lucian. t. i. p. 844. for θαυμαστὸν ἐστίν, οἷον. διαφέρουσι θαυμαστὸν ὅσον, Aristot. for θαυμαστὸν ἐστίν, ὅσον διαφέρουσι. καὶ οὐδὲ ἀπαυλισθῆναι τῆς πόλεως αὐτοῖς θέμις, (viz. ἐστὶ,) Dionys. Halic. viii, 554. κίνδυνος, (ἐστὶ, viz.) Ἑρμιόνη γὰρ

οὐ σμικρὰ φύλαξ, Eurip. Androm. 86. λῆρος· (ἐστὶ, viz.) οὐ γὰρ παύσομαι, πρὶν ἂν φράσῃς μοι, Aristoph. Plut. 23. p. 4. ὥς δὲ ὁ τῶν ἀληθευόντων λόγος, (viz. ἐστίν,) Gregor. οἷος τε, (viz. ἐστίν.) See Porson. ad Eurip. Hecub. p. 101. s. ed. Lips. alter. So after ὅσον followed by an infinitive mood: πίνουσιν ὅσον ἀρπάσαι, Ælian. Var. Hist. i, 4. for πίνουσι τοσοῦτον (ὑδωρ) ὅσον ἐστὶν ἀρπάσαι: [the meaning is, *the dogs drink only by snatches*, for fear of being seized by the crocodiles.] ὅσον ἀψαμένῳ τεκμήρασθαι, Id. xiii, 1. *as far as one may conjecture by the touch.* ὅσον εἰκάσαι, Synesius. ἡ μνῖα ἐστὶ μὲν οὐ τὸ σμικρότατον τῶν ὀρνέων, ὅσον ἐμπίσι καὶ κώνωψι καὶ τοῖς ἔτι λεπτοτέροις παραβάλλειν, Lucian. t. iii. p. 91. ἦν δὲ οὐ πολλὴ ἡ ἐπὶ τοὺς χάρακας ἀπὸ Φιδήνης φέρουσα ὁδὸς, ἀλλ' ὅσον ἢ δυσὶν ὥραις ἢ τρισὶν ἀνυσθῆναι, Dionys. Halic. Ant. Rom. t. i. p. 419. σαφὲς δ' οὐκ οἶδα νοῆσαι "Ὅστις ὁ παῖς, (viz. ἐστίν,) Homer. Hymn. in Mercur. 208. Ζεὺς δ', ὅστις ὁ Ζεὺς, (viz. ἐστὶ,) πολέμιόν μ' ἐγείνατο "Ἡρα, Eurip. Herc. F. 1266. ἐφρόντιζε βαδίζων καθ' αὐτόν, ὅστις ὁ Δάφνις, (viz. ἐστὶ,) Longus p. 95. πόνος μὲν· (viz. ἐστίν,) ἡμεῖς δ' οὐ πόνῳ κεχρήμεθα, Eurip. Med. 335. Pors. ex Musgrav. emend. Ἀσιάτιδος γῆς σχῆμα (viz. ἐστὶ,) Θηβαία πόλις, Androm. 1. See Brunck ad Sophocl. Philoct. 863. ὅτι σωφρονικὸς, (viz. ἐστὶ,) Aristoph. Eq. 545. τί γὰρ (viz. ἐστίν,) εἰ ἠπίστησάν τινες; *for what if some did not believe?"* Rom. iii, 3. Expressed: τί οὖν ἐστὶ; 1 Cor. xiv, 15. [Τί μοι; (viz. ἐστὶ.) See Διαφέρει.] ὥρα (viz. ἐστὶ) νῦν ἀπιέναι. ὥρα ποιῆσαι. [See Ἐξεῖναι.] [Ἐσμέν in ἐν and the dative of a pronoun. See Κεῖσθαι.] δαιτὸς μὲν εἵσης οὐκ ἐπιδευεῖς, (viz. ἐσμέν,) Hom. Il. i, 225. [ἐνδεεῖς ἐσμέν, Schol. Pseudo-Didym.] ἀλλὰ κανχόμενοι ἐν τῷ Θεῷ, (viz. ἐσμέν,) Rom. v, 11. ἀλλὰ ἀφορμὴν διδόντες (viz. ἐσμέν) ὑμῖν κανχήματος, 2 Cor. v, 12. ἄλλοι ὅσοι, (viz. εἰσὶ,) see the Abridgment of Viger p. 46. r. vii. ἄξιοι τιμωρίας, (viz. εἰσὶ,) Diod. Sic. xiii, 31. ὁ βωμὸς καὶ αἱ σοροὶ Αἰλ. Παίτου Αὐρηλιανοῦ, (viz. εἰσὶ,) Smith. Not. 7. eccl. Asiæ p. 38. ἱκαναὶ δὲ (εἰσὶ viz.) τεκμηριῶσαι τὸ κράτος αὐτῆς πολλαὶ πόλεις, Dionys. Halic. Ant. Rom. t. i. p. 439. μύριοι ὅσοι, (viz. εἰσὶ,) see the Abridgment of Viger, p. 46. r. vii. οἱ κατὰ δῶματ' Ὀδυσσῆος θείοιο, (viz. εἰσὶ,) Hom. Odys. v, 298. ὅσαι νύκτες, *every night*; for ὅσαι νύκτες εἰσὶ. πῶς δ' αἱ τῶν ἄλλων Τρώων φυλακαὶ τε καὶ εὐναί; (viz. εἰσὶ,) Hom. Il. κ, 408. See Porson. ad Eurip. Orest. 73. But Heyne (t. vi. p. 84.) understands ἔχουσι, Apollon. de Synt. p. 83. φυλάσσονται. Fully, ὃ τι ποτ' εἰσὶν οἱ θεοὶ, Eurip. Orest. 412. where see Porson and on 1645. αἵτινες αἱ βόες εἰσὶ, Hom. Hymn. in Mercur. 277. Add Eustath. in Hom. p. 714. Schol. in Æschyl. Choephor. 643. and Wolf. ad Argum. Olynth. i. Demosth. ἀλλ' ἐκεῖνος οὐχ οὕτως, (viz. ἦν,) Psellus in laudat. Metaphrast. p. 225. καὶ (viz. ἦν) ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, St. Luke vi, 13. μή τις Διὸς κεραυνὸς, ἢ τις ὀμβρία Χάλας ἐπιρράξασα; (viz. ἦν;) for ἐπερράξεν, Soph. Œd. Col. 1572. λαβὼν γὰρ (viz. ἦν) παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, 2 Pet. ii, 17. οὐκ οὐδ' ἔργον τοῦτο ποιήσας ποτὲ, (viz. ἦν,) Soph. Antig. 327. as Schæfer reads: [321. ed. Brunck.] εἶτα συγκαλέσας, (viz. ἦν: for συνεκάλεσε.) Chariton iii, 10. p. 60. See D'Orville p. 347. 617. 624. 670. 726. 746. Wesseling ad Diod. Sic. t. ii. p. 11. Markland ad Eurip.

Iphig. Aul. 262. ad Iphig. Taur. 208. 820. Heyn. ad Hom. Il. t. v. p. 470. Sturz. ad Empedocl. Carm. p. 614. οὐ γὰρ ἑώρακα, πολὺς ἤδη χρόνος, (viz. ἦν,) αὐτὸν παρ' ὑμῖν, Lucian. Dial. Meretr. p. 559. ἀλλ' οὐ πολὺς χρόνος, (viz. ἦν,) ὅτε, &c. Maxim. Tyr. Dissert. xxxi. Fully, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ, ὥρα ἦν ὥσεί ἐκτη, St. John iv, 6. So in Latin, *crastina lux*, &c. Virgil. See Anna Fabri [Madame Dacier, daughter of Tannegui le Fevre,] ad Ter. Hecyr. p. 403. οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· (viz. ἦμεν·) 2 Cor. vii, 5. εὐχολαί,—*As*, ὁπότ' ἐν Δήμῳ, (viz. ἦτε,) *κενεαυχέες ἡγοράασθε*, Hom. Il. θ, 230. See the reading of the Schol. Leid. and Wyttenbach. Annotat. ad Thucyd. in Select. Princip. Historic. p. 358. κατὰ δύναμιν,—καὶ ὑπὲρ δύναμιν αὐθαίρετοι, (viz. ἦσαν,) 2 Cor. viii, 3. γράψαντες (viz. ἦσαν) διὰ χειρὸς αὐτῶν τάδε, Acts xv, 23. αἱ ἡμέραι ἐρχόμεναι, (viz. ἦσαν,) τὰ πάντα ἐπελήσθη, Septuag. Ecclesiast. ii, 16. (but Leisner takes αἱ ἡμέραι ἐρχόμεναι for nominatives absolute.) [See Πνέειν.] διδοὺς (viz. ἔσομαι) νόμους μου εἰς τὴν διάνοιαν αὐτῶν, Hebr. viii, 10. ὑμεῖς δὲ οὐχ οὕτως, (viz. ἔσεσθε,) St. Luke xxii, 26. χάρις ὑμῖν καὶ εἰρήνη, (viz. ἔστω,) Rom. i, 7. ὁ Κύριος μετὰ σοῦ, (viz. ἔστω,) St. Luke i, 28. εἰρήνη τῷ οἴκῳ τούτῳ, (viz. ἔστω,) St. Luke x, 5. τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, 1 Pet. ii, 12. (viz. ἔστε : ἔχοντες ἔστε for ἔχετε.) οἱ οἰκέται ὑποτασσόμενοι (viz. ἔστε, for ὑποτάσσεσθε,)—τοῖς δεσπόταις, ib. v. 18. So in 1 Pet. iii, 1. ὑποτασσόμεναι (ἔστε). συνοικοῦντες (ἔστε,) v. 7. πάντες ὁμόφρονες, &c. (ἔστε,) v. 8. ἀλλ' ὃν μὲν κ' ἐπιεικὲς (viz. ἦ) ἀκουέμεν, οὕτως ἔπειτα Οὕτε θεῶν πρότερος τὸν γ' εἴσεται, οὐτ' ἀνθρώπων, Hom. Il. α, 547. καδδὲ κτήματα πολλὰ, (ἔλιπον,) τὰ τ' ἔλδεται ὅσκι' ἐπιδευῆς, (viz. ἦ,) Hom. Il. ε, 481. ἐπισκοποῦντες, μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, (viz. ἦ,) Hebr. xii, 15.

On the ellipsis of the optative see Schæfer Meletem. Crit. i. p. 43. Περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἡκούσατέ μου, Acts i, 4. viz. εἶναι. "*quam promissionem patris de spiritu sancto audivistis meam esse*. See Rom. viii. 9. St. Luke xxiv, 49. St. John xv, 26. xvi, 7. Acts ii, 33. F. Stosch. δῆλα γὰρ δὴ, ὅτι, κ. τ. λ. (viz. εἶναι,) Herodot. i, 4. Διδάσκειν, παιδεύειν, and other such verbs, have two accusatives with an ellipsis of εἶναι : as, ἀλλὰ μ' ἀνὴρ ἐμύησ' ἐλικωνίδα, Epigr. adesp. ccclxxxvii, 3. Fully, δίδασκε παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι, Lucian. Somn. c. ii. See Abresch. Lection. Aristænet. v, 102. and 114. So in Latin : *tonstrices docuit filias*, Ammianus Marcell. xvi, 8. *eos viros bonos instituebant*, Vitruvius vi. Præf.—*δύναται καὶ Ἀσπίδιος*, (viz. εἶναι,) Steph. Byzant. v. Ἀσπῖς. Fully, καὶ Ἀχιλλεΐτης δύναται εἶναι, Id. v. Ἀχιλλεῖος δρόμος. ἀργαὶ μανθάνουσι, (viz. εἶναι,) 1 Tim. v, 13. μανθάνουσιν (εἶναι viz.) περιερχόμεναι, ib. But Schæfer rejects this ellipsis : it is the usual and legitimate construction of that verb, says he. καὶ ὁμολογοῦσι τοῦ αὐτοῦ μηνὸς πάντα, (viz. εἶναι,) Ælian. Var. Hist. ii, 25. ἐπαύσατο λαλῶν, St. Luke v, 4. ἐτέλεσεν (viz. εἶναι) διατάσσων, St. Matth. xi, 1. But Schæfer makes the same remark with regard to the construction of these two verbs, as on that of μανθάνω. See above.—*ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας*, (viz. ὦν,) St. Matth. xxvii, 57. ὁ τότε κόσμος (viz. ὦν,) ἀπώλετο, 2 Pet. iii, 6. γυνὴ ἐκ τῆς Σαμαρείας

(viz. οὔσα,) St. John iv, 7. *Helen.* πρὸς θεῶν πιθοῖ' ἂν δῆτά μοι τι, παρθένε; *Electr.* ὡς ἄσυχλός γε συγγόνου προσεδρία, Eurip. Orest. 93. Musgrave understands εἰμί: but Schæfer says that if any word is to be understood, it is οὔσα: "obtemperabo tibi, quantum potero, ut quæ sim occupata assidendo fratri." *I will comply with your wishes as far as my close attendance on my brother will allow me to.* —πάντων ἐν τῇ συναγωγῇ ὀφθαλμοὶ, (ὄντες,) St. Luke iv, 20. where see Wolf. οἱ νῦν οὐρανοὶ, (viz. ὄντες,) 2 Pet. iii, 7. ἔθνους τῶν (viz. ὄντων) ὑπὸ τὸν οὐρανόν, Acts ii, 5.

This verb is understood also in prepositions which, having their accents drawn back, are put for the verb substantive compounded with them: as ἐπι, μέτα, ὑπο. See Reiz. de Accent. Incl. p. 126. Something more on the ellipsis of the verb substantive may be seen in Schæfer's Meletem. Crit. i. p. 43. and Georg. in Vindic. Nov. Testam. p. 180. sq. To the examples of its ellipsis in participles, which are given above, may be added those collected by Knatchbull ad Ephes. iv, 1.

The ellipsis of the verb substantive is frequent in Latin also: thus, *me certiozem, quam se, candidatum*, (viz. esse,) Cic. ad Div. viii. ep. 3. *quid? in omnibus cognitionibus quam mitis severitas, quam non dissoluta clementia! Non locupletando fisco sedes*, (viz. est,) Plin. Paneg. c. lxxx.

EINAI or IENAI, *to go*.—In ἐγὼ μὲν οὖν ἐς τὸ βαλανεῖον βούλομαι,^a Aristoph. Ran. 1312. In ἐπὶ τὰ ὄπλα: see Ælian. Tact. c. liii. κελεύσαντες ἐπὶ τὰ ὄπλα, Xenoph. Hist. Gr. ii, 3, 20. where however see Wyttenbach. in Select. p. 401. Fully, ἵτε οὖν ἐπὶ τὰ ὄπλα, Xenoph. Cyrop. iii. p. 163. ἐκ δὲ τούτου ἐκέλευσε μὲν ὁ τῶν τριάκοντα κήρυξ τοὺς ἑνδεκα ἐπὶ τὸν Θηραμένην, Xenoph. Hist. Gr. ii, 3, 54. (viz. ἰέναι.) See Wolf. ad l. Hemsterh. Miscell. Observat. iv, p. 282. the Comment. on Thucyd. vi, 54. Zeunius ad Xenoph. Cyrop. p. 799. and Wyttenb. l. c. ὦρα ὁμῶς κεῖς οἶκον, (viz. ἰέναι,) Theocrit. Adoniaz. 147. See D'Orvill ad Chariton p. 706. and Brunck ad Aristoph. Ran. 1276. [See ἔρχεσθαι.]

EIPEIN, *to say*.—In ἀργαλέον, ὡς σοφός, Aristoph. Vesp. 1270. for ἀργαλέον εἰπεῖν, *it is hard to say, how wise*. In συνελόντι, for συνελόντι φάναι or εἰπεῖν, or more fully, ὡς συνελόντι λόγῳ εἰπεῖν. [See Λέγειν.]

*ΕΛΕΓΧΕΙΝ. See Διδάσκειν.

*ΕΜΒΑΛΛΕΙΝ. See Ποιεῖν.

ΕΞΑΡΚΕΙΝ, *to suffice*.—In ὅσον with an infinitive mood: νεμόμενοί τε τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν, Thucyd. i, 2. for ὅσον ἐς τὸ ἀποζῆν ἂν πον ἀρκέσειεν.—"Ὡστ' οὐκ ἔμελλον ἰσχύσειν οἱ ἐχθροὶ τοσοῦτον, ὅσον δέκα ἀφαιρεῖσθαι πόλεις αὐτῶν, Strabo iv. p. 274. κῆν με φάγῃς ἐπὶ ῥίζαν, ὁμῶς ἔτι καρποφορήσω, "Ὅσον ἐπισπεῖσαι σοὶ, τράγε, θυομένῳ,

^a Hermann disallows this ellipsis of ἰέναι, and accounts for the construction on the principle of a confusion or blending of two distinct expressions; when something is referred rather to what is in the

thoughts, than to what the words properly signify in themselves. (See the note on Στέφανος, p. 122.) There is an exchange of verbs, says he, when we say *velle* for *tendere*. J.S.

Epigram. ascribed to Evenus. [See the Abridgment of Viger, p. 46. r. ix.] Fully, τοσοῦτον καθέξεις τῆς γῆς, ὅσον ἐξαρκεῖ ἐντεθάφθαι τῷ σώματι, Arrian. de Expedit. Alex. vii. c. 1.

ΕΞΕΙΝΑΙ, *to be lawful; to be allowed*.—In μάλα τοι Ἀπορα πυκνοῖς ἐνιδεῖν πάθη, Sophocl. Philoctet. 874. ἐνιδεῖν depends on γίγνεται, ἐγγίγνεται, ἔξεστιν, ἔστιν, or the like, understood, says Brunck. ὃς μὲν πιστεύει (viz. ἐξεῖναι) φαγεῖν πάντα, Rom. xiv. 2.

ΕΞΕΛΑΥΝΕΙΝ, *to drive out*.—In ἔξω Χριστιανούς.—ἔξω Ἐπικουρείους, (viz. ἐξελαύνετε,) Lucian. t. ii. p. 245. Εἴτ' εὐθὺς ἐν ἀρχῇ ἐξέλασις ἐγίγνετο had preceded.

ΕΞΕΤΑΖΕΣΘΑΙ, *to be compared*.—There is an ellipsis of this verb before πρὸς and ὡς πρὸς, when something less is set in comparison with something greater: e. g. λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, &c. Rom. viii. 18. for ἄξια ἐξετάζεσθαι πρὸς τὴν δόξαν. λῆρὸς ἐστὶ τᾶλλα πρὸς Κινησίαν, Aristoph. Lysistr. 860. p. 890. i. e. εἰ ἐξετάζεται πρὸς Κινησίαν. Μηδεὶς δοκείτω, μηδὲν ἀνθρώπων ποτὲ Ἀελπτον εἶναι πρὸς τὰ τυγχάνοντα νῦν, Eurip. Ion. 1511. χρόνος μικρὸς ὡς πρὸς τὸν ἅπαντα, Plato de Republ. vi. i. e. ἐξετάζεσθαι πρὸς τὸν ἅπαντα. See more examples in Jens. Lection. Lucian. p. 46. sq. Fully, οὐ μικρὰ—ὡς πρὸς τὴν δύναμιν ἐξετάζεσθαι τῆς συμπάσης ἀρχῆς, Lucian. Saturnal. p. 809. ὁ πρὸς μὲν τοὺς νῦν ἐξεταζόμενον βίους, γέλωτος ἂν ἄξιον φανεῖη, Dionys. Halic. ix, 586. Συγκρίνεσθαι also, or ἀντικρίνεσθαι, or παραβάλλεσθαι, or the participle παραβαλλόμενον, may be understood: ῥώμην τε καὶ ἀλκὴν τὰ πρῶτα φέροιτο ἂν πρὸς ἐκείνους ἀντικρινόμενος, Ælian. Hist. Anim. xiii, 17. πάντες—ὡς πρὸς ἐκεῖνον παραβαλλόμενοι, Josephus contra Apion. ii. p. 1070.

ΕΞΗΓΕΙΣΘΑΙ, *to interpret*.—In ἄλλως, when used by Scholiasts. Fully, ἄλλως ἐξηγοῦνται τινες, or ἐξηγήσαντο. See H. Steph. Proparasc. ad Schol. Thucyd. p. 581. A. Duk. [An example appears below in Θέλειν.]

ΕΠΙΑΓΕΣΘΑΙ, *to bring in; to introduce; to import*.—In the proverb, ὁ Καρπάθιος τὸν λαγῶν, viz. ἐπηγάγετο, which is applied to those who procure what proves their own ruin. Καρπάθιος δὲ λαγῶν, κατ' ἔλλειψιν τοῦ ἐπηγάγετο. διὰ τὸ μὴ εἶναι λαγῶν ἐν τῇ χώρᾳ (of the Carpathians) ἐπηγάγοντο αὐτοὶ, καὶ τοσοῦτοι ἐγένοντο, ὥστε τὸν τε σῖτον αὐτῶν καὶ τὰς ἀμπέλους ὑπ' αὐτῶν βλάπτεσθαι, Hesychius. See Aristot. Rhet. iii. c. xi.

ΕΠΕΙΓΕΙΝ, *to urge; to press*.—In χρεὼ βουλῆς ἐμὲ καὶ σέ (viz. ἐπείγει,) Hom. Iliad. κ, 43. where Eustathius indeed says, ἐλλειπτικὸν κατὰ πρόθεσιν, ἵνα λέγῃ, ὅτι χρεῖα βουλῆς εἰς ἐμὲ καὶ σέ: but on τίπτε δέ σε χρεὼ in the same book the following are the words of Hesychius: τίς δέ σε χρεῖα καταλαμβάνει, p. 908. and so in p. 906. τίπτε δέ σε χρεὼ; Τίς δέ σε χρεῖα κατέλαβεν: (for that is the right reading.) And Homer himself has expressed a verb: ἀλλὰ μάλα μεγάλη χρεῖᾳ βεβίηκεν Ἀχαιοὺς, Il. κ, 172. See Βιάειν, and Ἰκάνειν. [See the note on Ἰκάνειν.]

ΕΠΙΕΝΑΙ, *to approach; to assail; to come against*.—In ὁ γεωργὸς δὲ λίθοις ἐπὶ τὸν Ἡρακλέα, Philostr. Icon. ii. p. 850. viz,

ἐπῆει, ὄρμα, Hemsterh. Observat. Miscellan. vol. iv. t. ii. p. 282.

*ΕΠΙΣΤΡΕΦΕΙΝ. See Παραλαμβάνειν.

ΕΠΙΤΑΣΣΕΙΝ, *to command*.—In σῖγα δ' ὑλακτεῖν νιν καὶ τᾷ κυνὶ, Theocrit. vi, 29. the scholiast understands ἐπέταξα: but Ruhnken corrects the passage thus, σίξα δ' ὑλακτεῖν νιν καὶ τὰν κύνα: [an ingenious and most satisfactory emendation.]

ΕΡΕΣΘΑΙ, *to say*.—In ταῦτα μὲν νυν ἐπὶ τοσοῦτον, and, Ἀλλὰ περὶ μὲν τούτων ἐπὶ τοσοῦτον, (viz. εἰρήσθω.) Fully, καὶ περὶ μὲν τούτων ἐπὶ τοσοῦτον πρὸς γε τὸ παρὸν εἰρήσθω, Cleomed. in fin. Κυκλ. Θεωρ. and so in καὶ ταῦτα μὲν δὴ ταῦτα,^a Aristoph. Plut. 8. Athenæus i. p. 5. [See Κεῖσθαι.]

*ΕΡΡΕΙΝ. See Ἀπάγειν.

ΕΡΧΕΣΘΑΙ, *to come*.—In καὶ ἀπὸ ἀγορᾶς (viz. ἐλθόντες,) εἰ μὴ βαπτίσωνται, οὐκ ἐσθίουσι, St. Mark vii, 4. where see Wolf. In δεῦρο, *hither*: δεῦρο εἰς γῆν, ἣν ἂν σοι δείξω, Acts vii, 3. Fully, Γλαυκῶπι χρυσόλογχε—ἐλθὲ δεῦρο, Aristoph. Thesmoph. 325. Ἴθι is expressed by Lucian, δεῦρο Ἴθι πρὸς ἡμᾶς, Asin. p. 93. Χώρει by Aristoph. χώρει δεῦρο, Thesmoph. p. 779. Verbs of *coming, going, &c.* are often omitted for the sake of elegance. See Observ. Miscell. vol. iv. t. ii. p. 282. and D'Orvill. ad Chariton. p. 706. s.

ΕΥΧΕΣΘΑΙ, *to pray*.—Εὐχεσθαι is understood before the infinitive mood^b of various verbs employed in salutation, supplication, wishes, &c. as χαίρειν, εὖ πράττειν, εὖ διάγειν, ὑγιαίνειν, with which the Greeks were accustomed to commence their letters: e. g. Ἀλέξανδρος Ἀριστοτέλει χαίρειν, (viz. εὐχεται.) Χαίρην πολλὰ τὸν ἄνδρα Θυνώνιον, (viz. εὐχομαι,) Theocrit. xiv, 1. but the scholiast understands λέγω or γένοιτο. Ἰάκωβος—ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν, St. James i, 1. Fully, ἀγαπητὲ, περὶ πάντων εὐχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, St. John Ep. iii. v. 1. Add St. Matth. v, 34. 39. comp. 44. Hippocrat. Aphorism. § iv. in many places. Callimach. Hymn. in Dian. 262. 264. 266. Artemidor. iv, 5. and see Wolf on Libanius, ep. 16. p. 39. 40. ep. 93. p. 281. In such salutations Priscian (b. xviii.) thinks κελεύω may be understood, since *jubeo* is used in a similar manner in Latin: e. g. *salvere Hegionem plurimum jubeo*, Ter. Adelph. iii, 4. 14. The following are ex-

^a See the Abridgment of Viger, p. 63. r. xiv. J.S.

^b Such infinitives among others are supposed by Schoettgen and Schæfer to be put for imperatives; without any good grounds, as Hermann thinks: “repugnante quidem,” says he, “ipsa infinitivi natura, qui modus non per se constantis, sed aliunde pendentis est orationis. Quin etiam constructionis varietas, quæ est in isto infinitivi usu, satis arguit, aliam ejus originem esse, (viz. than a very ancient custom, remaining in later times.) Nam ubi nomen, infinitivo junctum, personæ est quam alloquimur, nominativus adhibe-

tur: Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι, ubi autem alius personæ est, accusativus: Νύμφαι πετραῖαι, πολλάκις με βουθυτεῖν. Infinitivus igitur in istis loquutionibus quid causæ est cur non per ellipsin aliquam explicetur, quum nulla neque frequentior sit ellipsis, nec faciliorem veniam habeat, quam quæ in verbo est, aliquod studium, aliquam voluntatem aut animi affectionem indicante? Cujusmodi verba hoc facilius omittuntur, quod ipsa loquentis vox in hujusmodi formulis ita conformatur, ut, quid aliquis dicere velit, minime possit obscurum esse.” J.S.

amples of this ellipsis in supplications or wishes : Δήμητερ, — εὐδαιμονεῖν με, Θησέα τε παῖδ' ἐμὸν, (viz. εὐχομαι,) Eurip. Supplic. 3. Νύμφαι πετραῖαι, πολλάκις με βουθυτεῖν, Id. Electr. 805. See Aristoph. Ran. 914. 920. Acharn. 250. Herodot. v, 105. and J. Gronov. there. Abresch. Adnotat. ad N. T. p. 579. Brunck ad Aristoph. Acharn. 436. See also the verbs Γίνεσθαι and Διδόναι. Schoettgen thinks there is an ellipsis of εὐχόμεθα in Ὡσαννὰ τῷ υἱῷ Δαβὶδ, St. Matth. xxi, 9. “*Serva, quæsumus, Domine, id quod adprecamur, filio Davidis.*” *Precor* in Latin is omitted in the same manner as εὐχομαι in Greek. *Serus in cælum redeas*, (viz. *precor*,) Hor. Od. i, 2, 45. Fully, *reddas incolumem precor*, Id. Od. i, 3, 7.

EXEIN, *to have*.^a—In the expression ὡς λόγος, *as report has it ; as it is reported*: Lucian. t. i. p. 183. Apollinarius Epigr. i, 2. Artemidor. ii, 20. Arrian. i. p. 33. ii. p. 115. Constantin. Porphyrogen. de imagin. Christ. Edessen. p. 79. See Markland ad Eurip. Suppl. 655. Valcken. ad Herodot. p. 598, 54. Fully, λόγος δέ τις ἔχει, Artemidor. i, 28. ὡς ὁ λόγος ἔχει, Auctor demonstrat. chronograph. p. 437. Arrian commonly expresses κατέχει: θῦσαι δὲ αὐτὸν καὶ Πριάμῳ ἐπὶ τοῦ Διὸς τοῦ Ἑρκείου, λόγος κατέχει, i. p. 32. (See Ind. Locut. Elliptic. v. Ἐπὶ τοῦ Διός.) Add iv. p. 284. vi. p. 404. vii. p. 464. 470. 478. 486. 487. See Bast. Epistol. Critic. ad Boisson. p. 198. s.

The participle ἔχων is understood in such phrases as the following : ὁ δὲ τὴν πορφυρίδα οὐτοσί καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς ὦν τυγχάνεις; Lucian. Dial. Mort. ὁ Μῆδος, ὁ τὸν κἀνδυν καὶ τὴν τιάραν; Id. Concil. Deor. ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν, τὴν τὸ τριπλοῦν τεῖχος, Id. t. i. p. 501. ποῦ ὁ τὸ ξύλον, Id. in Catapl. Σίμων ὁ τὰ πιναρὰ, Id. in Gall. ὁ τὴν σύριγγα, — ἡ τὰ ποικίλα, Id. in Bis Accusat. ὁ τὴν κιθάραν, Id. in Fugitiv. See Jensius Lection. Lucian. and the notes on Lucian. t. i. p. 365. also Ἐχων under Ellipsis of Nouns.

ZHN, *to live*.—In ἀπαλλάττειν and ἀπαλλάττεσθαι, when death is spoken of: (viz. ἐκ τοῦ ζῆν.) See Budæus Comment. Gr. L. p. 610. and H. Steph. Thesaur. Gr. L. p. 349. Fully, οὗς ἂν περὶ πλείστου ποιῶνται, θᾶπτον ἀπαλλάττουσι τοῦ ζῆν, in the Dialogue entitled Axiochus, and ascribed to Plato. [Æschines.] (Pausanias supplies the ellipsis rather differently: χείρων ἀπηλλαγμένος ἤδη παρὰ ἀνθρώπων καὶ ἡξιωμένος εἶναι σύνοικος θεοῖς, v. c. 19.) A similar ellipsis occurs in Latin writers: e. g. *dum hæc aguntur, unus ex amicis ejus Ephæstion decedit*, Justin. xii, 12. Fully, *qui jam de vita discesserunt*, Cic. pro Rabirio perduell. reo c. xi. *ex vita ita discedo, tamquam ex hospitio, non tamquam ex domo*, Id. de Senect. c. xxiii. and with an elegant variation of the phrase, *de præsidio et statione vitæ discedere*, ib. c. xx. So in ἀπολύειν, when dismissal or release from life is spoken of: νῦν ἀπολύεις τὸν δοῦλόν σου, [viz. τοῦ ζῆν,] St. Luke ii, 29. [In ἐκλείπειν, *to die*: viz. τὸ ζῆν. See Diod. Sic. xx, 71. and Excerpt. t. ii. p. 566.] So in μεθιστάναι and μεθίστασθαι:

^a In οὔτι με ταύτης χρεὼ τιμῆς, Hom. Hermann understands ἔχει. See the note on Ἰκάνειν.

καὶ μεταστήσας αὐτὸν, ἡγείρεν αὐτοῖς τὸν Δαβὶδ, Acts xiii, 22. Fully, τῶν ἀλιτηρίων αὐτῆς ἐκ τοῦ ἑὴν μεθισταμένων, Polyb. t. ii. p. 1465. And in μετástasis: τῇ μὲν οὖν ἐκείνου μεταστάσει ταῦτ' ἂν τις εὐλόγως ἐπιφθέγγαιτο καὶ δικαίως, Id. t. ii. p. 1472. So *discessus* in Latin: *sed me ipse consolabar, existimans non longinquum inter nos digressum et discessum fore*, Cic. de Senect. c. xxiii. *o præclarum discessum, inquit, e vita*, Id. de Divinat. i. c. 23. Ἐκ τοῦ βίου also, or ἐκ τῆς ζωῆς, might be understood in the foregoing Greek passages. See Βίος.

ΗΚΕΙΝ, *to come*.—In ὦ φίλε Φαῖδρε, ποῖ δὴ καὶ πόθεν; (viz. ἡκεῖς.) Plato Phædr. p. 195. ed. Bas. In μηδὲν εἰπόντα, τίς ἢ παρὰ τίνος, (viz. ἡκοι,) Polyb. t. ii. p. 1311. Fully, ὦ ἄνθρωπε, τίς τε ἐὼν καὶ κόθεν τῆς Φρυγίης ἦκων, ἐπίστιος ἐμοὶ ἐγένεο, Herodot. i, 35. See Valcken. ad Eurip. Phœniss. 175. and Ruhnken. ad Xenoph. Memor. p. 231. Ernest. So Horace, *unde et quo Catius?* (viz. venit,) Serm. ii, 4, 1.

*ΗΣΥΧΑΖΕΙΝ. See Παύεσθαι.

ΘΑΥΜΑΖΕΙΝ, *to wonder*.—In such sentences as the following: τὸ δὲ μὴ πατάξαι σ' ἐξελέγξαντ' ἄντικρυς, "Οτι, δοῦλος ὢν, ἔφασκες εἶναι δεσπότης, Aristoph. Ran. 753. Λεῖπει τὸ θαυμάζω, Schol. See Ellipsis of several words, § 2.

ΘΕΛΕΙΝ, *to be willing*.—In καὶ λέγουσιν αὐτῷ. Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους—; St. Mark vi, 37. where εἰ θέλεις ἵνα is understood before ἀπελθόντες. In ὁ δὲ ἔφη, Οὐ (viz. θέλω) μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον,^a St. Matth. xiii, 29. In such passages as the following: εἰ δὲ, καὶ αὐτοὶ Φεργόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν, Hom. Il. ι, 46. λείπει τὸ θέλουσι. ἄλλως, προσληπτέον δὲ τὸ βούλονται, Schol. Gr. εἰ δὲ, (viz. θέλεις,) σὺ μὲν μεν ἄκουσον, ἐγὼ δὲ κέ τοι καταλέξω, Hom. Il. α, 262. λείπει τὸ θέλεις, Schol. Gr. See Barnes on this last passage.

There is an ellipsis of θέλειν before infinitives in that use in which some have erroneously supposed them to be put for imperatives: [see the note on Εὔχεσθαι, p. 177.] e. g. μὴ κλέπτειν, μὴ μοιχεύειν, in the N. T. μὴ πείθεσθαι, Lucian. in Rhet. Præcept. (viz. θέλε.) μήτε ἀνὰ δύο χιτῶνας ἔχειν, (viz. θέλετε,) St. Luke ix, 3. where see Abresch. p. 578. ἄρχεσθ' ἀμητοῦ, Hesiod. Ἔργ. for θέλε ἄρχεσθαι ἀμητοῦ. So σπείρειν, ἀμᾶσθαι, Id. ib. "The poet, says Tzetzes, puts ἄρχεσθαι and all infinitives for imperatives; or θέλε is understood in all of them, as θέλε ἐργάζεσθαι, θέλε σπείρειν, βωτεῖν, and the like." Fully, πᾶσαν διήγησιν θείαν θέλε ἀκούειν, Ecclesiastic. vi, 35. μὴ θέλε ψεύδεσθαι πᾶν ψεῦδος, Id. vii, 13. τήνδ' ἐμοὶ χάριν θέμεναι θέλησον, Æschyl. Prometh. Vinc. 782. and with an equivalent word; μὴ βούλου

^a This can hardly be considered as a legitimate ellipsis; for θέλεις is expressed in the question to which the words are an answer; θέλεις οὖν—συλλέξωμεν αὐτά;

Schwebel supposes an ellipsis of γένοιτο: but, as Schæfer observes, οὐ γένοιτο is a solecism. J. S.

παθεῖν, Sophocl. Œdip. Colon. 1608. See J. Gronov. ad Arrian. v, 2.

There is an ellipsis of *velle* in Latin: *Adactus miles sua sponte jurejurando, nisi capta urbe non remeare*, Florus i, 12. 8. i. e. *non remeaturos*, or *se non velle remeare*. *Re nunciata ad suos, quæ imperarentur, facere dixerunt*, Cæsar Bell. Gall. ii, 32. i. e. *se facturos*, or *facere velle*. See Oudendorp on this last passage; and Burman on Phædr. iv, 17, 31.

*IENAI. See Ἀπιέναι.

IKANEIN, *to come to; to come upon*.—In μάλα δὲ χρεὼ πάντας Ἀχαιοὺς (viz. *ικάνει*) Ἑσθλῆς καὶ πυκινῆς, Hom. Il. ι, 75. where see Heyne. So οὐτι με ταύτης χρεὼ τιμῆς, ib. 608.^a and χρεὼ βουλῆς ἐμὲ καὶ σέ, Il. κ, 43. So Il. λ, 605. σ, 406. Odyss. α, 225. Fully,^a χρεὼ γὰρ *ικάνεται* οὐκέτ' ἀνεκτὸς, Il. κ, 118. ὅτι δὴ χρεὼ τόσον ἵκει; ib. 142. See Βιάειν [and Ἐπείγειν.]

IKETEYEIN, *to supplicate*.—In the following passage of Euripides: Creon. ἀλλ' ἔξιθ' ὥς τάχιστα, μὴ λόγους λέγε. Ὡς ταῦτ' ἄρηρε, οὐκ ἔχεις τέχνην ὅπως Μενεῖς παρ' ἡμῖν. Med. Μὴ (ἐξελάσῃς με, or ποιήσῃς) πρὸς σέ γονάτων, (viz. *ικετεύω*),^b Medea. 325. where see Porson. So πρὸς σέ τῶνδε γονάτων, Οἴκτειρον ἡμᾶς, Eurip. Androm. 892. and in Helen. 1235.^c there is plainly an ellipsis of *ικετεύω*. Fully, πρὸς γονάτων σε πάντες Πάντως *ικετεύομεν*, Eurip. Med. 849.

ΙΣΤΗΜΙ.—The imperative of one of the aorists of this verb is understood in the Homeric and tragic phrase ἀλλ' ἄνα. See Reiz. de Accent. Incl. p. 123. 126. s. and Porson ad Eurip. Med. 325. and also when ἄνα [*up; arise;*] is put alone: as, ἄνα, δυσδαίμων, πεδόθεν κεφαλὴν Ἐπάειρε, Eurip. Troad. 98. for ἀνάστηθι. ἀλλ' ἄνα ἐξ ἐδράνων, Soph. Aj. 194. So *Auf*, for *Steh' auf*.

ΚΑΛΕΙΝ, *to call*.—In σέ δὴ, σέ, τὴν νεύουσιν ἐς πέδον κάρα, Φῆς ἢ καταρῆ μὴ δεδρακέναι τάδε; Sophocl. Antig. 447. [441. ed. Br.] In σέ δὴ either καλῶ, or ἀνακρίνω, or some similar verb is understood, says Brunck. So σέ, τὸν πρόθυμον ὄνθ', ἃ μὴ χρεὼν, ὀρᾶν, Σπεύδοντα τ' ἀσπούδαστα, Πενθέα λέγω, Ἐξιθι κ. τ. λ. Eurip. Bacch. 900. Br. (where σέ is not to be referred to λέγω, for the words Πενθέα λέγω are parenthetical. See Sophocl. Philoct. 1293. and Valcken. ad Eurip. Phœniss. 994.) σέ τὴν ὄρεγμα δεινὸν (f. δειλὸν, Schæfer.) ἡμιλλημένην Τύμβου πὶ κρηπιδ' ἐμπύρους τ' ὀρθοστάτας, Μείνον, Eurip.

^a It is an error, says Hermann, to suppose that the very same word which is sometimes expressed, is always to be understood: e. g. because Homer has said χρεὼ γὰρ *ικάνεται* οὐκέτ' ἀνεκτὸς, to conclude that in οὐτι με ταύτης χρεὼ τιμῆς the same word *ικάνεται* is to be understood. In this case, as in all others, the most simple course is the truest: and therefore it is better to understand ἔχει. J. S.

^b Quis intellecturus esset, si quis in eamdem sententiam diceret μὴ σε, non additis πρὸς γονάτων in ea parte prædicati ex qua altera pars, *ικετεύων*, una cum copula εἰμι sponte intelligeretur? Hermann. J. S.

^c Πρὸς νῦν σε γονάτων τῶνδ', ἐπείπερ εἰ φίλος,—Eurip. Helen. 1253. ed. Beck. This, I suppose, is the verse meant. J. S.

Helen. 554. Musgr. οὗτος ὦ σέ τοι, (viz. καλῶ,) Aristoph. Av. 275.

ΚΑΤΑΙΣΧΥΝΕΙΝ, *to defile*.—In οὗ λέγεται τὰν Κύπριν ὁ βωκόλος, Theocrit. i, 105. λείπει τὸ καταισχύναι· ἵν' ἡ τὸ ὄλον, ὅπου ὁ βουκόλος—τὴν Ἀφροδίτην καταισχύναι λέγεται, Schol. Gr. So, *novimus et qui te*, Virgil. Ecl. iii, 8. viz. *corruperunt*: as Servius says.

***ΚΑΤΑΛΑΜΒΑΝΕΙΝ**, *to take; to seize*. See Ἐπείγειν.

ΚΑΤΑΣΚΕΥΑΖΕΙΝ, [*to construct; to build*.]—In sepulchral inscriptions there is sometimes an ellipsis of κατασκευάζειν before the dative of a person: e. g. τοῖς τέκνοις καὶ Οὐαλερίῳ Οὐαλερίου γραμματικῷ Ῥωμαϊκῷ, Smith. Not. 7. Eccl. Asiæ p. 21. ἐαυτῇ καὶ τοῖς ἐν τῇ διαθήκῃ, ib. p. 57. Fully, Φάβιος Ζώσιμος κατεσκεύασεν σορὸν—ἐαυτῷ καὶ τῇ γλυκυτάτῃ αὐτοῦ γυναικί, ib. p. 18. κατεσκεύασεν τὸ μνημεῖον ἐαυτῷ, κ. λ. p. 38.

ΚΑΤΕΧΕΙΝ, [*to obtain; to prevail*.] See Ἐχειν.

ΚΕΙΣΘΑΙ, *to lie; to be put*.—In Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας Τρόπαιον, Eurip. Phœniss. 1265. for ἐν σοὶ κεῖται. Fully, ἐν ὑμῖν γὰρ, ὡς θεῶ, Κείμεθα τλάμονες, Sophocl. Œd. Col. 251. Or ἐστι, or ἐσμέν, according to the tenor of the context, may be understood: ὡς ὑμᾶς βλέπω, Καὶ τᾶμ' ἐν ὑμῖν ἐστίν, Eurip. Iphig. Taur. 1057. ἐν σοὶ γάρ ἐσμεν, Sophocl. Œd. Tyr. 322. So in Latin; *in quo nostræ spes, omnesque opes sitæ erant*, Ter. Adelph. iii, 2, 23. *Serva, quod in te est, filium, et me, et familiam*, Id. Heautont. iv. 8. 4.

Κεῖσθαι, *to be put*, is often understood in Greek Scholia: e. g. τὰ ἄλλα διὰ μέσον, (viz. κεῖται, τίθεται, or the like,) *the rest of the words are put parenthetically*. Fully, διὰ μέσον ἔθηκεν, Schol. ad Eurip. Phœniss. 553. p. 671. Valck. διὰ μέσον εἴρηται, Schol. ad Aristoph. Plut. 572. See Hemsterhus. p. 40. So περιπτῶς κεῖται, κυρίως, παρελκόντως κεῖται. See Schol. Thucyd. on i, 76. and iii, 82.

ΚΕΛΕΥΕΙΝ, *to bid; to command*.—Κελεύειν may be understood in infinitives appearing to be put for imperatives: as μὴ διδάσκειν τοῦτο, for κελεύω μὴ διδάσκειν. γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν, Γυμνὸν δ' ἀμασθαι, (viz. κελεύω,) Hesiod. Fully with κέλομαι: Θῆτα ἄοικον ποιεῖσθαι, καὶ ἄτεκνον ἐριθον Δίξεσθαι κέλομαι, Hesiod. Ἔργ. 603.

Κελεύων is understood in Thucyd. iv, 93. Euripid. Iphig. Aul. 360. See Gronov. ad Herodot. i, 75. Duker. pref. to Thucyd. In ἐπειδὴ ἦλθεν αὐτῷ ἀπὸ τῶν οἴκοι τελῶν, βοηθεῖν τῇ πατρίδι, κ. τ. λ. Xenoph. Agesil. i, 36. and ἔρχεται ἀπὸ τῶν οἴκοι τελῶν, ἄρχειν καὶ τῷ ναυτικῷ, Id. Hist. Gr. iii. p. 501. the ellipsis may be supplied, from Plutarch, with the words ἡ σκυτάλη ἢ κελεύουσα.

ΚΕΡΑΝΝΥΝΑΙ, *to mix*.—In ἐὰν δ' ἴσον ἴσῳ προσφέρῃ, (viz. οἶνον κεκραμένον) Mnesitheus ap. Athen. Deipnosoph. ii, 1. Fully, οἶμοι δὲ κύλικος ἴσον ἴσῳ κεκραμένης, Aristoph. Plut. 1133. See Hippocrat. Epidem. ii. p. 1040. ed. Foes.

ΚΟΜΙΖΕΙΝ, *to bring back*.—In that exclamation of the Lacedæmonian women to their sons going to battle, ἦ τὰν, (viz. κό-

μισον,) ἢ ἐπὶ τὰς, (viz. κεκόμισο,) Plutarch. Apophthegm. Lac. p. 241. See Ἀσπίς.

ΛΑΚΤΙΖΕΙΝ, *to kick*.—In μὴ πρὸς κέντρα, Libanius Ep. 1190. The proverb fully expressed is in Acts ix, 5. πρὸς κέντρα λακτίζειν. See Erasmus Adag. p. 339. and Valcken. Adnot. Crit. in N. F. p. 381. s. Euripides has varied the phrase, and applied it differently; [so that there remains only an *allusion* to the adage;] οἱ δ' ἐκαρτέρουν Πρὸς κῦμα λακτίζοντες, Iphig. Taur. 1406. Musgr. (where ἐκαρτέρουν and λακτίζοντες are to be taken together, being equivalent to καρτερικῶς ἐλάκτιζον. Ἐκαρτέρουν λακτίζοντες πρὸς κῦμα.)

ΛΑΜΒΑΝΕΙΝ, *to take; to receive*.—This verb is often understood in Hippocrates: e. g. ὅσον κόγχην (viz. λαβεῖν,) p. 75. Fully, ὅσον τοῖσι τρισὶ δακτύλοις λαβεῖν, (ἐστι,) p. 495.

In παρὰ τοῦ πάππου Οὐήρου τὸ καλόηθες καὶ ἀόργητον (viz. ἐλάβον or the like,) Marc. Antonin. τῶν εἰς ἑαυτὸν, i, 1. [See Μαρθάνειν.]

ΛΕΓΕΙΝ, *to say*. [See Οὐ.] The ellipsis of this verb is very frequent: e. g. οἶον, *as; as for example*; (viz. λέγω.) Fully, οἶον δὴ λέγω, Plato. τοῦτο δὲ, (viz. λέγω,) ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει, 2 Corinth. ix, 6. ἐν δὲ, (viz. λέγω,) τὰ μὲν ὀπίσω ἐπιλανθανόμενος, &c. Philipp. iii, 14. See Hebr. x, 15. 16. Fully, τοῦτο δὲ λέγω, &c. Galat. iii, 17. See 1 Thessal. iv, 15. (or φημί may be understood in such passages: see 1 Corinth. vii, 29. xv, 50.) In ἔψανσας ἀλγεινοτάτας Ἐμοὶ μερίμνας, Πατρὸς τριπόλιστον οἶκτον, Sophocl. Antig. 869. Brunck (with the Schol.) understands λέγω, by which, he observes, and not by ἔψανσας, the accusative τριπόλιστον οἶκτον is governed: but Schæfer, who with Musgrave prefers the reading of former editions, οἶκτον, stops the passage thus, μερίμνας Πατρὸς, τριπόλιστον οἶκτον, taking τριπόλιστον οἶκτον for an accusative absolute, and admitting no ellipsis.^a [See Οὐ.] Λέγει is often understood when an author is cited: e. g. ὡς Ἀντίμαχος, (viz. λέγει, or φησὶ,) Steph. Byz. in v. Ἄργος. See the words Ἀραβία, Ἀραξος, Ἀβράκη, Μάννεως, Μάνταλος, Μυκάλη, &c. in the same author. ὡς μὲν οἱ τὰ ἐκείνου φρονοῦντες, (viz. λέγουσι,) Gregory, cited by Bud. Comment. Ling. Gr. p. 989. ὡς Δικαίαρχός τε περὶ τοῦ Ἑλλάδος βίου καὶ Ἀριστοτέλης ἐν ὑπομνήμασι, (viz. λέγουσι,) Argument of the Medea of Euripides.

In some infinitives also, put independently, either λέγουσι or λέγεται is understood: τὸν μὲν δὴ ποιεῖν ταῦτα, Herodot. i, 86. ταῦτα ποιῆσαι τὸν Σέσωστριν, Id. ii, 107. οὐκὼν ταῦτα παραιέσαντος Χίλωνος

^a Neither the ellipsis of λέγω, nor the punctuation and interpretation of Schæfer are approved by Hermann. If the latter be adopted, says he, not only will much of the poetical beauty of the passage be lost, but we shall have upon our hands an inquiry as to the nature of *accusatives absolute*. I doubt, he adds, the term is nothing better than a subterfuge by which to escape a difficulty. The poet says,

ἔψανσας ἀλγεινοτάτας ἔμοι μερίμνας (in the genitive,) having ἔλεξας in his thoughts: he then immediately adds an accusative to be governed by that verb: the rest is to be thus joined: πατρὸς τοῦ τε πρόπαντος ἀμετέρου γένους οἶκτον, τριπόλιστον κλεινοῖς Λαβδακίδαισιν; *patris et universi generis nostri complorationem, multum iterandam claris Labdacidis.* J. S.

πείθεσθαι θέλειν τὸν Ἱπποκράτεια. γενέσθαι οἱ μετὰ ταῦτα τὸν Πεισίστρατον τοῦτον, Id. i, 59. ὁμότροπον δέ τι τοῦτο καὶ παλαιὸν ἐν Λακεδαίμονι γενέσθαι, Æneas Tact. c. xi. Fully, τὸν δὲ ἓνα λέγουσι—Ἵθρυάδην αἰσχυρόμενον ἀπονοστέειν ἐς Σπάρτην, Herodot. i, 82. [See Οἶεσθαι.] In the phrase ὥς τινες, or ὥς ἔνιοι, often occurring in Greek Scholia, λέγουσιν is understood. In Βιθυνὸς δὲ μῦθος καὶ οὗτος, οὐ πάνυ τῶν Ἱταλιωτικῶν ἀλλότριος, οἱ τὸν Πρίαπον κ. τ. λ. Lucian. t. ii. p. 279. some understand λέγουσι, φασί, or the like: but Schæfer expunges the word οἱ. μεγαλοφρόνως ταῦτα (viz. ἔλεγεν) ὁ τοῦ Σωφρονίσκου καὶ τῆς Φαιναρέτης, Ælian. Var. Hist. ii, 1. καὶ ταῦτα Σωκράτης πρὸς Ἀλκιβιάδην, (viz. ἔλεγε,) ib. καὶ ὁ Κύριος πρὸς αὐτὸν, (viz. ἔλεγε,) Acts ix, 6. ἦν δ' ἔρις στρατηλάταις, Οἱ μὲν, (viz. ἔλεγον,) πατάξαι πρόσθε Πολυνείκης δορὶ, Οἱ δ', ὥς, θανόντων, οὐδαμοῦ νίκη πέλοι, Eurip. Phœniss. 1476.^a (The Scholiast understands λέγοντες. See Valcken. on this passage, and on Herodotus p. 41. 96) ταῦτα μὲν οὖν οἱ ἄνδρες, (viz. ἔλεγον,) Charito. p. 98, 3. So, *vix ea*, Valer. Flacc. v. 254. In νῦν δ' αὐτοὺς, (or αὐ τοὺς,) ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,—Τῶν αὐ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεὺς, Hom. Il. β, 681. λέξω may be understood; or ἔσπετε νῦν μοι Μοῦσαι may be repeated from v. 484. or ἐρέω from v. 493. See Eustath. ad Il. β, 353. and Voss. ad Catull. p. 296. τί γάρ, (viz. λέξω,) εἰ ἠπίστησάν τινες; Rom. iii, 3. So *quid enim?* (viz. *dicam*,) Hor. Serm. ii, 3, 132. τί οὖν; (viz. λέξω,) προεχόμεθα; οὐ πάντως Rom. iii, 9. (τί οὖν ἐροῦμεν; Rom. vii, 7.) μή μοι τὸν κακόδουλον τοῦ ἀσελγεστάτου Διὸς, Lucian. Philopatr. c. 8. Schoettgen understands λέγε. μή μοι τὰ πάλαι, ὧ Ἑρμοσίμε· ἃ δὲ εἶδες ἐγγύθεν, ἐκεῖνα λέγε, Lucian. t. i. p. 782. In the formula μή μοι the word εἶπης is understood, says Reusmann, on Devar. de Partic. p. 221. and he quotes Aristoph. Nub. 84. μή μοί γε τοῦτον μηδαμῶς τὸν Ἱππιον: in which verse however it is better to understand ὁμόσης, with Schæfer. And in Κήλην κηλήτου μὴ φαινομένου προτέθεικας. μή μοι τὴν κήλην· αὐτὸν ἰδεῖν ἐθέλω, (as Schæfer reads,) Epigr. adesp. xcii. Schæfer understands προθῆς. In ἀλλ' ἐκεῖνο παριείς, too, Xenoph. Memor. iii, 4. 11. Ernesti and Leisner understand λέγε: but Schæfer prefers the other reading, παρίης. In Hom. Il. β, 681. νῦν δ' αὐ τοὺς, &c. (above quoted) Schwebel thinks λέγωμεν or λέξω may be understood. ἀργαλέον, ὥς σοφὸς, Aristoph. Vesp. 1270. i. e. ἀργαλέον λέγειν. τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ. (viz. λέγων.) “Δαιμόνι, ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,” Hom. Il. β, 200. εἰπὼν, ἢ φάμενος, ἢ τι τοιοῦτον, says Eustathius, t. i. p. 152. l. 9. ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν· (viz. λέγων,) ὅτι ἰδοὺ, ἀναβαίνομεν, &c. St. Mark x, 33. Fully, ἰδοὺ ἀρχῶν ἐλθὼν προσεκύνει αὐτῷ, λέγων, ὅτι ἡ θυγάτηρ, &c. St. Matth. ix, 18. [See Μαρτυρεῖν.]

Λέγοντες is understood by the Scholiast in Eurip. Phœniss. 1476. above quoted: [but see the note below.] Παρακαλοῦντες ἐμμένειν τῇ

^a What do the words preceding οἱ μὲν &c. signify, says Hermann, but ἐρίζοντες ἔλεγον? If these latter words be substituted in the thoughts, the construction

will be entire and regular. See Ἀκούων, and the notes on Ἰδὼν, Λέγων, Πόθος, Στέφανος, Εἶναι or Ἰέναι, Δύναμις, Λέγειν, Παρέχειν, &c. J. S.

πίστει, καὶ (viz. λέγοντες) ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, Acts xiv, 22. ἐδίδασκον τοὺς ἀδελφοὺς (viz. λέγοντες) ὅτι—οὐ δύνασθε σωθῆναι, Acts xv, 1. Fully, ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, λέγοντες ὅτι οὗτοι—μίαν ὥραν ἐποίησαν, St. Matth. xx, 12.

Λέγεται may be understood in many infinitives when put independently of any word expressed: (see above, λέγουσι:) as in εἰπεῖν and φάναι, occurring in several passages of the first book of Xenophon's *Cyropædia*. Fully, τὴν Πυθίην λέγεται εἰπεῖν τάδε, Herodot. i, 91.

For more on the ellipsis of this verb, see Heumann in *Biblioth. Miscell.* Hamburg. t. i. p. 59. and Villoison ad Long. p. 224. s.

The ellipsis of *dicere* too in *Latin* is very frequent: e. g. *contumeliosisque vocibus prosequabantur; nec non* (viz. dicebant,) *necessarii victus inopia coactos fugere*, Cæsar de Bell. Civ. i, 69. *Et* (viz. dixit,) *facilis vindicta est mihi*, Phædr. i, 29. 11. *Quid multa?* (viz. dicam:) Cic. ad Div. ix. ep. 25. *Ei manus intentare cæperunt;* (viz. dicentes) *illius opera se periisse*, Auctor de Bell. Hispan. c. xx. See Oudendorp ad Cæs. de Bell. Civ. i, 69. Burmann. ad Vell. Pat. ii, 92.

ΛΙΣΣΕΣΘΑΙ, *to supplicate*.—In θάψαι μ'—καὶ—καταπιττώσαντας,—εἶτα μολυβδοχοήσαντας—ἄνω 'πιθεῖναι κ. τ. λ. Aristoph. Eccles. 1099. Brunck understands λίσσομαι ὑμᾶς. Schæfer is inclined to think the infinitive put for the imperative. [See note on Εὐχεσθαι, p. 177.]

ΜΑΝΘΑΝΕΙΝ, *to learn*.—In παρὰ τοῦ πάππου Οὐήρου τὸ καλόηθες καὶ ἀόργητον, &c. Marc. Antonin. i. 1. ἔμαθον, or ἔλαβον, or εἶχον, may be understood.

ΜΑΡΤΥΡΕΙΝ, *to testify*.—In οἱ στίχοι, (viz. μαρτυροῦσιν,) *the verses* (subjoined) *of Lysippus testify this*, Dicæarch. Geographic. c. iii. p. 13. c. Gronov. So ὁ στίχος, (viz. μαρτυρεῖ.) πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, (viz. μαρτυροῦσαι,) ὅτι οὕτω δεῖ γενέσθαι; St. Matth. xxvi, 54. Expressed by St. John v, 39. καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ. Or λέγουσαι may be understood: (see λέγειν:) καὶ ἐπληρώθη ἡ γραφὴ λέγουσα, St. Mark xv, 28.

*ΜΑΡΤΥΡΕΣΘΑΙ, *to call to witness*. See Ὀμνύειν.

ΜΑΧΕΣΘΑΙ, *to fight*.—In ἐπιστάμενος ἄκοντι, Hom. Il. ο, 282. where Eustathius (1019. l. 4.) says, λείπει τὸ πολεμίζειν, ἢ τι τοιοῦτον. In ἄγων καταφράκτους ἀπὸ καμήλων ἔξωθεν μακροῖς δόρασιν, (viz. μαχομένους,) Herodian. iv, 28. 6.

ΜΕΘΕΡΜΗΝΕΥΕΣΘΑΙ, *to be interpreted*.—The participle of this verb is understood in the following passages: St. Mark iii. 17. [Βοανεργῆς, ὃ ἐστίν, (viz. ἐρμηνευόμενον) υἱοὶ βροντῆς.] St. Mark vii, 34. [Ἐφθαθὰ, ὃ ἐστίν, (ἐρμηνευόμενον,) διανοίχθητι,] Hebr. vii, 2. It is expressed by St. Matthew i, 23. by St. Mark v, 41.

ΜΕΛΕΙ, *it is a care; it concerns*.—In τί μοι πολὺ πλῆονα μοχθεῖν; Bion. Idyll. v, 3. In τί δέ τιν, εἰ κωτίλαι εἰμές; Theocrit. xv, 89. Fully, οὐ μοι μέλει Γύγας Τοῦ Σάρδεων ἀνακτος, Anacreon. Od.

xv, 1. ἐμοὶ μέλει μύροιςιν Καταβρέχειν ὑπήνην, Id. v, 5. [See Διαφέρει.]

ΜΗΔΕΣΘΑΙ, *to contrive; to devise*.—In ὅλοιτο τάδε, (viz. μυσάμενος,) Eurip. Phœniss. 361. (“ὅλοιθ’ ὁ τάδ’ Valckenarius, ut δράσας, aut aliquid simile subaudiatur; et ita edidit Brunckius.” Porson.) Schæfer thinks the common reading may be defended by referring τάδε to αἴτιος, which follows. See Xenoph. Anab. vii, 1, 25. and Reitz. ad Lucian. t. ii. p. 34.

ΜΙΜΝΗΣΚΕΙΝ, *to remember*.—The imperative of this verb may be understood in infinitives which appear to be put for imperatives: e. g. θύεσθαι δὲ τῆς αὐτῆς ἡμέρας πολλάκις, (viz. μεμνήσθω,) Onosander c. x. § 10. ὁ στρατηγὸς τότε δὴ μάλιστα τοῖς στρατιώταις ἰλαρὸς καὶ ἀκατάπληκτος φαίνεσθαι, (viz. μεμνήσθω,) Id. c. xiii. [See Δεῖν, *to be necessary*, p. 170. l. 14. sqq.] The infinitive in this use is sometimes joined with an imperative, as equivalent: Ἀλλὰ σὺ τῶν μὲν πάμπαν ἔργ’ ἀεσίφρονα θυμόν· Καδδύναμιν δ’ ἔρδειν (viz. μέμνησο,) ἱέρ’ ἀθανάτοισι θεοῖσιν Ἀγνῶς καὶ καθαρῶς, ἐπὶ δ’ ἀγλαὰ μηρία καίειν, Hesiod. Ἔργ. 335. εὐλογεῖτε καὶ μὴ καταρᾶσθε. Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων, Rom. xii, 14, 15. So, (but without the ellipsis,) *sic tu sapiens finire memento*, Hor. Od. i, 7, 17. for *fini*: and, *Tum sperare domos defessus, ibique memento Prima locare manu molirique aggere tecta*, Virgil. Æneid. vii, 126.

ΝΟΕΙΝ, *to think; to be of opinion; to understand*.—In ἄλλως, which occurs often in Greek Scholia, and is equivalent to ἄλλως νοοῦσι τινὲς, or ἐνόησαν. See Ἐξηγεῖσθαι, p. 176.

ΟΙΚΕΙΝ, *to dwell*.—In καὶ οἱ περὶ Τύρον, (viz. οἰκοῦντες,) St. Mark iii, 8.

ΟΙΕΣΘΑΙ, *to think*.—In infinitives put absolutely or independently, other words, besides those already adduced, may be understood: e. g. ᾤετο, ἠγεῖτο, ἐνενόει, ἐνόμιζεν, ὑπελάμβανε, πιθανὸν, εἰκὸς ἐστι. The following are examples of the ellipsis from Charito; πολλοὺς γὰρ ἐν τῇ πόλει γενέσθαι τοὺς ἐθέλοντας ὠνεῖσθαι, i, 14. p. 20. πενθοῦντί τε γὰρ μὴ πρέπειν πομπήν, ii, 3. p. 26. μὴ γὰρ ἀπολείψειν αὐτὴν Διονύσιον οὐκ ὄντος ἔτι Χαιρέου, iii, 7. p. 55. ἀρχὴν γὰρ ἔχειν τὸν Μιθριδάτην καταφρονήσεως, iv, 6. p. 74. Add Lucian. t. ii. p. 901. and Diod. Sic. xii, 95. p. 546.

*ΟΙΧΕΣΘΑΙ. See Ἀπάγειν.

ΟΜΝΥΕΙΝ, *to swear*.—In juratory formulæ; νῆ τὸν Δία, νῆ τὸν Θεόν, &c. which, if fully expressed, would be, ταῦθ’ οὕτως ἔχειν, νῆ ὀμνύω, or μαρτύρομαι, τὸν Θεόν, &c. μὰ τὴν Ἥραν, Xenoph. Cyrop. i. p. 36. ἐγὼ μὰ τὰς Ἐλευσινίας θεὰς—ὥς οὐδὲν ἐπαίρω τὰ ἐμὰ, Alciphron ii. ep. 3. νῆ τὸν Μίτραν, Ælian. Var. Hist. i, 33. νῆ τὸν Πᾶνα, Moschus Idyll. v, 20. ναὶ Μοίρας, Theocrit. ii, 160. ναὶ ποτὶ τᾶν Νυμφᾶν, Id. v, 70. ναὶ τὰν πότναν, Id. xv, 14. See Jamblich. de Vit. Pythag. c. 28. νῆ τὴν ἡμετέραν καύχησιν, 1 Cor. xv, 31. for νῆ μαρτύρομαι τὴν ἡμετέραν καύχησιν. Fully, ὀμνυμι νῆ τὸν Δία, Aristoph. οὐ δᾶν, i. e. τὴν γῆν, Theocrit.

Bos.

iv, 17. οὐ μ' αὐτὸν τὸν Πᾶνα τὸν ἄκτιον, Id. v, 14. οὐ μὰν οὐτ' αὐτὰς τὰς—Νύμφας, Id. v. 17. πρὸς Διὸς καὶ θεῶν, Demosth. Philipp. iii. πρὸς θεῶν, Ælian Var. Hist. ix, 4. ἄφες με, τοὺς θεοὺς σοι, (viz. ὁμνυμι,) Πιεῖν, πιεῖν ἀμυστὶ, Anacreon Od. 31. See Faber. Ἀπέρχου, τοὺς θεοὺς σοι, ὡς ἦλθες, Antonin. vii, 17. where see Gataker: also Upton ad Arrian. Dissertat. iii, 1. and the Index in Θεός. Fully, ὁμνυμι τοίνυν πάντας ἄρδην [τοὺς] θεοὺς, Aristoph. Thesm. [274. ed. Br.] ὁμνυμι τοίνυν αἰθέρ', οἴκησιν Δίος, ib. 279. [272. ed. Br.] ὁ μὲν δὲ Δάφνις τὸν Πᾶνα ὤμοσεν,— ἡ δὲ Χλόη Δάφνιδι τὰς Νύμφας, Longus Pastoral ii, 64.

So in Latin: *quid est enim, per deos, optabilius sapientia?* Cic. de Offic. ii, 2. *sed per deos atque homines!* Ter. Phorm. v, 1. 37. *per matrimonium te vetus, et per mutuam caritatem,— jam mei miserere, ut soles,* Quinctil. Declam. vi, 8. Fully, *Per mare, per terras, per tertia numina juro, Per te præsentem conspicuumque deum,* Ovid Trist. ii, 53. and more elegantly, and with closer resemblance to the Greek, without the preposition *per*; *Hæc eadem, Ænea, terram, mare, sidera juro,* Virgil Æn. xii, 197.

ONOMAZEΣΘΑΙ, *to be named*.—In ἀπὸ τοῦ (viz. ὀνομαζομένου) ὁ ὦν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, Revel. i, 4. καὶ ἀπὸ Ἰησοῦ Χριστοῦ, (viz. ὀνομαζομένου,) ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος, &c. ib. v. 5.

OPAN, *to see; to beware*.—The imperative is understood in μή τις τοι φεύγοντι μεταφρένῳ ἐν δόρῳ πήξῃ, (viz. ὄρα,) Hom. Il. θ, 95. πρὸς τοῦ Δίος τοῦλυμπίου, ὅπως παρέσει μοι, &c. (viz. ὄρα or σκόπει,) Aristoph. Av. 131. ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε, (viz. ὀρᾶτε,) Id. Nub. 256. οὕτως δ', (σκόπει, ποίει, Gloss.) ὅπως μήτηρ σε μὴ πιγνώσεται, Sophocl. Electr. 1311. See Aristoph. Nub. 490. 1179. Vesp. 1217. Av. 76. Equit. 1008. Pac. 1017. Kuster ad Plut. 326. Marc. Antonin. iv, 24. St. Matth. xxv, 9. Acts v, 39. 2 Tim. ii, 25. [See Παραλαμβάνειν and Προσέχειν.]

OPMAN, *to rush*.—In ἐπὶ τοὺς πατέρας, ὧ κακαὶ κεφαλαὶ—; (viz. ὀρμᾶτε,) Diod. Sic. xix, 41. ὁ γεωργὸς δὲ λίθοις ἐπὶ τὸν Ἡρακλέα, (viz. ὤρμα,) Philostr. Icon. ii. p. 850. See Observat. Miscellan. vol. iv. tom. ii. p. 282.

ΟΦΕΙΛΕΙΝ, *to owe*.—In ὅς ἂν εἶπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇς, (viz. ὀφείλει, *he owes; he is bound to perform*;) St. Matth. xv, 5. but see Κωλυτόν. In ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς τῷ τὸν φόρον (viz. ὀφειλομένῳ), τὸν φόρον τῷ τὸ τέλος (viz. ὀφειλομένῳ), τὸ τέλος, &c. Rom. xiii, 7.

*ΠΑΡΑΒΑΛΛΕΣΘΑΙ, *to be compared*. See Ἐξετάζεσθαι.

ΠΑΡΑΛΑΜΒΑΝΕΙΝ, *to take; to assume*.—In μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, Galat. v, 13. for μόνον ὀρᾶτε, (or ἐπιστρέφετε,) μὴ παραλάβητε τὴν ἐλευθερίαν ταύτην εἰς ἀφορμὴν τῇ σαρκὶ, &c. See Wolf. Cur. Phil. p. 774. [See Παρέχειν.]

ΠΑΡΕΙΝΑΙ, *to be present; to be at hand, &c.*—In ἰδοὺ, ἡ δούλη Κυρίου, (viz. πάρεστι,) St. Luke i, 38. ἰδοὺ, ἡ δούλη σου εἰς παιδίσκη, (viz. πάρεστι,) Septuag. 1 Sam. xxv, 41. ὅτι ὁ καιρὸς (viz. πάρεστι) τοῦ ἄρξασθαι τὸ κρίμα, &c. 1 Pet. iv, 17. τότε τοίνυν τὰ μὲν ἔμελλεν, (viz. παρέσεσθαι,) ὡς ἐδόκει, τῶν δεινῶν, τὰ δ' ἤδη παρῆν, Demosth. pro

Cor. See the Interpp. ad Lucian. t. i. p. 448. s. and Hemsterhus. ad Aristoph. Plut. 1103.

Παρεῖναι, *to be allowed; to be possible*; is understood in ἀλλὰ γνῶθ', εὖ γνῶθ', ὅτι σοι Κῆρα τάνδ' ἀποφεύγειν, Sophocl. Philoct. 1194. "Subauditur πάρεστι." Brunck.

ΠΑΡΕΚΒΑΙΝΕΙΝ, *to digress*.—In ὅθεν δ' ὁ λόγος, (viz. παρεξέβη,) ἐκεῖσε ἐπανιτέον, Theophrast. de Caussis, vi. See Bud. Comment. Ling. Græc. p. 989.

ΠΑΡΕΧΕΙΝ, *to afford*.—In μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, Galat. v, 13. Michaelis understands παρέχετε: and he adds, "uti Latinis dicitur, *Manum de tabula*." [See Παραλαμβάνειν.] In τὰ δ' ὑπερβάλλοντ' Οὐδένα καιρὸν δύναται θνητοῖς, Eurip. Med. 127. Brunck supposes an ellipsis of παρέχειν or the like.^a

ΠΑΣΧΕΙΝ, *to suffer*.—In ἡ μερόπων ἀχάριστον αἰὲ γένος, εἶγε Προμηθεὺς Ἄντ' εὐεργεσίης ταῦθ' ὑπὸ χαλκοτύπων, (viz. πάσχει,) Julianus Ægypt. Epigr. xxiii.

ΠΑΥΕΣΘΑΙ, *to cease*.—In ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ, Hom. Il. a, 135. viz. παύσομαι or ἡσυχάσω. See Kuster on Aristoph. Plut. 468. and the Schol.

ΠΕΜΠΕΙΝ, *to send*.—In γλαῦκας εἰς Ἀθήνας, viz. πέμπεις. In τὰ παρ' ὑμῶν, (viz. πεμφθέντα,) Philipp. iv, 18. [See Ἀπάγειν.]

ΠΕΡΙΒΑΛΛΕΣΘΑΙ, *to be surrounded*.—In ἐκεῖσε ἀπόβλεψον εἰς τὴν μεγάλην ἀκρόπολιν τὴν τὸ τριπλοῦν τεῖχος, (viz. περιβεβλημένην,) Lucian. in Contemplant. ἡ Βαβυλῶν δέ σοι ἐκείνη ἐστίν, ἡ εὐπυργος, ἡ τὸν μέγαν περίβολον, (viz. περιβεβλημένην,) Ibid. See Jens. Lect. Lucian. p. 110.

ΠΙΠΤΕΙΝ, *to fall*.—In ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἢ ἐπὶ τὴν ἀκροβυστίαν; (viz. πίπτει,) Rom. iv, 9.

ΠΝΕΕΙΝ, *to blow*.—In εἰ μὲν ἀῆται, Callimach. epigr. v, 3. Vulcanius understands πνέουσι: but, says Schæfer, εἰ δὲ γαληναίη is opposed to εἰ μὲν ἀῆται, and with both the imperfect of the verb substantive is to be understood.

ΠΟΙΕΙΝ, *to do*.—In ἐν δὲ, (viz. ποιῶ,)—διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως, Philipp. iii, 14. ὁ μὲν οὖν Ἀλέξανδρος μεγαλοφρόνως ταῦτα καὶ μεγαλοπρεπῶς, (viz. ἐποίει,) Ælian Var. Hist. i, 25. τί δ' οὐκ ἐγὼ σέ, (viz. ἐποίησα,) τί δ' οὐκ ἐμέ σύ; (viz. ἐποίησας,) Polyb. i, 12. [Ποίει, the imperative. See Ὁρᾶν.] Πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, (viz. ποιεῖτε,) Coloss. iii, 17. Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι, (viz. ποιήσον,) Hom. Odys. ρ, 354. μὴ τριβὰς ἔτ', (viz. ποιήσατε, or ἐμβάλλετε, as the Greek Scholia have it,) ἀλλὰ νιν Κομίζετ' εἴσω, δμῶες, Sophocl. Antig. 583. [577. ed. Brunck.] ἤρξατο αἰτεῖσθαι, (viz. ἵνα ποιῇ,) καθὼς αἰὲ ἐποίει αὐτοῖς, St. Mark xv, 8. μὴ σύ γε, (viz. ποιήσης,) Eurip. Ion 1335. See Valcken. ad Eurip. Phœniss. 353 and 534. "Ορα μὴ, (viz. ποιήσης,) Revel. xix, 10. xxii, 9." Ἄκος τομαῖον ἐλπίσασα πημάτων, Æschyl. Choeph. p. 248. λείπει τὸ ποιεῖν, Schol. εἰ οὖν οὔτε ἐλάχιστον δύνασθε, (viz. ποιεῖν,) St. Luke

^a Hermann rejects this ellipsis: Δύναται, says he, as is very often the case, signifies the same as δυνατά ἐστιν. And

since οὐδὲν δύνασθαι may be properly said, the poet, for οὐδὲν καίριον δύναται, has said οὐδένα καιρὸν δύναται. J.S.

xii, 26. τί με χρή; (viz. ποιεῖν or δρᾶν,) Æschyl. Prometh. 611. Τούτων οὐνεκ' οὐ μάχης ἐρᾶν, Οὐδ' αἰσχροὺς οὐδέν, οὐδ' ἐπίφθονόν σε χρή, (viz. ποιεῖν or δρᾶν,) Eurip. Troad. 734. See Valcken. ad Eurip. Phœniss. 353. Τί γὰρ οὐκ ἔμελλον (viz. ποιήσειν); Μηδὲν κατὰ ἐρί-θειαν ἢ κενοδοξίαν, (viz. ποιοῦντες,) Philipp. ii, 3.

This verb is understood too in the phrase οὐδέν, or μηδέν, ἄλλο: Μόνος ἐκεῖνος οὐδέν ἄλλο (viz. ἐποίει) ἢ τοὺς πεπτωκότας περιελαύνων ἐθεᾶτο, Xenoph. Cyrop. i, 24. ὁ δ' οὐδέν ἄλλο γ' ἢ πτήξας δέμας Παρεῖχε, Æschyl. Pers. 207. where see Brunck. μηδέν ἄλλ' εἰ μὴ ᾽σθιε, Aristoph. Equit. 1103. [See the Abridgment of Viger p. 174. r. x.] Sometimes ἄλλο also is omitted: πάντως οὐδέν ἂν αὐτὸν ἢ ἀπέκτεινας, Lucian t. iii. p. 512. In Latin *facere* is omitted in a similar manner: *nihil aliud quam renuet*, Quinctilian. *et illa nocte nihil præterquam vigilatum est*, Livy.

In the exaggeratory phrase καὶ ταῦτα or καὶ τοῦτο: (see the Abridgment of Viger p. 63. r. xiv. and the note *m* there.) σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα (viz. ποιεῖς) σοφὸς ὢν, Plato in Gorg. p. 508. ἀδικεῖτε, καὶ ἀποστερεῖτε, καὶ ταῦτα (viz. ποιεῖτε) ἀδελφοὺς, 1 Corinth. vi, 8. καὶ τοῦτο (viz. ποιεῖτε) ἐπὶ ἀπίστων; Ib. v. 6. Fully, καὶ ταῦτα γυναῖκα ἔχων ποιεῖς, Demosth. pro Phorm. p. 605.

In the two following adagial maxims:—1. ἐν Καρὶ τὸν κίνδυνον: see Zenob. Centur. iii, 59. *Quid de tota Caria? Nonne hoc vestra voce vulgatum est; si quid cum periculo experiri velis, in Care id potissimum esse faciendum?* Cic. pro Flacco c. 27.—2. Μηδὲν ἄγαν. *Ne quid nimis*, (viz. *facias*, or *agas*,) Ter. Andr. i, 1, 34.

An ellipsis of *facere* in Latin occurs in other phrases also: *Quid nos?* (viz. *faciamus*,) Hor. Epod. i, 5. *Quid alios putas?* (viz. *fecisse*,) Cic. ad Div. viii, 2.

*ΠΟΛΕΜΙΖΕΙΝ. See Μάχεσθαι.

*ΠΟΡΕΥΕΣΘΑΙ. See Ἀπάγειν, and Ἀπιέναι.

ΠΡΟΣΑΓΕΙΝ. See Προσκαλεῖν.

ΠΡΟΣΔΟΚΑΝ, *to expect*.—In οἶμαί γε τῶν νεωτέρων τὰς καρδίας πηδᾶν, ὅ, τι λέξει, Aristoph. Nub. 1393. Kuster understands προσδοκῶντων or βουλομένων εἰδέναι. But see Ἀκούων p. 8.^a

ΠΡΟΣΕΧΕΙΝ, *to attend; to take care*.—Before ὅπως οὖν ἔχω λέγειν, Dio Chrysost. Orat. xxxii. p. 368. D. ἐλλιπὴς ἡ περίοδος τοῦ σύνετε, προσέχετε, ἢ τινος τοιούτου. Τοῦτο δὲ σύνηθες ῥήτορσι, μάλιστα τοῖς (ἐν ταῖς) ὑποσχέσεσιν αἰτιολογικῶς προῖοῦσι. Schol. Gr. “Subaudi ὁρᾶτε: *videte igitur*, h. e. *date operam, ut dicere queam*.” Reiske t. i. p. 665. See Porson ad Eurip. Hecub. 402. 2nd ed.

ΠΡΟΣΗΚΕΙ, *is suitable, fit, becoming, &c.*—In τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν,—τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, 1 Corinth. vi, 13. ὥς γονεῦσι πρὸς τέκνα, Polyb. t. ii. p. 1394. καὶ πρὸς μὲν τοὺς ἀγγέλους, Heb. i, 7. for ὅσον πρὸς μὲν τοὺς ἀγγέλους προσήκει. τί πρὸς με; St. John xxi, 22. τί γάρ μοι (viz. προσήκει) καὶ τοὺς ἔξω κρίνειν; 1 Corinth. v, 12. τί μοι σάκος ἀντίον αἵρειν;

^a See the notes also on Δύναμις, Ἰδὼν, Λέγων, Πόθος, Στέφανος, Εἶναι or Ἰέναι, Λέγειν, Παρέχειν. J.S.

says Venus, with a soft smile, and some degree of derision; and adds, εἰ γυμνὴ νικῶ, πῶς ὅταν ὄπλα λάβω; which latter words pleasantly recal to our memory the soldiers termed γυμνοὺς and ὀπλίτας. Epigr. adesp. ccxlix. See Διαφέρει, and Μέλει.—So in Latin: *quid ad illum*, (viz. *pertinet*,) *quid agat nostra Germania?* Florus iii, 10, 11. *ad rem nihil*, Cic. ad Div. iii. ep. 11. *sed hoc nihil ad te*, Ibid. ep. 13. *quod ad Cæsarem*, (viz. *attinet*,) Id. viii, ep. 1. Fully, *parare ea, quæ ad exercitum, quæque ad rem militarem pertinerent*, Id. xv. ep. 2. *quod ad pantheras attinet*, Id. viii. ep. 2.

ΠΡΟΣΚΑΛΕΙΝ, or ΠΡΟΣΑΓΕΙΝ, *to call, or fetch*.—This ellipsis is very frequent: e. g. in ὁ Τάχυσ Μιχαίαν υἱὸν Ἰεμβλαὰ, Septuag. 2 Chron. xviii, 8. [In our English bible, “*Fetch quickly Micaiah the son of Jimla*.”] See also 1 Kings xxii, 9.

* Προτιθέναι. See Λέγειν (under the imperative).

ΣΗΜΕΙΟΥΝ, *to observe; to note*.—Σημειοῦ, σημείωσαι, or ἰστέον, is very often understood before ὅτι in the writings of grammarians, and in collections of extracts from various authors, as in those from Polybius, Diodorus, Nicolaus Damascenus, Dionysius of Halicarnassus; and in Ælian's *Varia Historia*. See Steph. *Proparasc.* in Schol. Thucyd. and Valcken. *Diss. de Schol. Hom.* ined. p. 119. See Φῆσαι below. In the same manner *sciendum* is often understood in Isidorus.

ΣΚΟΠΕΙΝ, *to see; to take care*.—There is an ellipsis of σκοπεῖν before several particles: e. g. ἦλθεν, (viz. σκοπῶν,) εἰ ἄρα εὐρήσει τι ἐν αὐτῇ, St. Mark xi, 13. γούνων ἀψάμενοι λιτανεύσομεν, εἰκ' ἐλεήσῃ, Hom. II. ω, 357. (See Schæfer ad Long. *Pastor.* p. 426.) καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῶ, Ἦνις, ἡκέστας, ἱερευσέμεν,^a αἰκ' ἐλεήσῃ Ἀστὺ τε καὶ Τρώων ἀλόχους, καὶ νήπια τέκνα, Αἴκεν &c. Hom. II. ε, 94. and 275. Fully, σκέπτεο νῦν, Μενέλαε—, αἴκεν ἴδῃαι, II. ρ, 652. and with an equivalent word, ἐξόμενος κεραμεὺς πειρήσεται, αἴκε θέησιν, II. σ, 601. φυλακὴν ἔχων, εἰ κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζόης διακλέψαι, Herodot. i, 38. οἱ πλείους ἔθεντο βουλὴν, ἀναχθῆναι κἀκεῖθεν, (σκοποῦντες viz.) εἰ πως δύναιντο, &c. Acts xxvii, 12. εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτὸ, (viz. σκοπεῖτε,) μήποτε καὶ θεομάχοι εὐρεθῇτε, Acts v, 39. See Marc. Antonin. Τῶν εἰς ἑαυτὸν, iv, 24. So before ὅπως: ὧ Πηγάσιόν μοι, φησὶ, γενναῖον πτερὸν, Ὅπως πεγήσει μ' εὐθὺ τοῦ Διὸς λαβὼν, Aristoph. *Pac.* 75. p. 629. ὅπως καὶ τοῦτο μὴ διδάξης, [διδάξεις, 824. ed. Brunck.] μηδένα, Id. *Nub.* 822. i. e. σκόπει, ὄρα, or βλέπε, ὅπως. Ἰστέον, (says the Scholiast on Aristoph. *Plut.* 469. p. 49.) ὅτι ἡ Ἀττικὴ ἔλλειψις ἐν ἀρχῇ γίνεται, ὥς τὸ, ὅπως μὴ ποιήσῃς τόδε, νοουμένου ἔξωθεν τοῦ σκόπει. This ellipsis is very common in Lucian; as ὅπως μου ὥς δεινότατα κατηγορήσῃς, in *Prometh.* p. 175. ὑπόστηθι καὶ—ὅπως οἱ κόλακες ἐκεῖνοι διαρράγῳσιν ὑπὸ φθόνου, in *Timon*, p. 130.

^a There is no ellipsis here, says Hermann: for if nothing is understood when πειρᾶσθαι is joined with this αἴκε, (see l. 30.) why should it be thought more

necessary to understand anything, when in place of πειρᾶσθαι the very means are put by which the trial to effect a thing is made? J.S.

χαῖρε, ὦ δέσποτα, καὶ ὅπως τοὺς μιαινοὺς τούτους κόλακας φυλάξῃ, ib. p. 148. [See Ὀρᾶν and Βλέπειν.]

There is a similar ellipsis in Latin: *undique concurrunt*, (*experturi*, viz.) *si possint in uno capite orbis bella finire*, Justin xii, 9. *te adeunt fere omnes*, (*percontaturi*, viz.) *si quid velis*, Cic. ad Div. iii, 9. *facile id sane Tiberio patiente*, (*visuro*, viz.) *si per has mansue fieri posset ferum ejus ingenium*, Sueton. iv, 2.

ΣΤΟΧΑΖΕΣΘΑΙ, *to conjecture*. See Εἰκάζειν.

ΣΤΡΑΤΕΥΣΑΙ, *to make war; to serve as a soldier*.—In τάφοι τῶν ἐς Θήβας, (viz. στρατευσάντων,) Pausan. in Attic. c. 39. (where see Sylburg.) and in the title of Æschylus's tragedy, Ἑπτὰ ἐπὶ Θήβας.

ΣΥΓΚΡΙΝΕΣΘΑΙ, *to be compared*.—In οἳ τε φαυλότεροι τῶν ἀνθρώπων, πρὸς τοὺς ξυνετωτέρους, ὥς ἐπὶ τὸ πλεῖστον ἄμεινον οἰκοῦσι τὰς πόλεις, Thucyd. iii, 37, the Scholiast understands συγκρινόμενοι after ξυνετωτέρους: but Schæfer says that ἄμεινον and πρὸς τοὺς ξυνετωτέρους are to be taken together, for ἄμεινον ἢ οἱ ξυνετώτεροι. [See Ἐξετάζεσθαι.]

ΣΥΛΛΕΓΕΙΝ, *to collect*.—In ὁ τὸ πολὺ, (viz. συλλέξας,) οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, (συλλέξας,) οὐκ ἡλαττόνησε, 2 Corinth. viii, 15. the reality of this ellipsis appears from Exod. xvi, 17, 18. ἕκαστος εἰς τοὺς καθήκοντας παρ' αὐτῷ συνέλεξαν.

ΣΥΜΒΑΙΝΕΙΝ, *to happen*.—In ὥστε, κἄν ἕτερον φαῦλον εἶναι, (viz. συμβαίνει,) καταφεύγειν ἐπὶ τὸν ἕτερον, Pæanias i, 9. Fully, εἰ δὲ συμβαίνει γίνεσθαι τὴν μάχην ἐν χωρίοις, &c. Onosander c. xviii. ταχὺ γάρ που συμβαίνει τοὺς πολεμίους διαρρήξαντας αὐτήν, διόδον ποιεῖσθαι, Id. c. xxi. In ὅπερ φιλεῖ (viz. συμβαίνειν) τοῖς μεγάλων ἄπτεσθαι διανοοῦμένοις, Josephus Antiq. Jud. i, 1. for which Dionys. Hal. says, οἷα ἐν ἀμαθίᾳ γίνεσθαι φιλεῖ: vi. p. 377.

When the infinitive mood is put absolutely, or independently, in indirect phraseology; as it is very commonly in narration, especially by Herodotus, who sometimes even passes abruptly from direct to indirect phraseology; Schæfer thinks there is no ellipsis, but an enallage of moods; thus, τοὺς δ', ἐπεὶ τε ἐσελθεῖν ἐς τὸ τεῖχος, ἀπαιτέειν Ἑλένην τε καὶ τὰ χρήματα, Herodot. ii, 118. (where Schwebel understands συνέβη.) ὥς δὲ ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην, Id. ii, 162. τὰ δὲ ἀπαμυνομένους ἀπὸ τῶν ὀφθαλμῶν, οὕτω δρέπειν τὴν κασίην, Id. iii, 110. (Schwebel understands συμβαίνει: but in Schæfer's opinion there is an abrupt transition from direct phraseology to indirect.) λέγεται δὲ καὶ Ἀλκμαίῳ, τῷ Ἀμφιάρεω, ὅτε δὲ ἀλᾶσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρὸς, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, Thucyd. ii. 102. here Schwebel takes ἀλᾶσθαι to depend on συνέβη understood: but Baver and Schæfer hold that it is put for ἡλᾶτο.

ΣΥΝΕΡΧΕΣΘΑΙ, *to assemble*.—In πολὺ δὲ πλῆθος ἐπὶ τὴν θέαν, (viz. συνῆλθε, συνέρρει,) Xenoph. Ephes. p. 3, 12. Loc.

ΣΥΝΙΣΤΑΣΘΑΙ, *to consist*.—In μετεκαλέσατο—πᾶσαν τὴν συγγένειαν αὐτοῦ (συνισταμένην viz.) ἐν ψυχᾷς ἐβδομήκοντα πέντε, Acts vii, 14. So, ἐν ἐβδομήκοντα ψυχᾷς, (viz. συνιστάμενοι,) κατέβησαν οἱ πατέρες σου εἰς Αἴγυπτον, Septuag. Deuteron. x, 22.

ΣΥΝΤΑΣΣΕΙΝ, *to construe*.—This verb is very often omitted in the writings of grammarians: e. g. Βδελύσσω, αἰτιατικῇ· καὶ

βδελύττεσθαι, αἰτιατικῇ. (viz. συντάσσεται or συντακτέον.) is construed with an accusative: Suidas t. 1. p. 426. Γεμίζω. γενικῇ. ἔστι δὲ καὶ αἰτιατικῇ, Ibid. p. 471. for ἔστι συντάσσειν, if ἔτι be not the true reading. Διοχλῶ. δοτικῇ. διοχλοῦμαι δὲ, αἰτιατικῇ, t. i. p. 752. Port. Ὀλιγωρῶ. γενικῇ. t. ii. p. 293. Port. Καὶ περιβάλλω, τὸ περιτίθημι. ὅπερ οὐ μόνον δοτικῇ, ἀλλὰ καὶ αἰτιατικῇ εὔρηται, Thom. Mag. p. 705. (viz. συντασσόμενον.) Fully, αἰτιατικῇ συντασσόμενον, in Πειρῶ.—τὸ δὲ προπίνω, αἰεὶ αἰτιατικῇ, p. 715.

ΤΕΡΠΕΙΝ, *to delight*.—This word is omitted, with peripatetic brevity, by Aristotle, in ἥλιξ γὰρ ἥλικα, Ethic. viii. Fully, ἥλιξ γὰρ ἥλικα τέρπει, Suidas in Ἡλιξ. See Aristænet. i. ep. 18.

*ΤΙΘΕΝΑΙ. See Βάλλειν and Κεῖσθαι.

ΤΙΜΑΝ, *to honour*.—In inscriptions on coins, statues, &c. e. g. Γάϊον Ἀντιον—ἡ βουλὴ καὶ ὁ δῆμος τῶν πρώτων νεωκόρων Περγαμηνῶν τὸν εὐεργέτην, (viz. ἐτείμησε,) Smith Not. 7. Eccles. Asiæ p. 9. Ἀντ. Κλ. Ἀλφ. Ἀρίγνωτον—ιερέα οἱ βαφεῖς, Ibid. p. 22. So Ἰουλίαν Ἀφροδίτην, and Λιβίην Ἡραν. See Vaillant. in Numism. Imperat. &c. p. 7. Fully, ἡ βουλὴ καὶ ὁ δῆμος ἐτίμησαν Οὐλπίαν Μαρκέλλαν τὴν ἱερείαν τῆς Ἀρτέμιδος, &c. Spon. Itiner. t. iii. p. 108. Νεωκόρος Σμυρναίων δῆμος ἐτίμησεν Μάρκον Ἀττίλιον, &c. Ibid. p. 130. ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν Οὐλπίαν Μαρκέλλαν, Smith Not. 7. Eccl. As. p. 21. See also p. 31, 49. Spon. Itiner. t. iii. p. 95. sqq. and Zeibich. Athl. Παράδ. p. 62, 64.

ΤΙΝΕΙΝ, *to pay, as a penalty*.—In ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, St. Matth. v, 38. i. e. ὁ ἐκκόψας ὀφθαλμὸν (τινέτω) ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ. Fully, ἀντὶ δὲ πληγῆς φονίας φονίαν πληγὴν τινέτω, Æschyl. Choeph. 310.

ΤΡΕΠΕΣΘΑΙ, *to be turned, or averted*.—There is an ellipsis of this word in a formula by which it was intended to avert from one's self upon another any threatened or dreaded evil; especially when any imprecation or ill-omened words had been uttered: viz. ἐς κεφαλὴν σοι, (understand τραπέσθω, or ἐλθέτω τὸ δεινόν,) Aristoph. Plut. 526. Pac. 1063. in Latin *capiti tuo (sit)*. See Senec. Consol. ad Marciam c. ix. τὸ αἶμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, Acts xviii, 6. See Wolf on that passage, in Cur. Philolog. Fully, εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται, Aristoph. Nub. 40. εἰς κεφαλὴν σοί τε καὶ τῷ σῷ γένει τρέψαι, Phalaris Epist. cxxviii. Τοῖα, φίλη, μοὶ ὄνειρα διὰ φρένας ἐποίησαν Παννυχίη· τὰ δὲ πάντα πρὸς Εὐρυσθῆα τρέποιτο, Moschus Id. iii. [iv.] 123. See Wesseling. ad Diod. Sic. i, 91. Jacobs ad Anthol. Gr. ii. 2. p. 485.

ΦΕΡΕΣΘΑΙ, *to be borne; to be brought, to come*.—In ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν, (viz. ἐφέρετο,) St. Matth. iii, 17.

ΦΗΣΑΙ, *to say*.—In πρῶτον μὲν οὖν θαυμάσαι ἔχω Δέκιον τῆς εἰρωνείας· οὐ γὰρ ἡλιθιότητός γε, (viz. φημί,) Dionys. Halic. vii. p. 458. for *I do not say*, (for I am unwilling to call it,) *folly*. [See Λέγειν.] Φησὶ is understood when indirect phraseology is followed abruptly by direct; as διανοίγων καὶ παρατιθέμενος, ὅτι—οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν (viz. φησὶ,) ἐγὼ καταγγέλλω ὑμῖν, Acts xvii, 3. See Acts

i, 4. St. Mark xi, 32. St. Luke v, 14. See the Abridgment of Viger p. 75. r. xiv. Fully, ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβάντες,—κατηγορεῖτωσαν αὐτοῦ, Acts xxv, 5. Also in compilations, or books consisting of extracts, or collections from different authors, as in Ælian's Var. Hist. and Eustathius's Commentaries on Homer, φησὶν ὁ δεῖνα, or the like, is understood before ὅτι, which usually commences the chapters or heads: and it may be observed that sometimes ὁ is put for ὅτι in that use, and sometimes the figure 6, thus "6. Φασὶν, in οἱ δέ: Γλαύκης ἀκούω ἐρασθῆναι κύνα· οἱ δέ, (viz. φασὶν,) οὐ κύνα, ἀλλὰ κριὸν, Ælian. Hist. Animal. i, 6. Fully, οἱ δέ φασι, Ælian. Var. Hist. xii, 35. "Εφη is understood in ὁ δέ: ἐπεὶ δέ τις ἔφη πρὸς αὐτὸν, ὅτι μέγα ἐστίν, ὧν ἐπιθυμεῖ τις, τούτων τυχεῖν· ὁ δέ, (viz. ἔφη,) Ἀλλὰ μεῖζόν ἐστι, &c. Ælian. Var. Hist. ix, 29. Φήσεις, φαίη τις ἄν, or the like, is understood after ἀλλὰ, when used in anticipating objections. See Valcken. ad Eurip. Hippol. p. 268, 272. [Φάμενος. See Λέγειν, in the participle, p. 183.]

So *dicere* is omitted in Latin: *Sic Venus*, (viz. *dixit*,) Virgil. *Æn.* i. 329. see 339. *iisdemque medicis* (viz. *dixit*,) *quousque miserum cruciatis?* Plin. ii. ep. 20. §. 8. *intelligere sese*, (viz. *dixerunt*,) Cæs. de Bell. Gall. i, 30. See Burmann. ad Sueton. August. c. xlii.

ΦΘΕΓΓΕΣΘΑΙ, *to speak*.—In τί περισσά; [*why do I waste words?*] Callimach. hymn. in Delum 132. λείπει τὸ, φθέγγομαι, Schol.

ΦΘΙΝΕΙΝ, *to end*.—In πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα, (viz. φθίνοντος,) *twenty-sixth, twenty-seventh, twenty-eighth, after that the twenty-ninth*; Aristoph. Nub. 1129. The full expression is πέμπτη ἡμέρα πρὸ τοῦ φθίνοντος μηνὸς, and so in τετράς, τρίτη, &c. See the Scholiast; and Perizonius on Ælian ii, 25. [See in Ἡμέρα, p. 52.]

ΦΟΒΕΙΣΘΑΙ, *to fear*.—There is an ellipsis of φοβεῖσθαι before μὴ with the subjunctive, or the future of the indicative: μὴ δὴ μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ, (understand φοβοῦμαι,) Hom. Il. σ, 8. See Odyss. ε, 467. μὴ λάβωσί σ' ἄσμενοι, Eurip. Orest. 766. μή τιν' ἔχη δόλον, Id. Ion 686. μὴ καὶ σφόδρα καταγέλαστον ᾗ, Marcellin. de Thucyd. Vit. p. 6. Duk. which is rendered, *vereor ne hoc per-ridiculum habeatur*. μή τις μοι Δαναῶν νεμεσῆσεται, ὅς κεν ἴδῃται, Hom. Il. ρ, 93. μήπως οὐδὲ σοῦ φείσεται, (viz. φοβοῦ,) Rom. xi, 21. See v. 20.

ΦΟΡΕΕΙΝ or ΦΕΡΕΙΝ, *to carry, to wear, &c.*—Leisner understands the participle of one of these verbs in ποῦ ὁ τὸ ξύλον; Lucian. Catapl. and in other such passages, in which ἔχων is more properly understood. See Ἐχων, p. 48.

ΦΡΟΝΤΙΖΕΙΝ, *to take care; to take heed*.—In ὅπως δ' ἐμοὶ καὶ τᾶλλα συμπαραστάται Ἑσέσθε, [viz. φροντίζετε,] Aristoph. Plut. 326. where see Kuster. ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε, Id. Nub. 256. Fully, ἀλλ' ὅπως ἀγωνιεῖ φρόντιζε τὰ πῖλοιπ' ἄριστα, Id. Eq. 685. See Ὁρᾶν.

ΧΡΗ, *it behoves or is necessary*.—In Μήτε σιωπηλὴν κίθαριν, μήτ' ἄψοφον ἶχνος, Τοῦ Φοίβου, τοὺς παῖδας ἔχειν, (viz. χρῆ,) ἐπιδημήσαντος, Callimach. hymn. in Apollin. 12.^a Τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν; Æschyl. Agam. 194. χρῆ κατὰ συνεκδοχὴν, ἡγουν τί δεῖ ψηφίζεσθαι περὶ τῶν ἀπολωλότων; Schol.

ΧΡΗΣΘΑΙ, *to use*.—An ellipsis of χρῆσθαι is supposed by Æm. Portus, and by Schwebel, after νομίζειν when put alone; as ὑσὶ δὲ οὗτοι οὐδὲν νομίζουσι, Herodot. iv, 63. φωνῇ δὲ οἱ Σαυρομάται νομίζουσι Σκυθικῇ, Id. iv, 117. οὗτος γὰρ προγονικῶ τινι σφραγίσματι ἐνόμισεν, Dio p. 1501. b. καὶ γὰρ τούτοις ἤρξατο νομίζειν, Id. lv. p. 647. B. ed. H. Steph. ἀπεῖπε δὲ καὶ χρυσῶ σκεύει μηδένα νομίζειν, Id. lvii. p. 702. A. ὁποίοις αἱ γυναῖκες ἔτι καὶ νῦν νομίζουσι, Id. lx. p. 764. D. οὔτε τούτοις χρῆται, οὐθ' οἷς ἡ ἄλλη Ἑλλὰς νομίζει, Thucyd. i, 77. but Schæfer teaches that in such passages νομίζειν is equivalent to χρῆσθαι, signifying *to use*, and governing sometimes an accusative, (see Wesseling ad Herodot. p. 124. 30.) sometimes a dative.^b Χρῆσθαι is added to νομίζεται, [*is usual; is customary,*] by Thucydides; καὶ ἐς ἄλλα τῶν ἱερῶν νομίζεται τῷ ὕδατι χρῆσθαι, ii, 15.—*Solet* is used elliptically in Latin: *quod plerumque in atroci negotio solet*, (viz. *fieri*,) Sallust. Bell. Catilin. c. xxx. Fully, *solet fieri*, Petron. c. xlix.

*ΧΩΡΕΙΝ, *to go, to come*. See Ἐρχεσθαι.

^a There is no ellipsis here, as Hermann observes; for λέγειν is referred to χρῆ expressed in the following verse: Τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν, Τὸν ζῶντα δ' ἀλγεῖν χρῆ τύχης παλιγκότου;

v. 579. J. S.

^b Ἀγῶσι μὲν γε καὶ θυσίαις διетησίοις νομίζοντες, Thucyd. ii, 34. See the Abridgment of Viger p. 89. r. xii. J. S.

ON THE ELLIPSIS OF PREPOSITIONS.

* * On ellipses of prepositions frequent in poetry, see Broukhus. ad Propert. iii, 4, 28. and Servius ad Virgil. Georg. iv, 484. Æneid i, 194. viii, 216. On the ellipsis of prepositions which is usual in *Attic* poetry, Spanhem. ad Plut. 1016. And on the ellipsis of a preposition signifying the *matter*, Jensius Lect. Lucian. iii, 6. p. 344. and iii, 7. p. 346.

It may be observed in general, that so fond are the Greek writers of omitting prepositions, that an ellipsis of two sometimes occurs in one clause or member of a sentence: as, ἦν τοῦτο νικηθῆς ἐμοῦ, Aristoph. Nub. 1083. for ἦν εἰς τοῦτο νικηθῆς ὑπ' ἐμοῦ.

ANTI, *for; instead of*.—From inattention to the ellipsis of prepositions, says Bos, the ancient grammarians have fallen into many errors; teaching that such and such cases are governed by verbs and adjectives, when in reality they are governed by prepositions understood.^b Verbs of *buying, selling, or exchanging*, for instance, are said by those grammarians to govern a genitive; whereas in truth that genitive is governed by ἀντὶ, which is not expressed: thus, χρυσὸν φίλου ἀνδρὸς ἐδέξατο, Hom. Odyss. λ, 326. for ἀντὶ φίλου ἀνδρός. So, τί ἂν δώῃ τις ἀνδρὸς τὴν αὐτὴν τοῖς κιναίδοις ὁδμὴν ἔχοντος; Lucian. in Cy-nic. t. iii. p. 549. for ἀντ' ἀνδρός. ἀγοράζειν τὸν ἄργυρον μικρὰς τινὸς ἀντιδόσεως ἄλλων φορτίων, Diod. Sic. v, 35. τρίακοντα ἀργυρίων πωλήσας τὸν Κύριον, Chrysost. Hom. in xii. Apost. p. 189. Μαρνάμενοι δ', ἀρετῆς καὶ λήματος οὐκ ἐσάωσαν Ψυχὰς, Epigr. adesp. 627, 3. as Schæfer stops. οὐχὶ δύο στρουθία ἀσπαρίου πωλεῖται; St. Matth. x, 29. δοίην ἂν αὐτοῖν ἰσχάδων τρεῖς χοίνικας, Aristoph. Pac. 1217.

^a See Note a p. 3. J. S.

^b It may be proper at the outset to caution the Reader, once for all, in the words of Schæfer, against trusting to the doctrine of Bos on this subject: "What the ancient grammarians have taught with re-

gard to construction is for the most part perfectly correct: and Bos and his followers, by imagining I know not what ellipses, have rather obstructed than cleared the way to a right understanding of Greek Syntax." J. S.

τοῦ τυραννικοῦ βίου φυγὴν αὐθαίρετον ἀλλαξάμενος, Ælian Var. Hist. iii, 26. for ἀντὶ βίου. Τρεῖς μναῖ διφρίσκου, Aristoph. Nub. 31. τί δ' ἂν ἐμοῦ δοίητε; Ælian Var. Hist. ii, 12. (as Casaubon reads.) πέντε δίδωσιν ἐνὸς τῇ δεῖνα ὁ δεῖνα τάλαντα, Philodemus viii, 1. Κεῖσε καὶ εὐναίης ὀλίγον λίθον ἐλκύσαντες, Apollon. Rhod. i, 955. λείπει ἢ ἀντὶ πρόθεσις, ἢ τὸν ἀντὶ εὐναίας καὶ ἀγκύρας λίθον, Schol. (The reading now established is ἐκλύσαντες: and by that participle, not by ἀντὶ understood, εὐναίης is governed.) Οὐκ ἂν ἔτι δοίην τῶν θεῶν τριώβολον, Aristoph. Pac. 848. τῷ λόφῳ Οὐκ ἂν πριαίμην οὐδ' ἂν ἰσχάδος μιᾶς, Id. ib. 1222. σεμνυνόμενοι, διότι τῆσδε τῆς κεφαλῆς τῶν προγόνων τις, ἢ πατήρ, ἢ καὶ αὐτὸς, πολλὰ χρήματα διδόμενα οὐκ ἔλαβεν, Diod. Sic. v, 29. Οὐνεκ' ἐγὼ κούρης Χρυσητίδος ἀγλά' ἄποινα Οὐκ ἔθελον δέξασθαι, Hom. Il. α, 111. for ἀντὶ κούρης, &c. Τί δῆτα τουτοιὶ καταθῶ σοι τοῖν λόφοιν; Aristoph. Pac. 1214. Τοῦ μὲν ἐγὼ πορθμεῖ Καλυδωνίῳ αἶγα τ' ἔδωκα Ὀϊνον, καὶ τυρόεντα μέγαν, &c. Theocrit. i, 57. for ἀντὶ τοῦ. Τίς κεν τῶνδε θάλασσαν ἔχειν καὶ κύμαθ' ἔλοιτο; Id. xi, 49. βούν σίτου, καὶ οἴνου τράγον, καὶ τοιαῦτα τοιούτων, ἢ ὠνούμαι ἢ αὐτὸς ἀποδίδομαι, Philostrat. Her. p. 6. Boiss. ἔθος τοῖς Ἀττικοῖς, τὸ διδόμενον τίμημα γενικῇ προφέρειν, τὸ δὲ ἀγοραζόμενον πρᾶγμα αἰτιατικῇ· οἷον ἀγοράζω σῖτον χρυσίου, καὶ ὠνούμαι βιβλίον δραχμαῖν δυοῖν, Schol. βούν σίτου ὠνούμαι· ἐν τισιν ὀνόμασι κατὰ τὴν σύνταξιν προσεπιννοεῖται πρόθεσις, οἷον, ἀποδίδομαι βούν σίτου, λείπει ἢ διὰ, Philemo. πόνων τιθηνοὺς ἀποδιδούσά σοι τροφὰς, Eurip. Iphig. Aul. 1240. for ἀντὶ πόνων. ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀβραὰμ (ἀντὶ viz.) τιμῆς ἀργυρίου, Acts vii, 16. τοῦ (ὀφείλω) δώδεκα μναῖς Πασίᾳ; Aristoph. Nub. 22. where τοῦ is for ἀντὶ τίνος. Ὅς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε, Χρύσεα χαλκείων, for ἀντὶ χαλκείων, Hom. Il. ε. In the following examples a preposition is expressed: ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ, Hebr. xii, 16. ἐπὶ λεπτῶν κερμάτων ἀποδίδοσθαι καὶ ὠνεῖσθαι τὰ ἐπιτήδεια, Alciphron i. ep. 9. εἰ μὴ προῖεμος ταῦτα, ἀνθ' ὧν ἐκεῖνα πιπράσκειται, Epict. Enchir. c. 32. καὶ τὰ κοράσια ἐπώλουν ἀντὶ τοῦ οἴνου, καὶ ἔπινον, Septuag. Joel iii, 3. See Casaubon in Lection. Theocrit. ad Idyll. i.

ΑΠΟ, *from*.—This preposition is frequently understood before the genitive case appended to certain *verbs*, *adjectives*, and *adverbs*.—1. *Verbs*: Αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν (ἀπὸ viz.) τοῦ παλαιοῦ, St. Mark ii, 21. Ἀκούειν τινὸς, for ἀκ. ἀπὸ τίνος. Fully, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, Acts ix, 13.^a Τοῦ μὲν ἄμαρθ', Hom. Il. ο, 430. understand ἀπὸ. Hence ἀφάμαρτάνειν often in Homer: e. g. ἐμοὶ δέ κε κέρδιον εἶη Σεῦ ἀφάμαρτούσῃ χθόνα δύμεναι, Il. ε, 411. καὶ βάλεν· οὐδ' ἀφάμαρτε, Il. λ, 350. ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, Ephes. ii, 12. ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, Ib. iv, 18. Ἀπέχειν, *to refrain*, v. a. Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει, Hom. Il. α, 97. (See Heyne. There is another reading; βαρείας

^a The phrases in which the preposition is expressed are considered by Schæfer as pleonastical rather than full. In some of the examples a *part* is signified, and then

τὶ is understood; and in others some noun to which the genitive is referable is latent in the verb. J. S.

κῆρας.) *abstineto irarum*, Hor. Od. iii, 27, 69. Ἀπέχεσθαι κακῶν, is fully, ἀπέχεσθαι χεῖρας or εἰαυτὸν ἀπὸ κακῶν. ἀπέχεσθε ὑμᾶς ἀπὸ τῆς πορνείας, 1 Thessal. iv, 3. ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, Acts xv, 20. Ἀπέχειν, *to be distant*: ἀπέχειν τινὸς, for ἀπό τινος. Fully, eis κόμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλήμ, St. Luke xxiv, 13. Ἀπολαύειν τινός. Fully, ὡς ἂν ἀπὸ τούτων (τι) ἀπολαύοιμι, Lucian Mort. Dial. p. 224. ἀπολέλυσαι (viz. ἀπὸ) τῆς ἀσθενείας σου, St. Luke xiii, 12. ἀποφυγόντες (ἀπὸ) τῆς φθορᾶς, 2 Pet. i, 4. Ἀπτεσθαί τινος, for ἀπό τινος.^a Fully, ἡ ἄψηται ἀπὸ ἀκαθαρσίας ἀνθρώπου, ἀπὸ πάσης ἀκαθαρσίας αὐτοῦ, Septuag. Levit. v, 3. ἀρπάζειν θανάτου, for ἀπὸ θανάτου, Leo Imp. Serm. de Sepultur. Christ. p. 289. ἀρχόμενος σέο, Φοῖβε, Apollon. Rhod. Argonaut. ἀπὸ σοῦ τὴν ἀρχὴν ποιῶμαι, Schol. Ἀφίεναί τινος, for ἀπό τινος. Κατεῖδες, οἷον ἡ τάλαιν' ἐὼν πέπλων Ἐβαλεν, ἔδειξε μαστὸν, Eurip. Electr. 1215. In δέω *absum*, and δεῖ *opus est*, with a genitive, ἀπὸ is understood. Διαφέρειν τινός, for ἀπό τινος. See Galat. ii, 6. Εἵργω σε πυρὸς καὶ ὕδατος, for ἀπὸ πυρὸς, &c. Homer uses this verb both elliptically and fully: Ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροὸς, ὡς ὅτε μήτηρ Παιδὸς ἔεργει μνῆαν, Il. δ, 130. 131. Xenophon fully; τοὺς υἱεῖς εἵργουσιν οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνθρώπων. Sometimes ἐκ is expressed: ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων, Xenoph. Anab. vi. p. 368. So *arceo* is used elliptically in Latin: *succedat pugnae, Trojanosque arceat urbe*, Virgil Æn. xi, 826. Ἐλευθεροῦν τινος. Fully, νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἀμαρτίας, &c. Rom. vi, 22. Ἐπέχειν τινος. Ἐχ' ἀτρέμας αὐτοῦ στηθ' ἐπίσχεσ τοῦ δρόμου, *stop; cease your course*; Aristoph. Av. 1200. Fully, ἐπέχειν ἀπὸ τῶν χαλαζῶν, Id. Ran. 875. Ἐχειν τινός, for ἀπό τινος, Dio Cass. xxxix. p. 127. Κωλύειν τινά τινος. Fully, ἀπὸ τῶν αἰσχυρῶν κωλύσαι, Xenoph. Cyrop. iii. Ἰστασθαί τινά τινος, *to keep or prevent from*, for ἀπό τινος. τοὺς ἐν κακίᾳ ζῶντας ἱστησιν μὲν τῆς ἀτόπου πλάνης, Gregor. Nyssen. Tractat. i. in Psalm. p. 42. Παλαιὰ καινῶν λείπεται κηδευμάτων, for ἀπὸ καινῶν λείπεται. Πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει; Eurip. Med. 51. (but Schæfer construes σοῦ with μόνη.) Λείπεται (viz. ἀπὸ) σοφίας, St. James i, 5. in the Syriac, ܠܕܝܢ ܠܥܡܪܢܐ. Οὐ πρότερον ἔμελλε (ἀπὸ viz.) τῆς ὀργῆς λήξειν, Pæanius, Eutrop. Metaphrast. i, 13, 2. ἀκούει νουθετουμένη φίλων, Eurip. Med. 29. for ἀπὸ τῶν φίλων. (But, as Schæfer remarks, φίλων is to be taken with ἀκούει: and besides ὑπὸ, not ἀπὸ, would have been required after a passive verb.) πανσάμενοι (viz. ἀπὸ) κλαγγῆς, Hom. Il. β, 100. πέπανται (viz. ἀφ') ἀμαρτίας, 1 Pet. iv, 1. So, *desine mollium tandem querelarum*, Hor. Od. ii, 9, 17. Μολίβδου πεποιημένα, Ælian. Var. Hist. ix, 14. Fully, κλίνη ἦν μεγάλη ἀπὸ χελώνης Ἰνδικῆς πεποιημένη, Lucian in Asin. See Jens. Lect. Lucian. iii, 7. p. 344. sqq. Οὐ ῥίψεθ' ἄδου τάσδε περιβολὰς κόμης; Eurip. Herc. Fur. 563. i. e. ῥίψετε (ἀπὸ) κόμης τάσδε ἄδου

^a Michaelis is inclined to suppose an ellipsis of ἐπὶ, as, (says he,) in θίγειν τινός, for ἐπὶ τινος: but, as Hermann ob-

serves, a *part* is signified, and it is τὶ that is understood. J. S.

περιβολὰς, Musgr. "i. e. ἀπὸ κόμης,—quam præpositionis omissionem excuset loquentis festinatio." Wakefield. 'Ρύεσθαί τινος. Fully, ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, St. Matth. vi, 13. ἐκ too may be understood. 'Υστερεῖσθαι δόξης, for ἀπὸ δόξης, Rom. iii, 24.^a Fully, μήτις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ, Hebr. xii, 15. Φείδεσθαί τινος. Fully, καὶ οὐ φείσῃ ἀπ' αὐτοῦ, 1 Kings xv, 3. Χωρίζειν, and χωρίζεσθαί τινος. Fully, ὁ θάνατος χωρίζει ἀπὸ τοῦ σώματος τὴν ψυχὴν, Plato. τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Rom. viii, 35. γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, 1 Corinth. vii, 10. [See 'Εκ.]

2. *Adjectives*: principally such as signify *want, difference, freedom or exemption*: as, 'Αγνός. 'Αθῶος: σῶμα πληγῶν ἀθῶον,^b Aristoph. Nub. 1415. Fully, ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου, St. Matth. xxvii, 24. "Αλλος: ἄλλος ἐκείνου, for ἄλλος ἀπ' ἐκείνου. ἄλλο ἐπιστήμης, Plato in Menon. for ἄλλο ἀπ' ἐπιστήμης. So, *Quod si accusator alius Sejano foret*, Phædr. Prolog. l. iii. for *alius a Sejano*. *Neve putes alium sapiente bonoque beatum*, Hor. Epist. i, 16, 20. *nec quidquam aliud libertate communi quæsisse*, Cic. ad Div. xi, 2. 'Αλλότριος: ἀλλότριον ἐκείνου, for ἀπ' ἐκείνου. "Απειρος: ἄπειρος τούτου, for ἀπὸ τούτου, *expers hujus*. Γυμνός: γυμνὸς παντὸς ἐσθήματος, Pæanius vii, 9. 'Ελεύθερος: ἐλεύθερος κακίας. Fully, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, Rom. vii, 3. 'Ενδεής: ἐνδεής τῶν καθ' ἡμέραν, for ἀπὸ τῶν καθ' ἡμέραν. Καθαρός: ὁδὸς καθαρὰ παντὸς κακοῦ, Cebes Tab. Fully, καθαρὸς ἀπὸ τοῦ αἵματος, Acts xx, 26. Κενός. Μόνος: τὸ μόνον ὄνομα—ἐφ' ᾧ λεγόμενον, μέσσην ἔχει πάντως τὴν ἀπὸ πρόθεσιν, ἢ παροῦσαν, ἢ συννυπακουομένην, οἷον μόνος πάντων, ἀντὶ τοῦ ἀπὸ πάντων, Moschopulus ad Hesiod. "Εργ. 11. Fully, κεῖται μούνος ἀπ' ἄλλων, Sophocl. Philoct. 184. Ξένος: ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, Ephes. ii, 12. Οἶος: οἶος ἄλλων, for οἶος ἀπ' ἄλλων. Fully, οἶος ἀπ' ἄλλων, παρὰ τῷ θεολόγῳ Γρηγορίῳ ἐν τοῖς ἔπεσι, &c. Moschopulus ad Hesiod. "Εργ. 11. Πλησίος. "Υστερος: ὑστερός τινος, for ἀπὸ τινός. It is sometimes understood after substantives also: ἄνθρωπος (ἀπὸ viz.) τῶν νιῶν 'Ισραὴλ, Septuag. Numb. xxv, 6. [See 'Εκ.]

3. *Adverbs*. "Ανευ, (*without or apart from*.) "Ασσον: ἄσσόν τινος, for ἀπὸ τινος. αὐθις ὅπως στάσῃ Διομήδεος ἄσσον ἰοῖσα, Theocrit. i, 112. "Ατερ. Δίχα. 'Εγγύς: ἐγγὺς τῆς πόλεως, for ἐγγὺς ἀπὸ τῆς πόλεως: for an adverb cannot govern a genitive.^c 'Εκτός: οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφήται ἐλάλησαν, Acts xxvi, 22. 'Εντεῦθεν: καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν, Revel. xxii, 2. "Εξωθεν: τὴν ἐξωθεν (viz. ἀπὸ) τοῦ ναοῦ, Ibid. xi, 2. and so after "Εσωθεν. Κυκλόθεν: κυκλόθεν τοῦ θρόνου, Revel. iv, 3. 4. v, 11. 'Οψέ. See Bos

^a "Υστερεῖν τινος, says Hermann, is ὑστερόν τινος εἶναι. See 'Ακούων: and the notes on Δύναμις, 'Ιδὼν, Λέγων, Πρόθος, Στέφανος, Εἶναι or 'Ιέναι, Λέγειν, Παρέχειν. J.S.

^b Hermann accounts for the genitive after this and many other words by supposing a noun, on which that genitive depends, to be latent in the word after

which an ellipsis of the preposition is imagined. J.S.

^c "Why cannot it govern a genitive? says Schæfer. Because it is called an adverb? In such a construction give it the name of *preposition*." It must be confessed that many of these imaginary ellipses are quite ridiculous. J.S.

in Exercit. ad Matth. xxviii, 1. Πλήν : πλὴν αὐτοῦ, St. Mark xii, 32. Πλησίον : πλησίον τινος, for πλησίον ἀπό τινος. Πόρρω : πόρρω κρίσεως ὀρθῆς, Ælian Var. Hist. ii, 8. for πόρρω ἀπὸ κρ. ὀρθ. and with the same ellipsis, πόρρω τῆς τέχνης, πόρρω τῆς πόλεως, πόρρω τοῦ Διός. Ὑστερον : δύο τοῦ πατρὸς ὕστερον ἔτεσι, Pæanios vii, 14. Χώρις. See St. John xx, 7.

ΔΙΑ, through ; on account of.—Διὰ is understood—1. in *genitives* : as, τοῦ ἐνιαυτοῦ ἐκείνου, St. John xviii, 13. ἅπαξ τοῦ ἐνιαυτοῦ, Hebr. ix, 7. καὶ πέντε ὅλων ἐτέων λαλέειν μηδὲν, Lucian Vit. Auct. οὐ πολλῶν ἐτῶν ἀφίξεσθαι, Id. t. ii. p. 124. Ἡμέρας καὶ νυκτός : for δι' ἡμέρας κ. ν. ἦρος : for δι' ἦρος. Ἐγὼ πολλοῦ κεφαλαίου (for διὰ πολλοῦ κεφαλαίου) τὴν πολιτείαν ταύτην ἐκτησάμην, Acts xxii, 28. and in this sense διὰ is expressed with χρημάτων in Acts viii, 20 : (see Acts v, 8.) τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. Κτείνειν λίθων, (for διὰ λίθων,) Theodor. Prodrom. i. p. 18. (See Dorvill. ad Chariton. p. 779.) Τοῦ μηνός : for διὰ τοῦ μηνός. Πολλῶν δὲ μόχθων ἦλθε χεῖρας εἰς ἐμὰς, Eurip. Alcest. 1025. for διὰ πολλῶν μόχθων. (the reading now established is πολλῶν δὲ μόχθων.) Νυκτός : for διὰ νυκτός. Fully, δι' ὅλης τῆς νυκτός κοπιάσαντες, St. Luke v, 5. διὰ τῆς νυκτός ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν, Acts xvii, 10. (sometimes ἐκ is expressed : τίνες ἐκ νυκτῶν τὰς ἡμετέρας κοίτας πλάθουσι ; Eurip. Rhesus 13.) Κτείνειν ξύλων, for διὰ ξύλων, Theodor. Prodrom. i. p. 18. (See Dorvill. ad Chariton. p. 779.) Ἐρχονται πεδίοιο, for διὰ πεδίοιο, Hom. Il. β, 801. ἀντὶ τοῦ, διὰ τῆς πεδιάδος, Eustath. Αἴτ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι, Hom. Il. δ, 244. See Dorvill. ad Chariton. p. 345. and Heyne ad Il. θ, 106. στιχὸς εἶμι διαμπερὲς, for διὰ στ. Hom. Il. v, 362. εἰ τοσούτου τὸ χωρίον ἀπέδοσθε, Acts v, 8. for διὰ τοσούτου. ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, St. Mark xiii, 18. χειμῶνος καὶ ἦρος, for διὰ χειμῶνος καὶ ἦρος. Πολλοῦ γὰρ αὐτοὺς οὐχ ἐώρακα χρόνον, Aristoph. Plut. 98. p. 11. See Budæus Comment. Ling. Græc. p. 995. οὐ μακροῦ χρόνου, Sophocl. Electr. 480. διὰ μακροῦ χρόνου, Schol. Fully, ἐπανήγαγεν αὐθις διὰ μακροῦ χρόνου φιλοσοφίαν, Themistius Orat. xvii. p. 213. c. ὀλίγου χρόνου, Id. Orat. xvi. p. 211. D. Fully, δι' ὀλίγου γε (χρόνου), Xenoph. Cyrop. i. p. 48. Δόρυ χρὸς εἶσατο, for διὰ χρὸς, Hom. Il. ν, 191. [Διὰ is by some understood before genitives after verbs of buying and selling, instead of ἀντί. See Ἀντί.]

2. In *accusatives*. Θύειν τοὺς γάμους, Ælian Var. Hist. viii, 7. Θύειν τὰ ἐμβατήρια, τὰ ἐξιτήρια. See Zeibich. Athl. Παραδ. p. 106. 107. [See p. 56. l. 10. 14.] Εἴτ' ἐστεφάνουν μ' εὐαγγέλια, Aristoph. Equit. 644. διὰ τὰ εὐαγγέλια, διὰ τὴν καλὴν κἀγαθὴν εὐαγγελίαν, says Bisetus. Οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς, Sophocl. Aj. 439. Λευκὴν ἡμέραν θύειν. See Zeibich. in Athl. Παραδ. p. 106. 107. Ἐάν τις—μὴ ποδιδῶ, μισητίαν, Aristoph. Av. 1620. Some understand διὰ before μισητίαν : Schæfer conjectures the true reading to be μισητία. Ἡὲ τὸν,^a ὃς Σκύρῳ μοι ἐνιτρέφεται φίλος υἱός, Hom. Il.

^a The words of the poet, says Hermann, Οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυ- are οὐ γὰρ κέν τι κακώτερον ἄλλο πάθοιμι, θοίμην,—Ἡὲ τὸν, ὃς Σκύρῳ μοι ἐνιτρέφεται

τ, 326. τὸ δὴ καλέονται ἄμαξαι, Arat. Phænom. 27. τὸ for δι' ὅ. *wherefore* &c. τίς ἂν τάδε γηθήσειεν; Hom. Il. ι, 77. [See note a p. 58.] *Ο καὶ μεταρίθμιος ἦεν Πᾶσιν ἀριστήεσσιν, Apollon. Rhod. Argonaut. i, 205. for δι' ὅ.—*Α γὼ τί δρῶν, &c. Eurip. Phœniss. 892. λείπει διὰ, Schol. So ὅπερ, for δι' ὅπερ: καταλελύσθαι συνέβαινε τὰς πατρίας τῶν θεῶν τιμάς. ὅπερ οἱ τῆς χώρας ἐγγενεῖς ὑπέλαβον, εἰ μὴ τοὺς ἀλλοφύλους μεταστήσωνται, κρίσιν οὐκ ἔσεσθαι τῶν κακῶν, Diod. Sic. Ecl. t. ii. p. 543. *Ορκια τάμνειν: for τάμνειν θυσίαν διὰ τὰ ὅρκια. Compacts were ratified by an oath, and that oath confirmed by sacrifice: see Homer, Il. τ, 266. and Eustathius p. 1255. l. 30. Ταῦτ' ἄρα πάλαι τῶν ἡμέρων παρεκλεπτέτην; Aristoph. Pac. 413. p. 649. ταῦτα, διὰ ταῦτα, Schol. ταῦτ' ἄρ' ἐποιοῦν, &c. Aristoph. Nub. p. 145. λείπει ἢ διὰ, Schol. ταῦτ' ἄρα—καὶ ἐνεώρας μοι, Xenoph. Cyrop. i, 26. Αἰσχ. Πράσσομεσ οὐχ ὡς λῶστα, Θυώνιχε. Θυ. Ταῦτ' ἄρα λεπτός, &c.^a Theocrit. xiv, 3. Αὐτὸν εἰσιδὼν μόνον Πηδῶντα πεδία,^b Sophocl. Aj. 30. Τί for διὰ τί; τί ἂν τις αἰτιῶτο φεύγοντα πῦρ; Libanius Ep. 10. τί με πειράζετε; St. Mark xii, 15. See Raphel. in adnotat. Xenophont. ad 2 Pet. i, 5. *Ηπου τινὸς νίκας ἀκάρπτωτον χάριν, Sophocl. Aj. 176. Ζηνὸς χόλον, for διὰ Ζηνὸς χόλον,^c Apollon. Rhod. ii.

There is a like ellipsis of *propter* in Latin: *Opulento homini hoc servitus dura est*, Plautus Amphitr. i, 1. for *propter hoc*. *Ut si quid tu eum velles ad me mittere*, Cic. ad Div. iv. ep. 1. i. e. *propter quid*. So *Mirabar, quid mæsta deos, Amarylli, vocares*, Virgil Ecl. i, 37. *nunc furit, tam gavisos homines (propter) suum dolorem*, Cic. ad Div. viii, 14.

ΕΙΣ, *to; for; during; &c.*—The ellipsis of this preposition may be considered:—I. with regard chiefly to the word whose case it governs: e. g. ἐκείνη τε, ἐγγὺς οὕσῃ, τὰ πλείστου ἄξια ἐχρῶντο, for εἰς τὰ πλείστου ἄξια, for *purposes of the most importance*; Thucyd. ii. τοῦτον δὲ οὐδὲ τὴν ἀρχὴν προσίεμαι, for εἰς τὴν ἀρχὴν, *absolutely not at all*, Pausan. Lacon. 246. οὕτως οὐδὲ ἐγχωροῦν ἐστὶν ἀρχὴν, Id. p. 274. (the common reading is ἐς ἀρχὴν: but Facius has properly ejected ἐς on the authority of a MS.) τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν, *from the beginning*, St. John viii, 25. See Sext. Empiric. Hypotyp. i, 14. ii, 6. Jous. Lect. Lucian. iii, 8. p. 352. Fabric. ad Sext. Empiric. p. 26. [and the Abridgment of Viger, p. 31. r. viii.] ἐνδειγμα τῆς δικαίας κρίσεως Θεοῦ, for εἰς ἐνδειγμα, 2 Thesal. i, 5. ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν, for ἐξ ἡμέρας εἰς ἡμέραν, 2 Pet. ii, 8. καιρὸν γὰρ οὐδὲν ἦλθες, for εἰς

φίλος υἱός. Where who does not see that τὸν is put because the poet had in his thoughts ἀποφθίμενον ἀκούσαιμι? J. S.

^a Which the Scholiast explains by διὰ τοῦτο λεπτός ἐγένου. J. S.

^b To account for this accusative, and others in similar passages, without allowing an ellipsis, Hermann supposes that instead of a verb signifying *occupation of*

place, a verb expressing the *manner* of occupation is substituted; and the accusative, which the former might have governed regularly, is put after the latter. J. S.

^c Hermann stops the passage thus, ἐπεὶ φρίξοιο θυηλὰς Στέλλομαι, ἀμπλήσων Ζηνὸς χόλον Αἰολίδῃσιν. So there is no ellipsis. J. S.

καιρὸν, Eurip. Hel. 486. Fully, εἰς καιρὸν ἦλθε, Id. Hel. 1087. εἰς καιρὸν οἴκων Ἀμφιτρύων ἔξω περᾶ, Id. Herc. Fur. 701. μάτην δὲ σέβονται με, (for εἰς μάτην says Michaelis, who appears to take μάτην for a substantive,) St. Matth. xv, 9. So St. Mark vii, 7. comp. Septuag. Jerem. iv, 30. viii, 8. Fully, εἰς μάτην, Lucian. Tragopod. 28. [ὥς εἰς μάτην σε πάντες ἀμφιθάλλομεν.] and in the Schol. on Aristoph. Plut. 1111. μηδ' ἦν ἐμαυτὸν ἔταξα τάξιν λιπὼν, &c. Lucian. in Demosth. Encom. Fully, τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχον, ὥς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν, Epictet. c. 29. Τέλος, *at length*, is put for εἰς τέλος by Xenophon and others. Fully, with an equivalent word, ἐς τελευτήν in Homer, Hymn. in Bacch. 29. Τί; *wherefore?* for εἰς τί. [Τρόπον. See Κατά.] Χάριν: as οὗ or ἐκείνου χάριν, *for the sake of which*, or *for the sake of him or that*; for εἰς οὗ or εἰς ἐκείνου χάριν. Ἑρεσσ', ἔρεσσε, καὶ στέναξ' (viz. εἰς) ἐμὴν χάριν, *for my sake*; Æschyl. in Pers. ἀλλ' ἐψόμεθα τὴν σὴν χάριν, Aristoph. Acharn. p. 428. λείπει ἢ εἰς πρόθεσις, ἢ εἰς τὴν σὴν χάριν, Schol. ἐπειδὴ ξυνήκετε ἐμὴν χάριν, Themistius Orat. iv. p. 109. So elsewhere, βουλῆς χάριν, (understand εἰς) *to gratify the senate*. See Jac. Just. Scholten. Specim. Hermeneut. de divers. significat. vocis χάρις in N. T. (Præs. Jod. Heringa Traj. ad Rh. 1805.) p. 157. Sometimes an infinitive is put instead of a case: νῦν μὲν γὰρ ἰδεῖν, &c. Aristoph. Nub. p. 189. λείπει εἰς τὸ ἰδεῖν, Schol. ἀπέστειλεν αὐτοὺς κηρύσσειν, for εἰς τὸ κηρύσσειν, St. Luke ix, 2. ἦν Ἀριστίων Ἀθηναῖος, ᾧ Μιθριδάτης πρεσβεύειν ἐς τὰς πόλεις τὰς Ἑλληνίδας ἐχρῆτο, for εἰς τὸ πρεσβεύειν, Pausanias in Attic. See Jens. in Epist. ad J. G. Grævium, Lection. Lucian. p. 406. So *Ecquis exstiterit Romæ regnare quadratæ*, Ennius Annal. i. i. e. εἰς or πρὸς τὸ βασιλεύειν. Comp. Lucret. iii, 908.

II. With regard to the verb preceding in construction: e. g. τίς ἂν τάδε γηθήσειε, Homer Il. ι, 77. κατὰ ἑλλειψιν ἔφρασε προθέσεως, οἷον τίς ἂν εἰς τάδε ἢ κατὰ τάδε γηθήσειε, Eustathius. [See note a, p. 58.] Ὁ εἰπὼν (viz. εἰς) τὸν ἄσεβῃ, δικαίος ἐστίν, Septuag. Prov. xxiv, 24. ἔλεγε δὲ (viz. εἰς) τὸν Ἰούδαν, [*he spake of; he meant;*] St. John vi, 71. Τὴν εἰσιοῦσαν ἡμέραν Μένουσα, for εἰς τ. ε. η. Eurip. Phœniss. 1651. So μένειν χρόνον, for μ. εἰς χρόνον. Ἦν τοῦτο νικηθῆς ἐμοῦ, Aristoph. Nub. p. 185. λείπει ἢ εἰς ἵνα ἦ, εἰς τοῦτο δύο προθέσεων ἑλλείψεις· ἀντὶ τοῦ, εἰς τοῦτο νικηθῆς ὑπ' ἐμοῦ, Schol. οὐ γὰρ οὔτε χρυσίον ἔτι οὔτε δόξαν ὀρώσιν, Lucian in Hermotim. for εἰς χρ. εἰς δ. Ὁρᾶν εἰς is *to affect; to desire; to aim at*. So *videre* in Liv. ii, 22. Fully with a synonymous verb; ἀνελεύθερος πᾶς, ὅστις εἰς δόξαν βλέπει, Cleanth. ap. Clem. Alexandr. Stromat. v. See Theophrast. περὶ Κολακείας. Jens. Lect. Lucian i, 10. p. 112. Le Clerc ad Genes. iv, 4. εἰς τὴν ὑβρίδα, ἢ παῖδα, ἢ γυναῖκα, ἢ ἄνδρα τῶν ἐλευθέρων, ἢ τῶν δούλων, &c. Demosth. in Mid. Fully, ταῦτ' οὖν ἀνάσχει· ἐστίν—Τούτους ὑβρίζειν εἰς ἐμ'; Aristoph. Plut. 900. [899. ed. Brunck.] λόγοις πονηροῖς φλυαρῶν (viz. εἰς) ἡμᾶς, St. John Ep. iii, 10. Τί χρὴ; for εἰς τί χρὴ; Fully, ἐς τί χρὴ λέγειν; *what need is there to say?* Max. Tyr. Dissert. xxi.

The ellipsis is very common after verbs of motion; as, ὥς ἄλλην

χθόνα Δοκῶν ἀποίσειν, Sophocl. Œdip. Tyr. 1202. Ἄλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', for εἰς Σούνιον, Homer Odyss. γ, 278. οὐδ' ἀφίζομαι Ἑλλήνας, οὐδὲ πατρίδα τὴν ἐμήν ποτε, Eurip. Hel. 603. Τὸν ἱππευτὰν τ' Ἀμαζόνων στρατὸν—Ἐβα, Id. Herc. Fur. 407. See Brunck on Aristoph. Nub. 30. Καὶ ἐκδήμους στρατείας πολὺ ἀπὸ τῆς ἐαυτῶν ἐπ' ἄλλων καταστροφῇ οὐκ ἐξήεσαν οἱ Ἑλλήνες, Thucyd. i, 15. ἐξήεσαν ἐξίοντες ἐποίουν, Schol. but Leisner understands εἰς before στρατείας. Ἐρχεσθον κλισίην, for εἰς κλισίην, Homer Il. α, 322. σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθε Πῖν κράτος Ὀγύγιον, Sophocl. Philoct. 142. νιφοβόλα πεδία πολύσπορά τ' ἤλυθον, Aristoph. Av. 953. p. 587. i. e. εἰς πεδία νιφόβλητα καὶ πολύσπορα, Bisetus. ἐλθόντας τὸ ἱερὸν, for εἰς τὸ ἱερὸν, Pausan. in Arcad. p. 655. Στέγας γυναικῶν σὺν τέκνοις ἄμ' ἐσπόμεν, Eurip. Med. 1140. i. e. εἰς στέγας, Schol. Μαλειάων ὄρος αἰπὺ Ἴξε θεῶν, Homer Odyss. γ, 287. for εἰς ὄρος. ἵκετο ἔθνος ἐταίρων, Id. Il. ρ, 114. τόδ' ἰκάνεις, for εἰς τόδε τὸ χωρίον ἰκάνεις, Id. Il. ξ, 298. So in Latin, *Italiam*,—*Lavinaque venit Littora*, Virgil Æneid. i, 6. for *ad Italiam*. See Diomedes Grammat. p. 445. *At nos hinc alii sitientes ibimus Afros, Pars Scythiam, et rapidum Cretæ veniemus Oaxen*, Virgil Ecl. i, 65. 66. *qui Siciliam adiit,—inde Sardiniam cum classe venit*, Cic. pro L. Manil. c. 12. ἡ μοῖρα τὸν φύσαντά με Καθεῖλεν Ἀίδου θανασίμους οἰκήτορας,^a Sophocl. Aj. 516. ὥς Ἀθάναν μόλοιμ', Eurip. Hel. 353. Sometimes εὐθὺν, or a similar word, with a genitive case, follows the verb of motion before the ellipsis of εἰς:^b thus, χώρει εὐθὺν τῆς σωτηρίας, for εὐθὺν εἰς χωρίον τῆς σωτηρίας. εὐθὺν τοῦ Ἀρείου πάγου, for εὐθὺν εἰς τόπον τοῦ Ἀρείου πάγου, Lucian in Bis Accus. ἥδιον ἂν τὴν ἐτέραν ἦλθον τὴν εὐθὺν τοῦ Ἀίδου, for ἥδιον ἂν κατὰ τὴν ἐτέραν ὁδὸν ἦλθον τὴν ἄγουσαν εὐθὺν εἰς οἶκον τοῦ Ἀίδου, Ælian Var. Hist. ix, 18. (See St. Matth. vii, 13. 14.) So ἔρχεσθαι or ἀφικνεῖσθαι εὐθὺν τοῦ Διὸς, Aristoph. in Pac.^c for εὐθὺν εἰς τοῦ Διὸς οἶκον or αὐλὰς, as he expresses it fully, v. 160. Ὁρθῶς χώρει Διὸς ἐς αὐλὰς: which words shew that the ellipsis after εὐθὺν is always to be supplied in the manner above mentioned.

After verbs of *dividing* also εἰς is very commonly understood: as, ναῦς δὲ πρὸς πέτρας Πολλοὺς ἀριθμοὺς ἄγνυται ναυαγίων, Eurip. Hel. 417. δυνώδεκα μοῖρας δασάμενοι Αἴγυπτον πᾶσαν, Herodot. ii, 147. as Schæfer reads, on the authority of MSS. Ὀκτὼ μέρη διελὼν τὸ πᾶν πλῆθος, Plutarch Vit. Parall. t. i. p. 643. where Reiske has injudiciously inserted εἰς before ὀκτὼ on his own authority. See *Philolog. Bibliothek* iii. B. 6. St. p. 495. Διέγνωσαν τὰς δυνάμεις εἰς δύο μέρη διελεῖν, Diod. Sic. xviii, 29. where εἰς may perhaps be a

^a No one, says Hermann, ever spoke, or could speak, in this manner. The passage is vitiated: but thus much is clear, that θανασίμους οἰκήτορας is added in apposition, and said of both parents. J. S.

^b “Εὐθὺν τῆς σωτηρίας, Aristoph. Pac. 300. εὐθὺν τῆς πόλεως, Lucian Nigrin. § 2. In his εὐθὺν est κατὰ τὸ εὐθὺν, scil. μέρος τῆς ὁδοῦ. Genitivus autem omnino

Bos.

ponitur ad significandam viam, quæ ducit ad locum, ut Francog. *le chemin de la ville*. Fallitur Lamb. Bos sub εἰς, qui regi vult genitivum ab εἰς τόπον aut ejusmodi ellipsi.” Weiske, Pleonasm. Græc. J. S.

^c “Ω Πηγάσιόν μοι, φησὶ, γενναῖον πτερὸν, Ὅπως πετήσῃ μ' εὐθὺν τοῦ Διὸς λαβὼν, Aristoph. Pac. 77. ed. Brunck. J. S.

tuag. Genes. xlv, 18. εἶτα τὰς εἰλεγμένας Καὶ τοῖσιν ἄλλοις αἰχμα-
λωτίδων ἄγω, Eurip. Troad. 298. ἀνδρῶν οὐκ ὀλίγοι, Acts xvii, 12.
τῶν ἀνδρῶν οἱ καλοὶ καὶ ἀγαθοί. Οὐδεὶς ἀνθρώπων. Οἱ εὐφρονοῦντες
τῶν ἀνθρώπων, Isocrates: but οἱ χαρίεντες τῶν ἀνθρώπων, λείπει ἡ
ἀπὸ, Philemo Lexicogr. (Boisson. ad Philostrat. p. 298.) Ἐσθίειν ἄρ-
του. Δυοῖν θάτερον, for ἐκ δυοῖν. Φιλήμων ἀνὴρ τις τῶν θαυμαστῶν,
καὶ γενναίων, Chrysost. Comment. in Epist. ad Philem. Θεσσα-
λονικέων δὲ Ἀρίσταρχος, Acts xx, 4. Ἀδρήστοιο δ' ἔγημε θυγα-
τρῶν, Homer Il. ξ, 121. Ἰησοῦς δὲ—τῶν κατασκεψαμένων τὴν γῆν,
עֲרִיבָהּ מִן, Numb. xiv, 6. Ἐσθίειν κρεῶν, for ἐκ κρεῶν. Πίνειν οἴνου.

Καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος Στείχοντ' ὀπαδῶν, Eurip. Med. 1119.
So Iphig. Taur. 1208. Εἰς τῶν πολλῶν. Καὶ τοῖσδε τοῖς φίλοις τούτου
τοῦ ὀλίγου ἀξίου, γέλωτος ἐπιδαψιλεύσῃ, Xenoph. Cyrop. ii, 12. Πί-
νειν ὕδατος. Εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέης ἀρύτεσθε πρό-
χουσιν, Aristoph. Nub. 272. where Wakefield joins ὑδάτων ἀρύτεσθε,
for ἐξ ὑδάτων, or τι ὑδάτων: and Schæfer follows him rather than
Brunck, who joins προχοαῖς ὑδάτων Νείλου. See a quotation from
Philemon Grammat. in Boissonade's notes on Philostratus p. 298.
Muncker ad Anton. Liber. p. 88. Verh. Ἱερεὺς τῶν νιῶν Ἰωαρίβ, 1
Maccab. ii, 1. δύο ὑμῶν, St. Matth. xviii, 19. εἰς ὑμῶν, for ἐξ
ὑμῶν: see St. Mark xiv, 18. 20. τῶν ὑπατικῶν Ὀστίλιον ἀπεκρού-
σατο, Plutarch. Parallel. Vit. p. 472. ed. H. Steph. ἐνέβαλον τῶν ἱερῶν
 χρημάτων, for τι ἐκ τῶν ἱερῶν χρημάτων, Ælian Var. Hist. xi, 5.
In Acts xvii, 12. ἐξ is expressed: πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπί-
στευσαν.

This idiom has been imitated in Latin: *non ab Scipionibus aliis-
que veteribus Romanorum ducum*, Velleius Paterculus ii, 80. *cum
omni Romano et Numidico equitatu expeditisque militum*, Liv. xxx,
9. *Fies nobilium tu quoque fontium*, Hor. Od. iii, 13, 13. *unus
omnium*, Nepos i, 1, 1. Instead of the genitive case after the Greek
manner, as *unus multorum*, an ablative with *de* or *ex* is oftener em-
ployed: as *tenuis L. Virginii*, *unusque de multis*, Cic. de Finib.
ii, 20. *unus ex multis*, Plin. Ep. i, 3, 2.

Under this head may be mentioned the ellipsis of ἐκ before geni-
tives following superlatives: as τιμιώτατον πάντων. Fully, ἐγὼ ἐξ
ἀπασῶν ἢ καλλίστη ἔδοξα, Lucian.

4. In genitives noting that precise part of a whole, or that par-
ticular, which is the subject of the action expressed by certain verbs,
as ἔλκειν, κρατεῖν, κρεμᾶν, λαμβάνεσθαι, and the like: as κατεχόμενος
τῶν κεράτων, for ἐκ τῶν κεράτων, *caught fast by the horns*, Septuag.
Genes. xxii, 13. See 2 Sam. xx, 9. Κόρυθος λάβεν ἱπποδασείης,
Homer Il. γ. ἵνα ἐπιλάβωνται αὐτοῦ λόγου, for ἐκ λόγου, St. Luke
xx, 20. 26. Εἶλκε δι' ἐκ προθύροιο λαβὼν ποδὸς, Homer Odys. σ,
100. Ἐγὼ δέ γ' ἐξέλεξω σὲ τῆς πυγῆς θύραζε κύβδα, Aristoph. Equit.
365. See Brunck and Porson ad Eurip. Orest. 1234. Ἐλκει σε
ρίνός, for ἐκ ρίνός. Τοῦ σκέλους λαβὼν ἡμᾶς τις, Aristoph. Lysistr.
p. 882. ἄρας αὐτὸν τῶν σκελῶν, Æsop cxxviii, 2. ὁ δὲ Ἰησοῦς
κρατήσας αὐτὸν τῆς χειρὸς, for ἐκ τῆς χειρὸς, St. Mark ix, 27. λύκον
τῶν ὠτῶν κρατῶ, for ἐκ τῶν ὠτῶν. In the following examples the

prepositionis expressed: κρατήσας ἐκ τῶν κεράτων, Longus, Pastoral iv. p. 147. λαμβάνεται μου ἐκ τῆς οὐρᾶς, Lucian in Asin. p. 93. *he takes hold of me by the tail.* Ἀναψάμενος ἐκ τοῦ σκέλους, Antonin. Liber. xii. and sometimes ἀπὸ is expressed in this sense: ἦγον δ' αὐτὰς, οἱ μὲν ἀπὸ τῆς κόμης ἐπισπώμενοι τὰς ἡτυχηκυίας, κ. τ. λ. Diod. Sic. xvii, 35. οἰχήσεται σε ἀπὸ τῶν ὠτων ἀναδησάμενος, Lucian t. i. p. 871.

5. In genitives signifying *materials*: e. g. ἐν ταρσοῖς καλάμου, *in baskets made of reeds*, Thucyd. Πεποιήται λίθου—Σελίνου στέφανος πένθιμός ἐστι, Anacreon. Σιδήρου πεποιημένος, Lucian Philops. p. 497. Fully, τὰς τριήρεις ἐκ κέδρου ποιοῦσι, Theophrast. Σιδηρόφρων τε καὶ πέτρας εἰργασμένος, Æschyl. Prometh. 239. Ὁ μὲν ἐκ χαλκοῦ, ὁ δὲ ἐκ χρυσοῦ, Lucian Hermotim. p. 534. See Jens. Lect. Lucian. iii, 7. p. 344. Reitz. ad Lucian. p. 75. 129. t. ii.—Sometimes ἀπὸ is employed instead of ἐκ in this use: see Ἀπὸ, p. 196. l. 42. Sometimes the materials are expressed by the dative case; αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι, Hom. Odys. τ, 563. See Schæfer ad Long. Pastor. p. 331. 455. and Bast. Epist. Crit. ad Boisson. p. 48. s. A similar ellipsis of *ex* is found in Latin authors: *quidquid auro argentoque constaret*, Sueton. August. c. xxv. *attuli illi Roma munus cultros Norico ferro*, Petronius c. 70. *ut ea pecunia classis centum navium ædificaretur*, Nepos ii, 11, 2.

6. In genitives signifying that to which a person or thing belongs: ὅς ἂν δύνηται πόλεος, Eurip. Orest. 887. “Constructio est ὅς ἂν πόλεος,^a ἐκ subaudito, &c.” Porson. Ἄνδρες πόλεως, Sophocl. Antig. 295. Τίς δ' ἐστίν, ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ; Sophocl. Aj. 1063. οἶον οὕτινα στρατοῦ, ib. 424. τεκνοποιὸν ἔχουσα τᾷσδε Γᾶς πόσιν,^b Eurip. Troad. 859. Γᾶς Ἀσίας, Soph. Œd. Col. 727. ἀλλ' ἢ τις αὐτοῦ τάφον ἐποικτεῖρας ξένος Ἐκείρατ', ἢ τῆσδε σκοποῦς λαθῶν χθονὸς, Soph. Electr. 548.

7. In genitives following either adjectives signifying *fullness* or *abundance*, or verbs of *filling* and the like: as, μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας, St. Matth. xxiii, 28. So Πλήρης. Γεμίσατε τὰς ὑδρίας ὕδατος, St. John ii, 7. εἵληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, Rev. viii, 5. γέμουσιν ὀστέων νεκρῶν, St. Matth. xxiii, 27. Fully, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκрасίας, Ibid. v. 25. κορεσθέντες τροφῆς, Acts xxvii, 38. So Μεστόω. Ἐπλήσθη ὁ γάμος ἀνακειμένων, St. Matth. xxii, 10. χορτάζειν ἄρτων, St. Mark viii, 4. In the following the preposition is expressed: ἐκ δ' ἐπίμπλαμεν δρόσου Κρατῆρας ἱεροῦς, Βιβλίνου τε πώματος, Eurip. Ion 1194. but Schæfer, differing from Bos and Wakefield, construes ἐκ with ἐπίμπλαμεν, from which, as he says, it is separated by tmesis. Ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου, St. John xii, 3. That the preposition ἐκ is understood when a genitive is put after such words appears from their being sometimes construed with a dative; as δένδρεσι παντοίοις πεπληρῶσθαι, Diod. Sic. iv. p.

^a “What else, says Hermann, is ὅς ἂν δύνηται πόλεος, but ὅς ἂν πολίτης δυνατὸς ἦ?” J. S.

^b “What is τᾷσδε γᾶς πόσις but ἐγ-χώριος πόσις?” says Hermann. J. S.

283. A. πλατάνων καὶ δάφνης καὶ μυρσίνης ἔρνεσι καταγέμει, Id. v. p. 318. D. Virgil has imitated the Greek construction with a genitive: *Implentur veteris Bacchi, pinguisque ferinæ*, Æneid i, 219. for, according to the construction most usual in Latin, he would have said, *veteri Baccho, pinguique ferina*.

8. In genitives signifying the terms of an agreement or compact: οὐχὶ δηναρίου συνεφώνησάς μοι; St. Matth. xx, 13. Fully, συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, Id. v. 2.

9. [In genitives signifying *time*; as ἐκ νυκτός. See Διά.]

10. In genitives, when it has the sense of *after*: as ἀναπνεύσωσι πόνοιο, Hom. Il. ο, 235. Fully, τὰ καινὰ γ' ἐκ τῶν ἡθάδων Ἑδίων ἔστιν, Eurip. Cycl. 249. 250. Hence in genitives absolute,^a when the participle is in a *past* tense; as, πατρὸς θανόντος, for ἐκ πατρὸς θανόντος. Τούτου γενομένου, for ἐκ τούτου γενομένου: ἐκ signifying *after*, as *ex* does in Latin. See Ἐπί.

11. In genitives after the following verbs: Ἀπολαύειν. Fully, πολλάκις πλείστον ἀγαθὸν ἀπολαύομεν ἐκ τῶν κινδύνων, Isocrat. Pannegy. Ῥωμαίους οὐδὲν ἀπολαύσειν ἐκ τῆς τριβῆς τοῦ χρόνου, Dion. Halic. vi, p. 343. Ἀπὸ also may be understood; which is expressed by Lucian Dial. Mort. Ἀρχεσθαι. Fully, ἐκ Διὸς ἀρχώμεσθα, Aratus, Phænom. ἐκ τίνος ἀρξεῦμαι; Theocrit. ii, 65. But here too ἀπὸ also may be understood. See that Preposition. Ἐχεσθαι, *to adhere; to hold fast by*: πολλῶ μᾶλλον ἐξόμεσθά σου, Aristoph. Plut. 101. p. 12. πεπείσμεθα δὲ περὶ ὑμῶν—τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, *things that accompany salvation*; Hebr. vi, 9. and after the compound συνέχομαι: fully, συνέχομαι ἐκ τῶν δύο, Philipp. i, 23. That the preposition is understood when a genitive follows ἔχεσθαι, may be proved by examples in which a dative appears joined with that verb: e. g. ὁρῶν δὲ πολλοὺς οὐκ ἔρωτι φιλοσοφίας ἐχομένους, Lucian t. i. p. 599. See Barnes ad Iliad. ξ, 129. Παύεσθαι, as παύεσθαι τῆς ὀργῆς, for ἐκ τῆς ὀργῆς. Fully, with a compound, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν, Revel. xiv, 13.

EN, *in*.—There is an ellipsis of this preposition:—

I. In words signifying place:—1. In *appellatives*; Νῦν δ' ἀγροῖσι τυγχάνει, (for ἐν ἀγροῖσι,) Sophocl. Electr. 315. ἀγῶνι ἐξανιστάμενος, Ælian Var. Hist. ii, 26. αἰθέρι ναίων, (for ἐν αἰθέρι,) Hesiod. οἳ ῥά μιν ὦκα Θήσουσιν Λυκίης εὐρείης πίονι δήμῳ, Hom. Iliad π, 672. and a little afterwards fully, κάτθεσαν ἐν Λυκίης εὐρείης πίονι δήμῳ. Δόμῳ, for ἐν δόμῳ. Καδ' δ' εἶσ' ἐν θαλάμῳ, Hom. Il. γ, 382. “In Sch. br. Καδ' δ' εἶσεν θαλάμῳ, quod ex usu Homeri videtur esse præferendum, iudice quoque Bentleio.” Heyn. Ἀπελθόντες εἰς τὰς κύκλῳ κώμας, St. Luke ix, 12. for εἰς τὰς ἐν κύκλῳ οὔσας or κειμένας κώμας. Fully ἐν κύκλῳ,^b Aristoph. Av. p. 546. Βοσκόμενος λειμῶνι, Hom. Od. φ, 49. Οἴκοι, for οἴκοι is an antique dative with an ellipsis of ἐν, not an adverb. See Koen. ad Gregor. p. 169. a. and Schæfer ad

^a See Hermann's Treatise on Ellipsis and Pleonasm, § 152. J.S.

^b The *elliptical* expression occurs in the Aves of Aristophanes; τὸν ἄερα

πάντα κύκλῳ — Περιτειχίζειν μεγάλαις πλίνθοις ὀπταῖς, ὥσπερ Βαβυλῶνα, v. 551.

in the editions of Brunck and of Bekker. J.S.

Mosch. p. 235. ed. Mans. Νείλον προχοαῖς, Aristoph. Nub. 271. See Wakefield ad Eur. Ion 446. Ὑπερωῖω ἰστὸν ὑφαίνει, Hom. Od. ο, 516.—2. In *proper names*: Ἦς ὀρόδαμνον Αἰγύπτῳ κατέπηξε, Callim. Fragm. cxxxix. τὸν Αἴτνα μηλονόμον, (as Musgrave would read,) Cycl. 660. Κλεῶα τὸν Ἀμύκλαις σιὸν, Aristoph. Lysistr. 1301. Ἀργεῖ, Eurip. El. 645. Iph. Taur. 190. 567. 990. Τοῖς Ἀργεῖ Σπάρτῃ τ' ἴσαι χέρες, Chæremo Epigr. i, 1. as Schæfer reads. Πλείστας δὲ τιμὰς ἔσχευ Ἀργεῖα χθονὶ, Eurip. Suppl. 874. ὦ μάκαρ Ἀρκαδία ποτε παρθένε Καλλιστοῖ, Id. Hel. 381. Αὐλίδι, Eurip. Iph. Taur. 538. Δοδῶνι, Soph. Trachin. 172. Ἡ πρὶν ἀγωνιστὰς ἔστεφε τοὺς Ἐφύρῃ, Callim. Fragm. 103. Πρὸς τὰ χαλκῶδοντος Εὐβοίας σταθμὰ, Soph. Philoct. 495. Musgrave and Schæfer prefer Εὐβοία. But in ἀπώλεσεν αὐτῇ Ἰθάκῃ, which is the common reading in Philostr. Her. p. 104. Boiss. nothing but σὺν could be understood: ἐν therefore, as Schæfer observes, must be expressed: ἀπώλεσεν ἐν αὐτῇ τῇ Ἰθάκῃ. Καρχηδόνι. Λακεδαίμονι. Εἴτα Μαραθῶνι μὲν ὅτ' ἦμεν, Aristoph. Acharn. 697. p. 404. λείπει ἢ ἐν, οἷον ἐν Μαραθῶνι, Schol. Μήδοισι διεξιφίσω—Μαραθῶνι, Aristoph. Equit. 781. where see Brunck. Μὰ τὴν Μαραθῶνι τὴν ἐμὴν μάχην, Eupolis, ap. Longin. de Sublim. p. 73. Τούρ. Οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὕψιστον πάγον; Sophocl. Trachin. 1207. Musgrave reads Οἴτῃ. See Bentley on Callimach. Lav. Pallad. 18. Πειραιεῖ or Πειραιοῖ, for ἐν Πειραιεῖ. Πυθοῖ: (at Delphi:) which is not an adverb, but the ablative of the obsolete noun Πυθώ. Fully, Πυθοῖ ἐνι πετρηέσση, Hom. Il. ι, 405. Πυθοῖ ἐν ἡγαθέῃ, Id. Odys. θ, 80. So Πυθῶνι. Fully, σᾶς ἀπτόμενος φαρέτρας Πυθῶνι ἐν,^a Aristoph. Equit. 1269. p. 358. Ὅσσοι Πύλῳ ἐξεγένοντο Νηληϊὸς θείοιο, Apollon. Rhod. i, 157. Beck. Ἀπωθεῖ τῶν Σαλαμῖνι πρωτείων τὰς Ἀθήνας, Plutarch Mor. t. iv. p. 500. Ἡ ῥα θεοῖσι Τοῖς Σικυῶνι καλὸν τοῦτ' ἀπέκειτο γέρας, Epigr. ap. Athen. t. v. p. 290. See Porson ad Eurip. Med. 44. Ἡ τε Σουνίου Δίας Ἀθάνας σῶς ὑπάργυρος πέτρα, Eurip. Cycl. 293. Σουνίῳ, Musgr. Σπάρτῃ ξυνοικεῖ τῇ πάρος ξυνευνέτῃ, Eurip. Iphig. Taur. 524. Fully in Eurip. Androm. [σὺ μὲν πέφυκας ἐν Σπάρτῃ μέγας, v. 462. ed. Beck.] Καὶ τοῖς γε Τροία, Eurip. Androm. 438. Br. ἡμεῖς δὲ Τροία γ', Ib. 462. See Sylburg ad Pausan. Attic. c. 21. Kuhn ad Pausan. iv, 27. Observat. Miscellan. vol. iii. tom. iii. p. 419. and vol. ii. p. 251. s. Valcken. in Eleg. Callim. p. 262. Luzac. Exercitat. Academ. p. 115. Brunck ad Aristoph. Pac. 932.

In those forms too of the proper names of places used adverbially, and taken by grammarians for adverbs, Ἀθήνησι,^b Θήβησι, and the

^a Hermann, who does not admit the ellipsis of a preposition, takes all these cases for datives signifying possession. Anciently, says he, an adverb was added to the dative for the sake of greater perspicuity, as Πυθῶνι, ἐν, or ἐν, Πυθῶνι: which afterwards, when adverbs began to be converted into prepositions, became ἐν Πυθῶνι. In process of time the preposition was omitted before datives whose

meaning was evident, and retained before the more ambiguous ones. J. S.

^b Ἡ Ἀθήνησιν ἀκρόπολις, *arx quæ est urbi Athenarum, sive quam habent Athenæ*,—as ἔστι μοι δόρυ. Fallitur ergo Latinorum usu deceptus Bosius, quum Λακεδαίμονι, et quæ sunt hujus generis alia, non dativo, sed ablativo casu dici contendit. Quo casu, qui ab hisce exemplis alienissimus est, ne Romani quidem, opi-

like, ἐν is understood; for they are in reality Ionic and poetic ablatives, for Ἀθήναις, Θήβαις, as ἀοιδῇσι for ἀοιδαῖς in Hesiod Ἔργ. 1. Ἀθήνησι, Herodot. v, 82. al. ἐν Ἀθήναις: ἐν Ἀθήνησι, Schæfer. Καὶ τοὺς μὲν Θήβησι καὶ τοὺς Ἡλιδι φευκτέον ἔρωτας, Plutarch. Fully, ἐν Ἀθήνησι, Herodot. vi, 103. τελευτήσας δ' ἐν Ἀθήνησιν ἐτάφη, Incert. Auct. de Thucyd. p. 12. Duk. Ἄλλοι δ' ἐν Θήβησιν, Hom. Hymn. in Bacch. p. 667. Ilg. ἦν κείμενα ἐν Θήβησι, Herodot. i, 52. See Diod. Sic. t. x. p. 444. Arg. Wesseling ad Herodot. v, 82. Wyttenbach ad Plutarch. de S. N. V. p. 16. Bast. Epist. Crit. ad Boisson. p. 152.

This ellipsis has been imitated by Latin writers: *Atque una fieret cana puella domo*, for in domo, Propert. ii, 13, 22. *erant omnibus ostiis Nili custodiæ*, Hirtius de Bell. Alex. xiii. *nec tuta mihi valle reperti*, Virgil Ecl. ii, 40. *Piscium et summa genus hæsit ulmo*, Hor. Od. i, 2, 9. *et te urbe ac foro toto*, &c. Cic. ad Div. viii, 1. *Quæ nivali pascitur Algido*, Hor. Od. iii, 23, 9. *nulla Lacedæmoni tam nobilis vidua*, Cornel. Nep. in Præfat. for in Lacedæmoni, an antique ablative. [See the note below.]

Under this head may be mentioned the ellipsis of ἐν in the titles of books or parts of books, especially of plays; when the *place* or part of an author's works, in which a passage quoted occurs, is designated: thus, Συμίας ὁ Πόδιος Ἀπόλλωνι, for ἐν Ἀπόλλωνι, Antonin. Liberal. c. xx. Εὐπολὶς Αἰξίν, Athenæus. Ξάνθιος Λυκιακοῖς, for ἐν Λυκ. Antonin. Liberal. c. xxxv. Κρατῖνος Μαλθακοῖς, Athenæus. Ἰστορεῖ Βοῖος Ὀρνιθογονία, for ἐν Ὀρνιθ. Antonin. Liber. c. xi. Εὐριπίδης Φαέθοντι, Athenæus. So in Latin, *Plautus Menæchmis*; *Terentius Phormione*. See Linac. de Emend. Struct. vi. p. 197. Muncker. ad Antonin. Liber. c. xx. p. 166. and Henr. Steph. de Dial. Att. p. 95.

II. In words signifying *time*: ἐνδεκάτῳ ἐνιαυτῷ, al. ἐν δεκάτῳ ἐνιαυτῷ, Homer Odys. γ, 391. ἔκτῳ ἔτεϊ ἀπὸ τῆς ἀποστάσιος τῆς Ἀρισταγόρεω, Herodot. vi, 18. al. ἐν τῷ ἔκτῳ ἔτεϊ. Ἡμέρῃ τῇ ἐγένετο βασιλεὺς, Herodot. ix, 110. ἡμέρα γὰρ τῇδ' ἀπήλλαγμαί φόβου, Sophocl. Electr. 785. ταύτῃ τῇ ἡμέρᾳ, Xenoph. Cyrop. iii, 3, 29. τῇ ἐσχάτῃ ἡμέρᾳ, St. John vi, 40, 44, 54. τῇ ἡμέρᾳ ἐκείνῃ, Acts ii, 41. Fully, ἐν πέντε καὶ τεσσαράκοντα ἡμέρησι, Herodot. viii, 115. ἐν τῇ ἐσχάτῃ ἡμέρᾳ, St. John vi, 39. κατακτείνασα τῇδ' ἐν ἡμέρᾳ, Soph. Trach. 753. So θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι, Eurip. Hec. 44. See Orest. 854. 943. Androm. 797. Phœniss. 313. Hippol. 22. Soph. El. 674. 1149. Markland ad Lys. p. 76. Τῷ καιρῷ, St. Mark xii, 2. Τῷ μηνὶ τῷ πέμπτῳ. Fully, ἐν δὲ τῷ μηνὶ τῷ ἔκτῳ, St. Luke i, 26. ἐν ἐκείνῃ τῇ νυκτὶ, Thucyd. iv, 103. "Delenda est præpositio; recte abest Mss." Wasse in Duker's Pref. "Vix puto," says Schæfer. In πρῶ too, (*early in the morning*.) which is put for πρῶτῃ, the ablative of πρῶτῃς, ἐν with ὥρα is understood; the full expression being

nor, nisi quadam pronunciationis negligentia, quum vulgo ablativum male a dativo discernere, uti cœperunt, recte illi in aliis, sed paucis, exemplis veram rationem

servantes, ut quum *ruri* et *rure* distinguunt. *Hermann*. See the last preceding note. J.S.

ἐν ὥρᾳ πρώτῃ. See the Scholiast ad Aristoph. Av. 132. p. 547. Τοῖς σάββασιν οἱ ἱερεῖς—τὸ σάββατον βεβηλοῦσι, St. Matth. xii, 5. Fully, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ, Ib. v. 2. τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε, Id. xiv, 25. ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγμένον, Rom. xvi, 25. Fully, ἦν δὲ ἐν τούτῳ τῷ χρόνῳ μὴ παρέω, Herodot. iv, 98. Τῇ ὥρᾳ τῇ τρίτῃ, or τῇ τρίτῃ ὥρᾳ. See Reisk. in Ad-dend. ad Anon. Introduct. Anatom. p. 56, 13.

III. In words signifying the *instrument, means, &c.* as Βέλει.^a Fully, ἐν βέλει πληγεῖς, Eurip. Πλήττεσθαι λίθῳ, for ἐν λίθῳ. Ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ, St. Mark vi, 32. Fully, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, St. Matth. vii, 6. ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, 1 Corinth. iv, 21. See Homberg ad Matth. iii, 11.

IV. In signification of *cause, manner, [degree, &c.]* as τῇ τε αἰρέσει τῶν ἀνδρῶν—πάνν εὐδοκῶ, Dion. Halic. viii. p. 542. Fully, ὁ υἱὸς μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα, St. Matth. iii, 17. τῇ ἐλευθερίᾳ στήκετε, for ἐν τῇ ἐλευθερίᾳ, Galat. v, 1. ἔκρινα δὲ ἐμαυτῷ τοῦτο, for ἐν ἐμαυτῷ, 2 Corinth. ii, 1. ὅσοι τῷ κανόνι τούτῳ στοιχήσουσι, for ἐν κανόνι τούτῳ, Galat. vi, 16. Εἰ μὴ λημᾶς κολυκύνθαις, Aristoph. Nub. 326. p. 144. Λεῖπει ἡ ἐν, ἐν κολυκύνθαις, ὡς τὸ νοσεῖν ἐν φρενίτιδι, Schol. Κομιδῇ for ἐν κομιδῇ; the word being properly a substantive signifying *care and pains* which are bestowed on anything: hence ἐν κομιδῇ is *studiously, diligently, carefully*; next *very, exceedingly*, as κομιδῇ νέος, *very young*, Herodian i, 1, 10. i, 2, 1. and, *altogether, quite so, undoubtedly*, Plato de Rep. ii. p. 138. Ἀτέχνως ὑπερβάλλουσι τῇ μοχθηρίᾳ, Aristoph. Plut. 109. p. 12. for ἐν τῇ μοχθηρίᾳ. Νοσεῖν νόσῳ, φρενίτιδι, for ἐν νόσῳ, ἐν φρενίτιδι. Πορεύεσθαι ταῖς ὁδοῖς αὐτῶν, Acts xiv, 16. καὶ ἑτέρα ὁδῷ ἐκβαλοῦσα, St. James ii, 25. τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, St. Jude v, 11. οὐδεὶς μέντοι παρῥησίᾳ ἐλάλει περὶ αὐτοῦ, for ἐν παρῥησίᾳ, St. John vii, 13. See St. Mark viii, 32. St. John vii, 26. x, 24. xi, 14, 54. xvi, 25, 29. xviii, 20. Πολλῷ, with comparatives: as πολλῷ ἐνδοξότερος, for ἐν πολλῷ μέτρῳ ἐνδοξότερος. Ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, St. Mark vii, 3. for ἐν πυγμῇ, *with one hand clenched, and inserted into the other, to be rubbed and washed the more thoroughly and effectually*. Ἀγαπητοὶ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει, for ἐν τῇ πυρώσει, 1 Pet. iv, 12. πορευόμενοι τῷ φόβῳ τοῦ Κυρίου, Acts ix, 31. In the following ἐν is expressed: ἐν ᾧ ξενίζονται, 1 Pet. iv, 4. ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν, Rom. viii, 37. See Nold. Concord. Partic. p. 171.

V. In the following expressions: ἀληθείᾳ, δίκῃ, δόλῳ, εἰρήνῃ, ἔργῳ, θυμῷ, κράτει, φυγῇ, &c. Γινώσκειν τινὶ πράγματι, for ἐν τινὶ πράγματι. Γνοίῃ δ' ἂν τις καὶ αὐτῷ τούτῳ, Thucyd. vi, 55. expressed in the N. T. by ἐν τούτῳ γινώσκειν. In παραβάλλειν and συμβάλλειν, when put for ἂν τις παραβάλλῃ, or συμβάλλῃ: thus, οἱ δ' Ἀπτικοὶ ῥήτορες παιδιὰ,

^a See the Abridgment of Viger, note b, p. 229. "Ablativus ergo, quum per se instrumentum denotet, quo aliquid fiat, hoc minus ulla præpositionis ellipsi opus

habet, quod ne construitur quidem cum hoc casu in Græco sermone ulla præpositio." Hermann. J. S.

παραβάλλειν τῷ τούτου κρότῳ, Lucian Demosth. Encom. t. iii. p. 514. for ἐν τῷ παραβάλλειν, or εἰς, πρὸς τὸ παραβάλλειν, *to compare; if or when compared.*

ENEKA, *on account of; for the sake of.*—“Eneka is very frequently understood;—1. In nouns and pronouns: as, τίος ἀγαθοῦ τοῦτο ποιῶσιν; (viz. ἐνεκα,) Lucian Philopseud. p. 327. So t. iii. p. 103. See the Schol. ὡς μὴ ἀπιστοῖτο τοῦ ἄθλου, Philostrate, Her. p. 36. Boiss. ἀπιστος νομίζοιτο ἐνεκα τοῦ ἀγῶνος, Schol. μαχέσθην αἰγὸς ὀρεσσινόμου, Hesiod Ἀσπ. 407. τίς οὐκ ἂν ἀγάσαιτο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς; Demosth. pro Ctesiph. So θαυμάζω σε τῆς ἀρετῆς. “Αἷος μὲν ὁ ἀνὴρ ἐπαινέισθαι τε καὶ θαυμάζεσθαι, μάλιστα δὲ τῆς αὐταρκείας τοῦ βίου, Polyb. Fragm. p. 254. ed. Urs. χῳόμενον—ἐϋζῳνοιο γυναικὸς, Homer Il. α, 429. (where however see the Ven. Schol.) οὐχ ὧν δρᾷ μόνον, ἀλλὰ καὶ τῆς διανοίας προαμύνεσθαι χρῆ, Thucyd. vi, 38. Ἑλλάδος Μάλιστ’ ἐγωγε τῆς τάλαιπώρου στένω, Eurip. Iphig. Aul. 370. “ante Ἑλλάδος intellige ἐνεκα.” Markland. See Eubul. Com. ap. Athen. xiii, 3. p. 569. Α. οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας, (viz. ἐνεκα,) 2 Pet. iii, 9. Κρυπταδίνης εὐνῆς ἀλόχον, Hesiod Ἔργ. 327. Ὡ μέλεος ἥβης σῆς, Ὀρέστα, Eurip. Orest. 1027. ἄχος πύκασε φρένας ἡνιόχοιο, (viz. ἐνεκα,) Hom. Il. θ, 316. Ὡ μέλεος—θανάτου ἁώρου, Eurip. Or. 1027. Ἴσως σοι θυγατέρος θυμούμενος, Ib. v. 749. εὐδαιμονίζω σε τῆς ἱστορίας, Philostrate, Her. p. 36. Boiss. μακαρίζω ἐνεκα, Schol. Ἦτ’ ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος, Hom. Il. γ, 366. ἥγουν ἐνεκεν τῆς κακίας Ἀττικὴν ἔχει ἔλλειψιν, Eustath. Ἀπάγεσθαι κλοπῆς, Theophrast. Char. c. 6. *to be arrested, or led to execution, on account of theft.* Κατηγορεῖν τινος κλοπῆς. Fully, κατηγορεῖν κατὰ τινος κλοπῆς ἐνεκα. Εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο—καὶ τοῦ τρόπου, καὶ τῶν λόγων, Plato Phæd. c. 2. πολλῶν γὰρ οἱ πατέρες ἡμῶν Μηδισμοῦ θάνατον κατέγνωσαν, for Μηδισμοῦ ἐνεκα, Isocrat. Τῆς σωζομένης Μοίρας εὐδαίμονες ὄντες, Eurip. Iphig. Taur. 1490. μὴ ἀπάδειν Ἑλληνικοῦ γάμου ὁμονοίας τε καὶ σωφροσύνης, Ælian Var. Hist. xii, 1. i. e. ἐνεκα ὁμονοίας, says Bos. “vertendum cum Interprete; neque abhorreret ille a Græcorum conjugiorum concordia ac castimonia; quomodo nihil subaudiri oportet.” Schæfer. Χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων, Sophocle. Aj. 41. Ὡν δέ γ’ ἐστάλην, Eurip. Dan. 44. οὐχ ὧν δρᾷ μόνον, ἀλλὰ καὶ τῆς διανοίας προαμύνεσθαι χρῆ, Thucyd. vi, 38. ἐνεκα δηλονότι. οὐχ ἐνεκα ἐκείνων, ἃ δρᾷ, &c. Schol. τούτου τε ἦκες εἰς ἀγρόν, ἵνα, κ. τ. λ.^a Charito p. 28, 8. viz. ἐνεκα. Ὀργισθεὶς τούτων Κλεώνυμος, for ἐνεκα τούτων, Isæus. ὦ μοι ἐγὼ παθέων, ὧν ἔπαθον τάλας, Eurip. Hippol. 829. τίσαιτο δ’ Ἐριννῦς πατρὸς ἐοῖο παίδων, Hesiod Theog. 473. Ὡ μέλεος—πότμου, Eurip. Orest. 1027. Ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, Homer Il. δ, 469. τοῦ τέλους ἐμακαρίσθησαν, viz. ἐνεκα, Suidas; who says that μακαρίζω is construed with a genitive on account of the ellipsis of ἐνεκα. Ὡ σχετλία τύλμης, Eurip. Alcest. 753. τιμᾶν κρίναντο, Hesiod Theog. 882. τοῦ (ὀφείλω) δώδεκα

^a Dorville quotes φαίνεται τούτου λέγειν, from Plato Apol. Socr. 23. A. (c. 9.) but Heindorf in that passage adopts the

emendation of Fr. Aug. Wolfe, (approved by Hermann also,) καὶ φαίνεται τοῦτ’ οὐ λέγειν τὸν Σωκράτην. J. S.

μνᾶς Πασίᾳ; Aristoph. Nub. 22. ἔνεκεν τίνος πράγματος; Gl. καὶ πολλάκις μὲν δὴ σε καὶ πρότερον ἐν παντὶ τῷ βίῳ εὐδαιμόνισα τοῦ τρόπου, Plato Crito. εὐδαίμων γάρ μοι ὁ ἀνὴρ ἐφαίνετο—καὶ τοῦ τρόπου, καὶ τῶν λόγων, Plato Phæd. c. 2. Ζηλῶ, εὐδαιμονίζω, ἐπαινῶ σε τῆς τύχης.—ὅταν μέντοι πρὸς γενικὴν συντάσσεται, (συντάσσεται Schæfer,) τὸ εἶνεκα ἔξωθεν νοοῦμεν, Thom. Mag. p. 402. speaking of the construction of the verb ἔχω joined with an adverb. Callimachus has expressed ἦρα : τίον δέ ἐ πάντες ὁδῖται Ἡρα φιλοξενίης, Fragm. xli. where, Schæfer says, Bentley mistakes. See Valcken. in Aram Dosiad. Diatr. in Eurip. Fragm. p. 130.

It may be added that Musgrave, (on Theocrit. t. ii. p. 410. Wart.) understands ἔνεκα in genitives used in propination, or pledging to drink : as in προπίνω σοι, ἔφη, ὦ Κλεανθί, Ἡρακλέους ἀρχηγέτου, Lucian Conviv. t. iii. p. 430. See Πρόποσις.

In genitives put alone or unconnectedly : as ἀγαθῆς μεταβολῆς, Inscript. on the front of a monument in Spon. t. i. p. 428. and perhaps in the Inscription on a stone, p. 310. of the same work ; where, although all the preceding cases are accusatives, these genitives follow, θεοῦ καὶ τοῦ πατρὸς Λαικιανοῦ, ἀνδρὸς, κ. τ. λ.

2. In the article τοῦ joined with an infinitive mood : as τοῦ καταφαρὲς γενέσθαι, Plato Gorg. 30. where see Heindorf p. 39. τοῦ μή τινα καὶ ἀκούσιόν ποτε γενέσθαι μολυσμὸν τοῖς ἱερείοις, Heliodor. p. 394. Cor. ἵνα καταργηθῇ τὸ σῶμα τῆς ἀμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἀμαρτίᾳ, Rom. vi, 6. τοῦ ἅμα τε περίοπτοι καὶ ἐπὶ μακρὰν ἀκουόμενοι εἶναι, Schol. ad Lucian. t. ii. p. 351. τοῦ δὴ μὴ λυσitteλεῖν αὐτοῖς, Xenoph. Cyrop. i. p. 22. τοῦ μηδένα τῷ νάματι πελάζειν, Dionys. Halic. Ant. Rom. t. i. p. 41. τοῦ μή τινα θαῦμα ποιεῖσθαι, Ib. p. 66. ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν, St. Matth. xiii, 3. Τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ τεῖναι τὰ θεῶν ἀμάχητα βέλη, Sophocl. Philoct. 198. In the following ἔνεκα is expressed : τοῦ ἐπαινεῖσθαι ἔνεκα, Xenoph. Cyrop. i. p. 6. ἔνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ἡμῶν, 2 Cor. vii, 12. τοῦ μὴ φεύγειν ἔνεκα, Xenoph. Anab. iii. p. 174. But in these expressions ὑπὲρ or περὶ also may be understood : or εἰς τὸ or πρὸς τὸ, when τοῦ is not joined with the infinitive.

There is a like ellipsis of *gratia* or *caussa* in Latin : *Justitiæne prius mirer, belline laborum?* Virgil Æn. xi, 126. *sive naves de-jiciendi operis essent a barbaris missæ*, Cæsar de B. G. iv, 17. *quas sui quisque commodi fecerat*, Ib. v, 8. *deliberandi sibi unum diem postulavit*, Cic. de Nat. Deor. i, 22. *ego crudelissimæ severitatis non potui me tenere*, Petronius c. xlix. See Oudendorp ad Cæs. de B. G. iv, 1. Burmann ad Petron. c. xlix. Arntzen. ad Aur. Victor. de Vir. Ill. c. vi.

ΕΠΙ, upon ; at ; on account of ; during, &c.—Ἐπὶ is understood : —1. In genitives : as ἴωμεν ναὸς, for ἐπὶ τῆς ναὸς,^a Sophocl. Philoct. 1210. So δεῖξαι νεὼς ἄγοντ' ἐν Ἀργείοις μέσοις,^a ib. v. 639. τί τοῦθ', ὃ μὴ νεὼς γε τῆς ἐμῆς ἐνι ;^a ib. 657. Λιβυκῶν ἐνδρομέοντα πόρων, Marc. Argentar. xxxiii, 2.

^a “ Musgravius—νεὼς ἄγοντα—pro ἐπὶ neque ista verba aliud significare possunt, νεὼς dictum putavit.—hoc fieri nequit, quam ducentem ab navi, genitivo remotio-

Genitives of *time*: ἀπαξ τοῦ ἐνιαυτοῦ, Hebr. ix, 7. τοσούτους ἀπέκτεινα μιᾷς ἡμέρας, Lucian Dial. Mort. Alexand. Annib. &c. and afterwards fully, in the same dialogue, ἐπὶ μιᾷς ἡμέρας.

Genitives absolute, when the accompanying participle is in the present tense: e. g. Ἡρώδου βασιλεύοντος, for ἐφ' Ἡρώδου βασιλεύοντος, as in Latin *Herode regnante*, for *sub Herode regnante*. See Voss de Construct. c. xlix. The preposition is expressed in the following examples: ἐγένοντο διαλύσεις ἐπὶ Κόθωις, τοῦ Καλλιγέι-
τονος, ἱερομνημονοῦντος ἐν τῷ Βυζαντίῳ, Polyb. iv. p. 442. ἐπὶ Ἡγησίου ἄρχοντος Ἀθήνησι, Arrian vii. ἐπὶ γὰρ Λέοντος βασιλεύοντος, Herodot. i, 65. ἐπὶ τούτου βασιλεύοντος, Id. ii. p. 542. ἐπὶ μὲν δὴ Εὐρυκράτους, τοῦ Πολυδώρου, βασιλεύοντος, Pausan. Lacon. p. 209. See St. Luke iii. v. 1 and 2.

The genitives οὗ *where*, and αὐτοῦ *there*, which are commonly taken for adverbs, agree with τόπου or χωρίου, understood, and governed by ἐπὶ. See Τόπος. [See Hermann on Ellipsis and Pleonasm § 151.]

Some of the verbs, after which the elliptical genitive is put, may be noticed: e. g. ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου ὕδατος, for ἐφ' ὕδατος, St. Luke xvi, 24. ὥκει γῆς τῆς Δρυοπίδος, Antonin. Liber. c. 4. ὥκει τῆς γῆς τῆς Ἐφεσίας, Id. c. 11.^a Fully, ὥκει δ' ἐπὶ τῶν ἀγρῶν, Id. c. 12. κατοικοῦντες ἐπὶ τῆς γῆς, Revel. xi, 10. Verbs of *touching*, *seizing*, *holding*, and the like: κᾶν θηρίον θίγῃ (viz. ἐπὶ) τοῦ ὄρους, Hebr. xii, 20. Ἐπιλαμβάνεσθαι τινος. Κρατῆσαι τῆς προκειμένης ἐλπίδος, Hebr. vi, 18.

Verbs of *rule* or *dominion*: Γαλλίωνος ἀνθυπατεύοντος τῆς Ἀχαΐας, Acts xviii, 12. οὔτε ἄρχειν βουλόμενοι Ἀργείων, Themistocl. Ep. i, 5. βασιλεύω τῆς Ἀσίας, Isocrat. τοῦ βασιλεύσαντος Νουμιδῶν, Pæanios iv, 11. ἡγεμονεύοντος τῆς Συρίας, St. Luke ii, 2. ἡ ἁμαρτία ὑμῶν οὐ κυριεύσει, Rom. vi, 14. τετραρχοῦντος τῆς Γαλιλαίας, St. Luke iii, 1.

[Verbs of *buying*, *selling*, *exchanging*; see Ἀντὶ, at the end, p. 195.]

2. *In datives*: as θύραισι, *at the door*, Aristoph. Eccles. 985. p. 753. Fully, ὅπως μὴ σ' ἐπὶ θύραισιν ὄψεται, Ib. v. 989. πυνθάνομαι οὖν, τίνι λόγῳ (for ἐπὶ τίνι λόγῳ, *on what account*) μετεπέμψασθέ με; Acts x, 29. τίνι λόγῳ εὐηγγελισάμην ὑμῖν; 1 Corinth. xv, 2. Οἶ: the ancients who had not the letter ω, wrote οἶ for ὦ, putting the ι by the side of ο instead of subscribing it: οἶ therefore is for ἐφ' οἶ, or ὦ, τόπῳ or χωρίῳ. This appears plainly from its having often a genitive after it: Ὀρῶν, οἶ κινδύνου καθειστήκειν, Lucian

nem significante.—ἴωμεν ναὺς εἰς τὴν ἡμετέραν, *we will go to our ship* (Schæferus,) quod fieri non potest. Audire debebat — Brunckium ita interpungentem, ἴωμεν, ναὺς ἵν' ἡμῶν τέτακται. Deinde τί τοῦθ', δὲ μὴ νεὼς γε τῆς ἐμῆς ἐνι; ubi νεὼς non magis significat *in navi*, quam in superioribus locis: quod quidem Brunckio fieri potuisse videbatur: sed statim ille aliam,

eamque multo magis probabilem interpretationem adjecit; e præcedentibus verbis λαβεῖν repetens, et νεὼς τῆς ἐμῆς *ex mea navi* intelligens. Hermann. J. S.

^a Bast. (Epist. Critic. ad Boissonad. p. 74.) agrees with Schoettgen as to the ellipsis of ἐπὶ here, but Schæfer says, "illic genitivum regunt παρὰ τὰ λουτρά τὰ Ἡρακλέους: hic ἵνα." J. S.

Pseudom. p. 780. οἱ κακοῦ τυγχάνει, Onosander c. xl. οἱ κακῶν ἐγεγόνεισαν, Xenoph. Ephes. p. 5. συνεῖς, οἱ κακῶν ἐγεγόνει, Id. p. 74. οἱ καθέστηκε δεινοῦ, Chariton iii, 9. καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν, 2 Corinth. i, 15. Εἴτ' ἄρα Νείλου προχοαῖς, ὑδάτων χρυσέοις ἀρύτεσθε πρόχουσιν, Aristoph. Nub. 271. λείπει ἢ ἐπὶ, ἡγουν ἐπὶ ταῖς προχοαῖς τοῦ Νείλου, Schol. See in Εκ, p. 203. Οὐδὲ τραπέζῃ Γνώτῃν ἀλλήλων, (for ἐπὶ τραπέζῃ,) ^a Hom. Odys. φ, 35. ὦ πάτερ, εἰσεῖδόν σ' ἀσμένῃ πολλῷ χρόνῳ, for ἐπὶ πολλῷ χρόνῳ, Eurip. Iphig. Aul. 640. In some examples the verbs preceding the datives, rather than the datives themselves, appear worthy of attention: as, Ἀθήνησιν ἐν δημοκρατουμένη πόλει καὶ ἀκμαζούσῃ πλήθει ἀνδρῶν, Maxim. Tyr. Orat. xiii, 4. Fully, ἀκμάζουσιν ἐπὶ πλήθει τε καὶ δυνάμει πόλιν, Onosander c. xlii. p. 126. Ἀπαλλάττειν, with a dative of the terms. Fully, ἐπὶ μισθῷ μεγάλῳ ἀπαλλάττω σε δεινοῦ, Lucian. Ἀνιᾶσθαι τῷ πταίσματι. Fully in Ælian Var. Hist. xii, 1. See Jens. Lect. Lucian. i, 3. ἡμῖν δὲ—τῷ ὀνόματι ἀπεχθάνεσθε, Athenagor. Leg. pro Christian. c. i. p. 8. Fully, ἐπὶ μόνῳ ὀνόματι προσπολεμούντων ἡμῖν, Ib. p. 9. Ἐγέλασα ψολοκομπίαῖς, Aristoph. Equit. 693. ὅστις οὖν τούτοις γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω, Id. Nub. 560. Fully, ἐφ' οἷς ἀεὶ γελῶσιν οἱ θεώμενοι, Id. Ran. 2. ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ, 1 John iii, 23. comp. St. Luke xxiv, 25. πρίασθαι βουσί δώδεκα, for ἐπὶ βουσί, Lucian. Καὶ ταῖς ἐκείνης συμφοραῖς ἐμὲ στυγεῖς, for ἐπὶ ταῖς ἐκ. σ. *because of*; *on account of*; Eurip. Hel. 78. Χαλεπῶς φέρειν τινὶ, for χαλεπῶς φέρειν ἐπὶ τινί. See the Abridgment of Viger, p. 105. r. iv. χαίρειν τοῖς γινομένοις, Herodian iv, 2, 3. κολακείαις δὲ χαίρων, Id. v, 1, 6. οἷς ἀεὶ χαίρουσι, Id. i, 17, 5. Fully, ἐφ' οἷς ἀκούσαντες—ἐχάρησαν, Polyb. t. i. p. 331.

In the article with an infinitive mood: τῷ ἅπαξ εἰρήσθαι, Phrynica. p. 128. Pauw. (as Schæfer reads.) τῷ μὴ εὐρεῖν με Τίτον, for ἐπὶ τῷ μὴ, &c. 2 Corinth. ii, 12.

See Dorvill. ad Chariton. p. 585. Wakefield Silv. Crit. v. p. 43. Wyttenbach Annotat. ad Xenoph. in Select. Princip. Historic. p. 374.

3. In accusatives: στίβον κατ' ἀνάγκαν ἔρποντος, Sophocl. Philoct. 208. ἔξωθεν προσληπτέον τὴν ἐπὶ, says the Schol. ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί, St. John xii, 35. Fully, πανρίδιον ζώεσκον ἐπὶ χρόνον, Hesiod Ἔργ. 133. The verbs which take after them an accusative governed by ἐπὶ understood may be remarked: e. g. ἐπὶ κώμην ἀπέχουσιν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλὴμ, for ἐπὶ σταδίους, St. Luke xxiv, 13. Κυκλωπίαν γνάθον Τήνδ' ἀνδροβρῶτα δυστυχῶς ἀφιγμένοι, for ἐπὶ γνάθον, Eurip. Cycl. 92. ἐβδομηκοστὸν τε ἰὼν τῆς ἡλικίας ἔτος, for ἐφ' ἐβδομηκοστὸν, &c. Pæanias viii, 8. ἀρχὴν ἴθυνε στρατιωτικὴν, Id. 10. n. 3. (*ad militarem præfecturam progressus est*, Michaelis.) τοῦ τείχους καθεῖλεν ἐπὶ δέκα σταδίους, Diod. Sic. xvii. Παρακαλῶ σε ταῦτα, προτρέπω σε ταῦτα, for ἐπὶ ταῦτα. Πόθεν Σικελίαν τήνδε ναυστολῶν πάρει; for ἐπὶ Σικελίαν, Eurip. Cycl. 106. Πορεύ-

^a "Exempla proferri solent a defensoribus ellipseos valde inepta, ut quum in his Odys. φ, 35. Οὐδὲ τραπέζῃ Γνώτῃν ἀλλήλων, ἐπὶ intelligi volunt, ubi τραπέζῃ ablativus est, per mensam." Hermann. J. S.

εσθαι ὥς, for ὥς ἐπί. Fully, πορεύεσθαι ὥς ἐπὶ τὴν θάλασσαν, Acts xvii, 14. See Ælian Var. Hist. iii, 24. and the preposition Πρὸς, below.

ΚΑΤΑ, *against; at; according to; as to; in; &c.*—The ellipsis of this preposition is extremely frequent:—

I. In *genitives*; as, Κάδμου παλαιῶν Ἀρεὸς ἐκ μηνιμάτων, Eurip. Phœniss. 948. λείπει ἡ κατὰ: ὁ δὲ νοῦς, κατὰ Κάδμου, Schol. (the conjecture of Valcken. Κάδμω π. Ἀ. ε. μ. has of late been admitted into the text as the true reading.) εἰάν τις εὖρη τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, Acts ix, 2. for κατὰ τῆς ὁδοῦ. Ἡξει δ' εἰς οἴκους Ἑρμιόνη τίνος χρόνου; for κατὰ τίνος χρόνου; Eurip. Orest. 1209. τοῦ λοιποῦ χρόνου, Ælian Var. Hist. xiv, 7. and so τοῦ λοιποῦ. See Homberg ad Matth. x, 1. Ἐξῆς, *next; in order*; which is commonly reckoned an adverb, is in reality the genitive of ἐξῆ, *series, order*, from ἔχεσθαι, *to follow next after; to be connected*: and it is governed by κατὰ understood: thus ἡ ἐξῆς ἡμέρα is fully, ἡ καθ' ἐξῆς ἡμέρα: this appears from the compound καθεξῆς, into which the two words καθ' ἐξῆς have in the course of time coalesced. Or ἐπὶ may be understood in ἐξῆς, for the words are compounded in ἐφεξῆς.

The following are some of the verbs which take after them a genitive governed by κατὰ understood. Ἀκοντίζειν: Αἰνείας δὲ πρῶτος ἀκόντισεν Ἰδομενῆος, Hom. Il. ν, 502. Ἐξακοντίζειν: ὅσας γενείου χεῖρας ἐξηκόντισα Γονάτων τε τοῦ τεκόντος ἐξαρτωμένη, Eurip. Iph. Taur. 362. Musgrave understands κατὰ or ἐπὶ in γενείου, supposing it to be the true reading: but Schæfer refers both γενείου and γονάτων to ἐξαρτωμένη: *quoties manus extenderim, patris nunc mentum tangens, nunc genua*. Οἰστεύειν: ἀλλ' ἄγ', οἴστευσον Μενελάου κυδαλίμοιο, Hom. Il. δ, 100. λείπει πρόθεσις, τὸ γὰρ ἐντελές, κατὰ Μενελάου, Eustath. Ῥίπτειν: πρῶτον μὲν αὐτοῦ χερμάδας κραταιβόλους Ἑρρίπτον, Eurip. Bacch. 1085. Br. ῥίψω πέτρον τάχα σου, Id. Cycl. 51. Τοξεύειν: ἐκ δὲ τρήρωνα πέλειαν Λεπτῇ μηρίνθῳ δῆσεν ποδὸς, ἧς ἄρ' ἀνώγει Τοξεύειν, Hom. Il. ψ, 853.

II. In *accusatives*: as, ἀκμὴν φιλοσοφεῖς, for κατ' ἀκμὴν,^a *ardently, studiously*, Isocrat. ad Demonic. ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; *yet; still; etiam nunc*; q. d. κατ' ἀκμὴν χρόνου, St. Matth. xv, 16. Τάλλα, *as to the rest*, for κατὰ τὰ ἄλλα. Τὴν ἀρχὴν,^b *absolutely; at all*; for κατὰ τὴν ἀρχὴν. Homberg explains the passage of St. John, τὴν ἀρχὴν, ὃ τι καὶ λαλῶ ὑμῖν, (viii, 25.) *Certe, quod ego dico vobis; subaudi, continget*. The Jews had said to him, σὺ τίς εἶ; *who art thou, that thou threatenest us with such things?* So was ich dir sage, h. e. *res vere ita est ut dico*. See Homberg Parerg. Sacr. ad Joann. viii, 25. J. H. Mai. fil. Observ. Sacr. i. p. 69. sq. Possin.

^a Hermann, who admits no ellipsis of prepositions, quotes Xenoph. Anab. iv, 3, 26. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε, where, says he, ἀκμὴν διέβαινε is properly ἀκμὴν εἶχε διαβαίνων. J. S.

^b Ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμήχανα, Sophocl. Antig. 95. where, says Hermann, the expression would be properly, οὐ πρέπει οὐδὲ ἀρχὴν ποιεῖν θηρῶντα τὰ ἀμήχανα. J. S.

Spicil. Evangel. c. 59. Stolberg Exercitat. p. 250. s. Dillherr. Dispp. t. i. p. 284. 285. Ramires. Pentecontarch. c. 32. Michaelis Dissert. de Usu LXX. Intt. in N. T. § ii. p. 25. 26. and Wolf. ad Liban. ep. 95. p. 285. [See the Abridgment of Viger p. 31. r. viii.] Οἱ μὲν συρφετώδεις, καὶ αὐτὸ τοῦτο, ἰδιῶται,^a for κατ' αὐτὸ τοῦτο, Lucian t. ii. p. 314. τὸ δὲ γένος Λαρισσαία ἦν, Ælian Var. Hist. xiii, 2. ἡμεῖς ἐξ' Ἀγυρίου (viz. κατὰ) τὸ γένος τῆς Σικελίας ὄντες, Diod. Sic. præf. p. 3. Σκύθης μὲν τὸ γένος, Julian Misop. p. 152. Καὶ γὰρ ἐξιέναι, γνώμην ἐμὴν, μέλλει, for κατὰ γνώμην ἐμὴν,^b Aristoph. Pac. 231. p. 637. οὐ ἔθεν ἐστὶ χερείων Οὐ δέμας, οὐδὲ φυὴν, &c. Homer. Il. α, 115. and in another sense; δέμας πυρὸς αἰθομένοιο, *like burning fire*, Iliad σ, 1. Σώματος Δέρην σφαγεῖσαν, Eurip. Aul. 1516. "*postquam cæsa (percussa) fuerit δέρην* (i. e. κατὰ δέρην) σώματος." Markland. Δίκην κέρκου, (for κατὰ δίκην,) *like a tail*, Lucian Asin. 93. Τὰ δυνατὰ, for κατὰ τὰ δυνατὰ, *as far as possible*. Δωρεὰν, *gratis, gratuitously*; for κατὰ δωρεάν: and so Δῶρον and Δωτίνην, (Ionic.) See Herodot. i. 70. 69. Εἶδος κάλλιστος, for κατ' εἶδος, Xenoph. Cyrop. i, 4. Τὰ ἐνόντα for κατὰ τὰ ἐνόντα, *as far as may be; to the extent of ability or means*. Θεῖός μοι ἐνύπνιον ἦλθεν "Ονειρος, for κατ' ἐνύπνιον, *in sleep*, Homer Il. β, 56. Ἐνώπιον, *in sight; in view*; for κατ' ἐνώπιον, the latter word being in reality not an adverb but the accusative of a substantive signifying *view*: hence the compound κατενώπιον. Ἐνώπια in the plural occurs in Homer Il. θ, 435. "Ὀν τε κύν' Ὀρίωνος ἐπὶ κλησιν (for κατ' ἐπὶ κλησιν) καλέουσιν, Hom. Il. χ, 29. οὐ ἔθεν ἐστὶ χερείων Οὐ δέμας,—οὔτε τι ἔργα, Id. Il. α, 115. Ἐτοιμότατα τῷ λόγῳ χρῆσθαι, [*most readily*,] q. d. κατὰ τὰ ἐτοιμότατα ἔργα. Ἡμαρ, for κατ' ἡμαρ, Hom. Il. χ, 432. So τὴν ἡμέραν, and ἐκείνην ἡμέραν. Ἰσθμια—ἐστεφανώθην, for κατ' Ἰσθμια, Simonides ap. Hephæstion. p. 64. Ἰσθμια—στεψάμενον (στεψάμενος Schæfer) πίτυσιν, Antholog. Gr. Epigr. adesp. cxxxii. b. Καιρὸν δ' ἐφήκεις, for κατὰ καιρὸν, *opportunely*, Sophocl. Aj. 34. Καὶ κέρας μὲν ἦν Δεξιὸν πλάτας ἔχων Φθιώτας ὁ Μυρμιδόνων Ἄρης, Eurip. Iphig. Aul. 235. for κατὰ δεξιὸν κέρας.^c—So δεξιὸν τεταγμένους κέρας, Id. Suppl. 659. Add Rhes. 486. Heraclid. 672. Κατακλίνατε αὐτοὺς κλισίας, for κατὰ κλισίας, St. Luke ix, 14. πολὺς τὸν λόγον, λείπει ἢ κατὰ, Philemo Lexicogr. ap. Boissonad. ad Philostrat. p. 298. Τὰ λοιπὰ, *for what remains; as to the rest*: for κατὰ τὰ λοιπά. Φεῦγε μακρὰν, Bion ii, 13. for κατὰ μακρὰν ὁδόν: μακρὰν (*far*) being not an adverb, but the accusative feminine of μακρός. Fully, μόνη δὲ παραγίνεται μακρὰν οὕτω τὴν ὁδόν, Lucian Dial. Triton et Nept.

^a See Toup on Longinus, Fragm. v. where there are a number of examples of the phrase αὐτὸ τοῦτο: it may be rendered *merely*. J. S.

^b See note d p. 3. and the following passages referred to by Hermann; Aristoph. Eccles. 348. Vesp. 983. J. S.

^c Hermann follows those who take πλάτας for a genitive case, and so does not admit the ellipsis of κατὰ. In Suppl.

659. δεξιὸν τεταγμένους κέρας, and in Heraclid. 672. λαίδν ἔστηκεν κέρας, he holds τεταγμένους and ἔστηκεν to be put simply for the verb ἔχειν. In Rhesus 486. ἀλλ' εἴτε λαίδν, εἴτε δεξιὸν κέρας, Εἴτ' ἐν μέσοισι συμμαχοῖς, πάρεστί σοι Πέλτην ἔρεῖσαι καὶ καταστήσαι στρατὸν, the poet, says he, having had ἔχειν, or the like, in his thoughts, afterwards altered the construction. J. S.

(the following passage, however, as Michaelis observes, is opposed to this ellipsis; ἐὰν δὲ μακρὰν ἀπέχῃ ἢ ὁδὸς ἀπὸ σοῦ, Deuteron. xiv, 24.) But in φεύγεις μακρὸν, "Αδωνι, Bion i, 51. μακρὸν is for κατὰ μακρὸν διάστημα. Μέγεθος μὲν τοίνυν αὐτὸν κατὰ τὸν Αἴαντα τὸν μείζω γενέσθαι, κάλλος δὲ Ἀχιλλεῖ τε ἀμιλλᾶσθαι, καὶ Ἀντιλόχῳ, καὶ αὐτῷ φησὶν, ὁ Πρωτεσίλεως, κ. τ. λ. Philostrat. Her. p. 160. See Boissonad. p. 546. Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, for κατὰ μέσον, St. Matth. xiv, 24. Ἦδη τῆς εἰρήνης γεγοννίας τέτταρας μῆνας, for κατὰ τέτταρας μῆνας, Demosth. "Ο μοι νύκτας τε καὶ ἡμᾶρ Εὐχολὴ κατὰ ἄστυ πελέσκεο, for κατὰ νύκτας, &c. Hom. Il. χ, 432. So in Latin, *dies noctesque*. Δὲς Νέμεα—ἐστεφανώθην, for κατὰ Νέμεα, Simonid. ap. Hephæstion. p. 64.^a Τὰ νῦν, now; for the present; for κατὰ τὰ νῦν ὄντα πράγματα: ταινῦν ἔδω μὲν ἄρτον, Anacreon Od. ix. καὶ τὰ νῦν, Κύριε, ἐπίδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, Acts iv, 29. rather more fully expressed is τὸ νῦν ἔχον,^b for κατὰ τὸ νῦν ἔχον πρᾶγμα: Ἀλλὰ τὸ νῦν ἔχον, ἡδέως γίνου, Tob. vii, 11. τὸ νῦν ἔχον πορεύου, Acts xxiv, 25. —The accusative of the article: ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτὸν, for κατὰ τὸ, St. Luke i, 62. ἐζητούν—τὸ, πῶς ἀνέλωσιν αὐτὸν, Id. xxii, 2.—Ἀμάξας σίτου προέπεμπε τὴν ἐπὶ τὰ φρούρια ὁδὸν, for κατὰ τὴν ὁδὸν, Xenoph. Cyrop. ii, 25.—γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, St. Matth. iv, 15. Μαστιγοῦσθαι, τύπτεσθαι, ἐπιτρίβεσθαι, δέρεσθαι ὀλίγας: (viz. κατὰ πληγὰς,) δαρήσεται ὀλίγας, St. Luke xii, 48. Δὲς Ὀλύμπια ἐστεφανώθην, Simonid. ap. Hephæstion. p. 64.^c So, *Quis—Magna coronari contemnat Olympia?* Hor. Ep. i, 1, 50. Ὡς ὄναρ παρὰ τοῦ θεοῦ ἀκούων, for κατ' ὄναρ, Lucian Pseud. 766. ὄναρ αὐτῇ συνεγένετο, Ælian Var. Hist. xii, 63. τὸ δ' οὐδ' ὄναρ ἤλυθεν ἄλλῳ, Mosch. Idyll. iii, 18. Fully, κατ' ὄναρ ἐφάνη αὐτῷ, St. Matth. i, 20. Ἀνδὴ καὶ γένος εἰμὶ καὶ οὐνομα, Epigr. Jens. 104. The accusatives of the relative ὅς: Ὁρῶ δὴ τελευτᾶν, Ἦν ἔστακα, for καθ' ἣν, Eurip. Suppl. 1012. τόπον ὄντινα κεῖται, for καθ' ὄντινα, Sophocl. Philoct. 145. (Fully with εἰς: μούνοι ἔχοντες στάσιν ταύτην ἐς τὴν (for ἣν) ἔστημεν, Herodot. ix, 21.) Ὁ γὰρ ἀπέθανε, τῇ ἀμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ Ζῆν, Ζῆν τῷ Θεῷ, for καθ' ὃ γὰρ—καθ' ὃ δέ—, Rom. vi, 10. οὐδ' οἶδ' ὃ, τι Ζεὺς ἔστ' ἐμοῦ κρείσσων θεὸς, Eurip. Cycl. 321. ex emend. Markland. ad Suppl. 518. "i. e. καθ' ὃ, τι, in qua re: vulgo, ὅτι, quod." So ἃ for καθ' ἃ: ταῦτά ἐστιν, ἃ ἐγὼ Ἀλεξάνδρου ἀμείνων φημὶ εἶναι, Lucian Dial. Alex. Annib. et Min. Οὐκ ἔστιν ὅστις πάντ' ἀνὴρ εὐδαιμονεῖ, for κατὰ πάντα, Eurip. Sthenob. Fragm. i. οὐδεὶς δ' ἀνθρώπων αὐτὸς ἅπαντα σοφὸς, Theognis 898. καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, 1 Corinth. x, 33. (with the preposition εἰς expressed; ὥστ' οὐτις ἀνδρῶν εἰς ἅπαντ' εὐδαιμονεῖ, Eurip. Alex. Fragm. xvi.) Πηδῶντα πεδία σὺν

^a In Gaisford's edition, p. 113. l. 1. I find Ἰσθμια δὲς, Νεμέα δὲς,—ἐστεφανώθην. J. S.

^b "—Τὸ νῦν ἔχον: in quo participium nonnullis visum est abundare. Vid. Hoogev. ad Vig. c. i. r. 6. and Sylburg. Ind. ad Dion. Hal. t. ii. sub Ἐχον. Sed

plenum esset κατὰ τὸ νῦν ἔχον εἶδος τοῦ πράγματος, αὐτῶν πραγμάτων, secundum præsentem rerum conditionem, aut breviter, ut nunc habet." Weiske, Pleonasm. Gr. J. S.

^c Ὀλυμπία ἐστεφανώθην ed. Gaisford. p. 113. l. 1. J. S.

νεορράντω ξίφει,^a for κατὰ πεδία, Sophocl. Aj. 30. πέρας ἐνέκλικαν οἱ βάρβαροι, *at last*, for κατὰ πέρας, Polyb. t. ii. p. 977. Τί ποτ' αἰθερίαν ἔστηκε πέτραν—; Eurip. Suppl. 988. Πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα, Id. Bacch. 303. “subaudiri potest præpositio κατὰ.” Brunck. Ἐγένετο ἡ κυνόμενία πληθος, for κατὰ πληθος, Exod. viii, 24. Fully, ὥς οὐδέν τι οὔτε κατὰ πληθος, οὔτε κατὰ τὴν ἄλλην ἀξίωσιν, σφίσιν ἐπεικότης, Arrian ii. p. 97. Πολλὸν ἐλαφρότερος, for κατὰ π., Hesiod. πολλὸν ἀμείνω, Id. The full phrase would be κατὰ πολλόν, or πολλὸν, πρᾶγμα, or μέτρον, ἀμείνω.—Μαστιγοῦσθαι, τύπτεσθαι, ἐπιτρίβεσθαι, δέρεσθαι, πολλὰς, understand κατὰ πληγὰς: δαρήσεται πολλὰς, St. Luke xii, 47. Ταχὺς τοὺς πόδας· πόδας ὡς Ἀχιλλεύς, Homer. Προῖκα, for κατὰ προῖκα: προῖκα being the accusative of προῖξ: (πᾶν γὰρ δῶρον προῖξ, Hesych.) προῖκα ἔχειν τὰ ἔπη τὰ Κύπρια, Ælian Var. Hist. ix, 15. it occurs in Epictetus also c. xii.^b In Homer's Odyssey the genitive προικὸς, with an ellipsis of διὰ, is used instead of προῖκα: ἀργαλέον γὰρ ἓνα προικὸς χαρίσασθαι, ν, 15. Πρῶτον, and τὰ πρῶτα, for κατὰ τὰ πρῶτα, *was das erste ambe trifft*. Στεφαινοῦσθαι Πύθια (viz. κατὰ). Ἀνακλῖναι πάντας συμπόσια συμπόσια, for κατὰ συμπόσια, St. Mark vi, 39. Κύων ὑλακτεῖ πάνυ σφοδρῶς καὶ σύντονον, for κατὰ σύντονον, *vehemently, with all his might*, Ælian Var. Hist. i, 13. Μάχιμος τὸ σχῆμα,—λείπει ἡ κατὰ, Philemo, Lexicogr. ap. Boissonad. ad Philostrat. p. 298. Καλὸς τὸ σῶμα. Τέλος, *at last*, for κατὰ τέλος, like πέρας. See Polyb. t. ii. p. 977. Στηθ' αἰμὲν ὑμῶν τήνδ' ἀμαξήρη τρίβον, Eurip. Orest. 1248. See the Schol. Ὁ δεσπότης μου μαίνεται καινὸν τρόπον, Aristoph. Pac. 49. ἄλλος ἄλλον τρόπον, Xenoph. Cyrop. ii, 1. τὸν ἐνόντα τρόπον, Synesius p. 176. B. ὥς Σόδομα καὶ Γόμορρά, καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, St. Jude v. 7. οὕτως ἐλεύσεται, ὃν τρόπον (for καθ' ὃν τρόπον) ἐθεάσασθε, Acts i, 11. (Eis is expressed in Athenæus: eis παλάθης Συριακῆς τρόπον πλάττοντες, t. iv. p. 358.) οὐ ἔθεν ἐστὶ χερσίων Οὐ δέμας, οὐδὲ φυὴν, οὔτ' ἄρ' φρένας, οὔτε τι ἔργα, Homer Il. α, 115. Τὸν χρόνον: ἐκεῖνον χρόνον, for κατ' ἐκεῖνον χρ. Ὡ γέρον, οὔτι ψεῦδος ἐμὰς ἄτας κατέλεξας, Homer Il. ι, 115. for κατὰ ψεῦδος, *falsely*. Ψυχὴν φιланθρωπότατος, Xenoph. Cyrop. i, 4. for κατὰ ψυχὴν. Τὴν ὥραν: ἐκείνην ὥραν, for κατ' ἐκείνην ὥραν.

The word, on which the accusative and its preposition understood depends, is often deserving of attention: thus, εἰ δὲ ταύτην τὴν ἀρετὴν βουλευθείη ἀγαθὸς γενέσθαι, Æschin. Dial. i, 2. Fully, κράτιστος τῶν τότε Ῥωμαίων κατὰ πᾶσαν ἀρετὴν νομισθεὶς, Dionys. Hal. Ant. Rom. t. ii. p. 955.

Latin writers have a similar ellipsis: e. g. *totum braccati corpus, et nisi qua vident, etiam ora vestiti*, Mela ii, 1, 90. *vitro corpora infecti*, Id. iii, 6, 55. *dextrum genu lapide ictus*, Sueton. Aug.

^a See note *b* on the preposition Διὰ, p. 199. J. S.

^b This is a mistake: it does not occur in that chapter. Examples and references

may be seen in the new edition of H. Steph. Thesaurus, printed by Mr. Valpy, c. 4467. A. B. J. S.

c. xx. *stratus membra*, Hor. Od. i, 1, 21. *humeros amictus*, Id. Od. i, 2, 31. *sive quid urimur*, Id. Od. i, 6, 19. Many other examples occur in Tacitus and Pliny; and still more in the poets.

This ellipsis may account for the occurrence of an accusative case, standing unconnected with the rest of a sentence; which, especially in the N. T., has much embarrassed learned men: e. g. τὸν ἄνθρωπον τοῦ Θεοῦ, ὃν ἀπέστειλας, ἐλθέτω δὴ ἔτι πρὸς ἡμᾶς, Septuag. Judg. xiii, 8. i. e. κατὰ τὸν ἄνθρωπον, *quod attinet ad, with respect to; as to.* τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; 1 Corinth. x, 16. καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε, &c. 2 Pet. i, 5. Λέγω δέ σοι τὸν ἄνδρα τοῦτον, ὃν πάλαι ζητεῖς,—οὗτός ἐστιν ἐνθάδε, Sophocl. Œd. Tyr. 457, [449. ed. Brunck.] (as Schæfer stops the passage.) Κούρην, τὴν ἔτεκον,—τῆς ἀδινῆν ὅπ' ἄκουσα, Homer Hymn. in Cerer. 66. λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, St. Matth. xxi, 42. τὸ μυστήριον τῶν ἑπτὰ ἀστέρων,—καὶ τὰς ἑπτὰ λυχνίας,—οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶ καὶ αἱ ἑπτὰ λυχνίαι—ἑπτὰ ἐκκλησίαι εἰσὶ, Revel. i, 20. λέγω δέ, ὅτι πᾶν ῥῆμα ἀργὸν, ἀποδώσουσι περὶ αὐτοῦ λόγον, &c. St. Matth. xii, 36. καὶ μὴν, ἣν δυσχεραίνεις παρ' ἐμοὶ τοῦ ἔτους ὥραν, παρελήλυθε, Libanius ep. 29. p. 62. ed. Wolf. See Nold. in Concord. Part. p. 121. 122. 478. Perizon. ad Ælian. Var. Hist. ii, 13. p. 85. Kuster ad Aristoph. Plut. 55. Wolf in Dissert. de Juvencis Labiorum § 18. Schæfer ad Eurip. Orest. 1645. p. 565. ed. Porson. alt. Add, St. John vi, 39. Acts x, 36. Ephes. iv, 15. St. Matth. xxi, 42. 1 Pet. ii, 6. and Stolberg de Barbarismis et Solecismis Nov. Testam. c. 9. especially § 3.—It has been observed that the *nominative* case is sometimes put in the same unconnected position, and with the same sense: e. g. ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ, Acts vii, 40. καὶ ὑμεῖς, τὸ χρίσμα, ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, 1 John ii, 27. and in Rom. ix, 10. ἡ 'Ρεβέκκα is to be rendered *with regard to Rebecca*, and is to be construed with ἐρρήθη αὐτῇ in v. 12. So ὁ νικῶν, Revel. ii, 26. iii, 5. 12. 21.—'Αλλ' οἱ γε ξένοι, τὸν γὰρ κωμωδούμενον ἡγνόουν, θροῦς παρ' αὐτῶν ἐπανίσταται, Ælian Var. Hist. ii, 13. The introduction of this form of construction is ascribed by Schoettgen to persons, who, being less acquainted with the Greek than the Hebrew, (which, like other Eastern languages, has no variation of cases,) expressed themselves in the former language, according to the idioms of the latter: e. g. כְּהֵנָּה הָיָה אִישׁ אֶשֶׁר אֲבִי-רַבּוֹ מִשְׁהוּ יִפְרָה, Numb. xvii, 20. is rendered by the LXX. in v. 5. Καὶ ἔσται ὁ ἄνθρωπος, ὃν ἐὰν ἐκλέξομαι αὐτὸν, ἢ ῥάβδος αὐτοῦ ἐκβλαστήσει.

Of the *verbs* to be noticed, which have after them an accusative governed by κατὰ understood, the following examples afford a specimen. 'Αλγῶ τὴν κεφαλὴν, for κατὰ τὴν κεφαλὴν.^a οἱ πεινῶντες καὶ

^a 'Αλγέω τὰν κεφαλάν, Theocrit. iii, 52. J. S.

διψῶντες τὴν δικαιοσύνην, St. Matth. v, 6. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ, Rom. i, 16. ζημιοῦσθαι τὴν ψυχὴν, St. Matth. xvi, 26. κάμνων δὲ τὸν σπλῆνα, for κατὰ τὸν σπλῆνα, Ælian Var. Hist. iv, 15. Νικᾶν μάχην, ἀγῶνα, ναυμαχίαν, Ὀλύμπια, &c. So *longinqua bella vicisse*, Justin xli, 1. See Duport. ad Theophr. Char. p. 380. Νοσήσας τοὺς πόδας, for κατὰ τοὺς πόδας, Ælian Var. Hist. iv, 15. μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον, St. James v, 12. Πλήττομαι τὸν πόδα. Ταράσσομαι φρένας. Ὀφελεῖσθαί τι, for κατὰ τι.—This construction has been imitated by Latin writers: *Qui purgor bilem sub verni temporis horam*, Hor. de Art. Poet. 303. *Ipsa comas pectar, galea caput ille prematur?* Ovid Heroid. Ep. xiii, 39.—Verbs having two accusatives after them are to be especially remarked with regard to the ellipsis of κατὰ before one of the accusatives: οὐδένα τι αἰτήσας, for οὐδένα κατὰ τι χρῆμα αἰτήσας, Lucian Demonact. δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτὸν (ἀγαθὰ), St. Matth. vii, 11. ὥς μηδένα μὲν ἀπαιτῆσαι τιμωρίαν, Pænius vii, 14. Ἀποστερεῖν τινα τὰ χρήματα, to deprive one of his possessions. κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου, Revel. iii, 18. ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια, St. Mark xv, 20. ἐνδύουσιν αὐτὸν πορφύραν, Ib. v, 17. ἐπερωτᾶν τί τινα, St. Matth. xvi, 1. Τὸν δὲ σκότος ὅσος ἐκάλυψε, for τὸν δὲ σκότος ἐκάλυψε κατὰ τὸ ὅσος, Homer Il. δ, 503. ὀρκίζω σε τὸν Θεόν, St. Mark v, 7. ὀρκίζομεν ὑμᾶς τὸν Ἰησοῦν, Acts xix, 13.—In imitation of this idiom, the Latin writers join two accusatives with verbs of teaching, warning, beseeching, &c. as *Si quid te majus oret?* Ter. Adelph. v, 8, 18. *Pacem me exanimis et Martis sorte peremtis Oratis?* Virgil Æn. xi, 110.

META, with; after; &c.—Μετὰ, with, is understood in the case which follows ἀκολουθεῖν, ἔπεσθαι, ὀπηδεῖν, and other verbs of similar meaning; ἔπεσθαι or ἀκολουθεῖν τινι being put for ἔπεσθαι or ἀκολουθεῖν μετὰ τινι: the case is an ablative;^a and not a dative, as the ancient grammarians have erroneously taught, affirming it to be governed by the preceding verb. So πλούτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ, Hesiod Ἔργ. 313. Fully, οὐδέποτε ἰθυδίκαισι μετ' ἀνδράσι λιμὸς ὀπηδεῖ, Ibid. 230. So ὀμιλεῖν σοφοῖς, κακοῖς, for μετὰ σοφοῖς, κακοῖς. (Ἄμα is expressed after ἔπεσθαι by Aristophanes; Ἐπεσθον ἄμ' ἐμοὶ θᾶπτον, Pac. 726. p. 676.)

Μετὰ, with πρᾶγμα, may be understood in the accusative neuter of participles put instead of the genitive absolute: e. g. ἀκουσθὲν, it having been heard; when it had been heard; for μετὰ τὸ ἀκουσθὲν πρᾶγμα. Καὶ κηρυχθῆναι ἔδει τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενον ἀπὸ Ἱερουσαλὴμ, St. Luke xxiv, 47. a beginning having been made; for μετὰ τὸ ἀρχάμενον πρᾶγμα. Ἀπὸ δὲ Ποσειδηίου πόλεως—ἀρχάμενον ἀπὸ ταύτης—πεντήκοντα—τάλαντα φόρος ἦν, Herodot. iii, 91. where see Wesseling, p. 244, 6. Δόξαν,

^a Hermann is quite of a different opinion: "Sed ne in dativo quidem ullus fieri putatur." See note a on Ἐν, p. 208. est præpositionis usus, quum ἔπεσθαι vel ἀκολουθεῖν τινι dicitur: quod omisso μετὰ J. S.

it having seemed good; or it having been determined; for μετὰ τὸ δόξαν πρᾶγμα. (with a strange construction, δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν, Xenoph. Anab. iv, 1, 13. δόξαν ἡμῖν ταῦτα, ἐπορευόμεθα, Plato in Protagor. p. 95. ed. Bip.) δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθε, Xenoph. Hist. Gr. iii, 2, 19. δεδογμένον δὲ αὐτοῖς, Thucyd. i, 125. So Ἐνὸν, Ἐξὸν, *when it was possible, allowed, lawful; for* μετὰ τὸ ἐξὸν πρᾶγμα. Ἐδοξέ τις ἐπὶ ξένης διατρίβων ἐστίαν οἰκοδομεῖν, καὶ ἀντὶ λίθων τὰ ἴδια βιβλία τῷ πηλῷ περιπλάσσειν, εἶτα δὲ, μεταδόξαν αὐτῷ, καταβαλεῖν καὶ παύσασθαι οἰκοδομοῦντα, Artemidor. v, 28. where Reiff., upon his own conjecture merely, has unnecessarily changed μεταδόξαν into μετέδοξεν. Παρὸν, *when it was practicable; when it was in one's power; for* μετὰ τὸ παρὸν πρᾶγμα.—Εὖ δὲ παρασχόν, [*when a good opportunity is afforded,*] Thucyd. i, 120. ἀντὶ τοῦ παρασχόντος, δηλονότι τοῦ δαίμονος, Schol. Προσ τεταγμένον, *it having been commanded or enjoined; for* μετὰ τὸ προσ τεταγμένον πρᾶγμα. This form of expression, especially with ὥς or ὥσπερ, is very frequent in Attic writers. Some examples from such writers have already been given above: the following may be added: ὥστε πανταχόθεν καλῶς ὑπάρχον ὑμῖν πολεμεῖν, καὶ ὑμῶν κοινῇ τάδε παραινούντων, Thucyd. i, 124. where, we see, a genitive is joined with the accusative, as equivalent.^a See Budæus Comment. Gr. Ling. p. 18. and 219. H. Steph. in Append. ad Script. de Dial. Att. c. ix. p. 159. sq. Abridgment of Viger p. 112. r. ii.

ΠΑΡΑ, *from; in or during; &c.*—Παρά is understood in ἀκούειν τινός. Fully, μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον —; St. John vii, 51. See Ἐκ.

[There may be an ellipsis of παρά where χάριν, or ἔνεκα, is more commonly understood. Fully, τοσοῦτον παρὰ τῆς ἀνδρείας θαῦμα, Pæanias iv, 5.]

In datives: οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, *for* παρ' αὐτῷ, St. Luke xxiii, 15. (but see Wolf. Cur. Philolog. ad l. c.) ἐμοί γε κριτῇ, *in my judgment*, Ælian Var. Hist. ii, 41. Fully, παρά γε ἐμοί κριτῇ, Id. ib. xiv, 28.

In accusatives of time: πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, Acts xx, 18. Fully, παρὰ πάντα χρόνον, Chrysost. on St. John. παρ' ὅλον τὸν βίον, Lucian t. i. p. 69.

ΠΕΡΙ, *about.*—There is an ellipsis of περὶ :—

I. In *genitives*: as in τοῦ λοιποῦ, *for what remains; as to the rest.* (See Κατά.) The genitive itself together with περὶ is sometimes understood; as the genitive of the article in παρέδωκεν αὐτὸν ἰατρῷ ἰάσασθαι, Ælian Var. Hist. iv, 25. *for* περὶ τοῦ, or ἔνεκα τοῦ, ἰάσασθαι.

^a Professor Hermann thinks Bos's mode of explication by an ellipsis of μετὰ in these neuter participles a most wretched one. He takes the participles to be in the nominative case; and accounts for

the expressions by supposing, not so much that confusion or mingling of two distinct phrases, which has been before adverted to, as an abrupt transition from one to another. J. S.

See Jens. Epist. ad Græv. in Lection. Lucian. p. 406. This form is in frequent use, when the *end* or *purpose* is signified, and is equivalent to a Latin gerund. The genitive may be considered,—1. after *adjectives*: as, ἐνοχος θανάτου ἐστὶ, St. Matth. xxvi, 66. Φρόνιμος. Fully, φρονίμους περὶ τούτων, Xenoph. Cyrop. i, 35.—2. after *substantives*: as, πολιτικοῦ φόνου γνώμας, [for γνώμας περὶ πολιτικοῦ φόνου,] Dionys. Halic. Antiq. Rom. t. ii. p. 983. Γόων ἄλλης τύχας, Eurip. Suppl. 1148. “i. e. περὶ τύχας: *satis luctuum de fortuna*.” Markland. Τῆς νῦν κλέος οὐρανὸν ἵκει, Homer Il. θ, 192. τὸν τοῦ Ἀχιλλέως ἀποτελέσαι λόγον, Philostratus Her. p. 190. Boiss. Μέλος τύχης, Eurip. Iphig. Aul. 1279. “*cantilena, seu querela de fortuna*.” Markland. τὸ σύνταγμα τῶν ἐπιφανεστάτων—ἡγεμόνων καὶ νομοθετῶν καὶ αὐτοκρατόρων, Plutarch Mor. t. i. p. 684. and in another sense, χοῖνιξ σίτου δηναρίου, &c. Revel. vi, 6. where Michaelis understands περί. [But ἀντὶ is more commonly understood in such phrases. See Ἀντὶ, pp. 194. 195.]—3. After *verbs*: as, ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, St. Mark vi, 37. Αἰσθάνεσθαι. Δάκρυ δ’ ἀπὸ βλεφάρων χαμάδις βάλε, πατρὸς ἀκούσας, Homer Odys. δ, 115.^a Τοῦ πράγματος ἀκήκοέν τι, for περὶ τοῦ πράγματος, Aristoph. Plut. Ἀμυνέμεν οὐκ ἐθέλουσι Νηῶν ὠκυπόρων, Homer Il. ν, 109. Βάλλον ἀμυνόμενοι σφῶν τ’ αὐτῶν καὶ κλισιάων Νηῶν τ’ ὠκυπόρων, Id. Il. μ, 155. Fully, ἀμύνεσθαι περὶ νηῶν, Id. Il. μ, 142. ἀμύνονται περὶ τέκνων, Id. ib. 170. Ἀμφισβητεῖν, *to doubt*. Cf. Scapula. Ἀναμνησθῆναι. Fully, κἀγὼ περὶ τοῦ ποδὸς καὶ τοῦ τραύματος ἀναμνησθεῖς, Lucian Asin. p. 93. Ἀπορεῖν τινος, *to be in doubt about something*. Fully, ἀποροῦντες περὶ τοῦ δαιμονίου τοῦ Σωκράτους, Maxim. Tyr. Dissert. xxvi. p. 261. Ὡς γινῶ χωμένοις,^b Hom. Il. δ, 357. Μηδὲν ἐμοῦ δέου, for περὶ ἐμοῦ, Philostrat. p. 213. Ἀεζομένοις διδάσκει μηνὸς,^c Aratus Diosem. v. 2. Εἰπέ δέ μοι πατρός τε καὶ νιέος, ὃν κατέλειπον,^d Hom. Odys. λ, 173. Ὡ δώματ’, εἰσακούσατ’ Οἰδίπου τάδε Παίδων ὁμοίαις συμφοραῖς ὀλωλότων; Eurip. Phœniss. 1351.^e “παίδων· λείπει ἢ περί.” Schol. “ante παίδων intellige περί.” Porson. Ἀναξίου μὲν φωτὸς ἐξερήσομαι, Γλώσση δὲ δεινοῦ καὶ σοφοῦ, Sophocl. Philoct. 444. [439. ed. Brunck.] Ἐπιθυμεῖν. Ἐπιλανθάνεσθαι βίας, for περὶ βίας. Ἐπιμελεῖσθαι τινός, for περὶ τίνος. Οἰκονομίας ἐπεμνήσθη, Xenoph. Cyrop. i, 34. Fully, περὶ τούτου ἐπεμνήσθη, Ib. Ἰμειρόμενοι ὑμῶν, 1 Thessal. ii, 8. Καταφρονεῖν τινος, for περί τινος, q. d. φρονεῖν (*to think*) κατὰ (*in a low manner; degradingly*) περί τινος (*about a person or thing*). Ἦτοι κλύουσα παιδὸς, ἢ τύχη περᾶ, Sophocl. Antigone. 1182. “quod frustra sollicitant nonnulli.” Porson. Οὐ μοι μέλει Γύγας Τοῦ Σάρδεων ἀνακτος, Anacreon Od. xv. μὴ τῶν βοῶν μέλει τῷ Θεῷ; 1 Corinth. ix, 9.

^a See Hermann de Ellipsis. et Pleon. § 155. J.S.

^b Ὡς γινῶ χωμένοις, says Hermann, is ὥς γινῶσιν ἔσχε χωμένου. J.S.

^c Hermann explains this, διδάσκαλός ἐστι μηνὸς ἀεζομένου. J.S.

^d See Hermann de Ellipsis. et Pleon. J.S. § 155. J.S.

^e “—Etsi genitivus per se solus positus esse censendus est, quid est tamen, cur ad ellipsin confugere, quam id probare malimus, quod antiquitus in talibus formulis cogitatum fuisse verba ipsa suadeant,—Οἰδίπου παίδων τάδε?” Hermann.

Fully, ἐμοὶ μὲν οὖν βραχὺ μέλει περὶ τούτων, Alciphron Ep. i, 33. Μέμνησο τῆς τύχης, for περὶ τῆς τύχης.^a Ἐμνήσθη περὶ τούτων, Dio Cassius xli. p. 180. Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, Hebr. xi, 22. Οἶσθα γὰρ πατρὸς Πάντως ἃ μέλλει γε, Eurip. Iphig. Aul. 1123. “Ellipsis est præpositionis περί.” *Musgrave*. Ὀλιγώρησαν τῆς ἀληθείας, for περὶ τῆς ἀληθείας, Herodian i, 1, 1. Πλείονος ποιεῖσθαι, *to value or esteem more; to be more solicitous about*. Fully, περὶ πλείονος ποιού, δόξαν καλὴν, ἢ πλοῦτον μέγαν, καταλιπεῖν, Isocrat. οὐδὲν περὶ πλείονος ποιούμενος τοῖς κατὰ λόγον πράγμασιν, Polyb. ii. p. 208. and with μηδενός: περὶ μηδενός ποιεῖσθαι τὰς διαβολὰς, Isocrat. but the ellipsis may be supplied in another manner, by taking ποιεῖσθαί τι πλείονος for ποιεῖσθαί τι πρᾶγμα πλείονος τιμήματος. (In Theognis 118. Κιβδήλου δ’ ἀνδρὸς γινῶναι χαλεπώτερον οὐδὲν, Κύρν’, οὐδ’ εὐλαβίης ἐστὶ περὶ πλέονος, there is an ellipsis of τί, says Bernhold; for the full expression would be, οὐδέ τί ἐστὶ περὶ πλέονος εὐλαβίης, nor is there anything of (or requiring) greater caution or circumspection. (See the Abridgment of Viger, p. 249. r. iii.) but, says Schæfer, it appears to me that πλέονος is of the neuter gender, and that by the proper force of comparatives it governs the genitive εὐλαβίης. Nor is any thing in this matter of greater importance than to be circumspect; [*than circumspection*]; *nec quicquam hic pluris refert, quam circumspectum esse*.) Εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοισιν, Homer Il. α, 257. ὥς ἐπύθοντο τῆς Πύλου κατειλημμένης, for περὶ τῆς Πύλου, Thucyd. σπλαγχνισθεὶς ὁ κύριος τοῦ δούλου, for περὶ τοῦ δούλου, St. Matth. xviii, 27. Fully, ἰδὼν τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, Id. ix, 36. Ἐνυμάρτυρήσει ναυτικῶν ἐρειπίων, Eurip. Hel. 1089. “Subaudiendum περί.” *Musgrave*. Καὶ δὴ σ’ ἐρωτῶ τοῦ κασιγνήτου τί φῆς,^b “Ἡξοντος ἢ μέλλοντος; Sophocl. Electr. p. 96. ed. Steph. (v. 317.) Τῆς μητρὸς ἤκω τῆς ἐμῆς φράσων, Sophocl. Trachin. 1124. Φροντίζειν τινος, for περί τινος: which full expression occurs sometimes. Χρῆζειν? *to want?* Michaelis. Χώμενον ἐϋζώνιοιο γυναικὸς, Homer Iliad α, 429. ὅτι ἐλλείπει ἢ περί: ἐστὶ γὰρ, περὶ γυναικός. Schol. Ven.

II. In *datives*: as, τύνη δ’ ὥμοισιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι, Homer Il. π, 64. Fully, θώρηκα περὶ στήθεσιν ἔδυνε, ib. v. 133.

III. In *accusatives*: as, ὥσεί ὦραν ἐννάτην τῆς ἡμέρας, for περὶ ὦραν, Acts x, 3. Fully, περὶ ὦραν ἔκτην, Ib. v, 9. After an adjective; as δεινός τι, for περί τι. Fully, δεινὸς περὶ σοφίαν, Cebes p. 5. ed. Gronov. After a verb: as ἐργάζεσθαί τινά τι. Fully, οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάζεται περὶ σε, Lucian t. i. p. 121. which might have been expressed—τοιοῦτον—ἐργάζεται σε.

ΠΡΟ, *before; in comparison of*.—Πρὸ, which is equivalent to the Latin *præ*, (ὄργανον πρὸ ὀργάνων ὑπηρέτης, Aristot. Polit. i, 4.) is

^a “In his omnibus formulis nulla ex præpositione pendet genitivus, sed ex eo, quod pro substantivo genitivum sibi postulante verbum vel nomen ponitur, in quo, si sensum spectes, istud nomen, quod genitivo adhibendo occasionem dederat, inest,—quomodo μνησκεισθαί τινος intel-

ligi debeat, declarat Sophocles in Œd. R. 1246. μνήμην παλαιῶν σπερμάτων ἔχουσ’, et in Electra 392. Βίου δὲ τοῦ παρόντος οὐ μνείαν ἔχεις;” *Hermann*. J.S.

^b “Quid est aliud quam τί φῆς ἀδελφικόν;” *Hermann*.

understood in genitives after the comparative degree: thus *σὺ εἰ εὐδαιμονέστερός μου*, is for *σὺ εἰ εὐδαιμονέστερος πρὸ μου*:^a and *τυραννὴς δικαιότερος*, for *δικαιότερος πρὸ τυραννὴς*. Herodotus has expressed the preposition; *οἷσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον*, i, 62. So, after a superlative, as in *πρῶτός μου*. (*πρὸ, πρότερος, πρότατος*, by syncope *πρόατος*, by crasis *πρῶτος*. See Etym. M. in *Πρῶτος*.) Fully, *πρώτους πρὸ τῆς φάλαγγος στήσει*, Onosander xvii. *ἐθαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου*, St. Luke xi, 38. Thus *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος* (Id. ii, 2.) is taken for *πρώτη*, or *προτέρα*, *πρὸ ἡγεμονεύοντος*. Sometimes *περὶ*, or *ἐκ*, is expressed.

The Latin writers express *ante* after comparatives and superlatives: *seelere ante alios immanior omnes*, Virgil *Æu.* i, 351. *unus ei ante alios fuerit carissimus*, Nepos in vit. Attic. c. iii. § 3. and they put the positive degree with *præ* in place of the comparative; as *præ nobis beatus*, i. e. *nobis beatior*, Cic. ad Div. iv. ep. 4.

The genitives following certain verbs: as *διαφέρειν τινος*, for *πρὸ τινος*. *Τίς κεν τῶνδε θάλασσαν ἔχειν ἢ κύμαθ' ἔλοιτο*; Theocrit. xi, 49. *Πλούσιον ἐραστὴν εἶλετο τοῦ χρηστοῦ πένητος*,^b *Ælian Var. Hist.* iii, 10. Fully, *τὰ συμφέροντα πρὸ τῶν δικαίων ἐλομένοις*, Dionys. Hal. viii. p. 515.

ΠΡΟΣ, *by; to*.—*Πρὸς* is understood:—

1. Before *genitives* in *beseeking* and *conjuring*: *Λίσσομαι, ἡμὲν Ζηνὸς Ὀλυμπίου, ἡδὲ Θέμιστος*, Homer *Odyss.* β, 68. for *λίσσομαι ὑμᾶς ἡμὲν πρὸς Ζηνὸς*, &c. *Ἀγάμεμνον, ἱκετεύω σε τῶνδε γουνάτων, Καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαίμονος*, Eurip. *Hec.* 746. *Ταύτης ἱκνοῦμαι σ'*, Id. *Orest.* 663. where see Porson.

2. In *accusatives*: as *τί*; *wherefore? for what purpose? to what end?* *τί ποιήσεις τοῦτο*; for *πρὸς τί*; *τί σὺ χρῆσθαι βιβλίους*;—*Ἀτὰρ τί ταῦτα δύρομαι*; Eurip. *Androm.* 404. Br. Fully, *καὶ πρὸς τί ταῦτα δύρομαι*, Neophron. ap. Stobæum. See Porson ad Eurip. *Hec.* 734. So *ὅτι*: as *χρᾶσθαι τινι, ὅ, τι βούλει*. Fully, *χρῆσθέ μοι πρὸς ὅτι βούλεσθε*, Julian *Orat.* vii, 232.

Ὡς is sometimes used before accusatives instead of *εἰς* or *πρός*: *ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον*, Homer *Odyss.* ρ, 218. *ὥς τοὺς δικαίους, καὶ σοφοὺς, καὶ κοσμίους, μόνους βαδιοίμην*, Aristoph. *Plut.* 89. p. 10. (but by Attic writers it is so used only of *persons*, never of *inanimate things*. See Hemsterhus. *Obs. Misc.* vol. v. t. iii. Valcken. ad Eurip. *Phœn.* p. 474. ad Herodot. p. 169. Wytttenbach. *Bibl. Crit.* iii, 2. p. 5. s. Porson ad Eurip. *Phœn.* 1415.) When it is thus employed *Bos* understands *πρὸς* after it. The full expression *ὥς πρὸς* is sometimes used in *comparison*: *ὥς πρὸς φίλους μοι τοὺς θεοὺς*

^a Markland thinks *ἀντὶ* is the preposition understood in such cases, because it is expressed in Eurip. *Suppl.* 419. *ἀντὶ τοῦ τάχους κρείσσω*; in Sophocl. *Trachin.* 586. *Antig.* 188. in Aristoph. *Eccles.* 920. in Plato *Tim.* p. 146. Schæfer admits no ellipsis: he cites *Æsop*, *ὑπὲρ ἡλίον πλέον λάμπει*, ccxi. i. e. *ἡλίου πλ. λ.*

“Sed in illis locis,” says he, “*ἀντὶ et πρὸ vi sua plane respondent præpositioni ὑπέρ.*” J. S.

^b Some read *προεἶλετο*. Schæfer conjectures *εἶλετο πρὸ χρηστοῦ πένητος*, and in Eurip. *Erechth.* i, 35. *μισῶ γυναῖκας, αἵτινες πρὸ τοῦ καλοῦ Ζῆν παῖδας εἶλοντ' ἡδὲ κακὰ παρήνεσαν.* J. S.

ὄντας, οὕτω διάκειμαι, Xenoph. Cyrop. i. p. 58. δριμύτεροι ὡς πρὸς τὰς ἐννοίας οἱ ὑπὸ τὴν ἀνατολὴν ἄνθρωποι, Herodian iii, 11. See Jens. Lection. Lucian. i, 5. p. 46. sq. and Wolf ad Liban. Ep. liii. p. 149. ed. Lips.

In the infinitives of verbs, when used as a Latin gerund, πρὸς τὸ is understood: e. g. ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεισθαι, Homer Il. α, 589. Εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν, Sophocl. p. 69. ed. Steph. So *Audax omnia perpeti*,^a Hor. Od. i, 3, 25.

Of the verbs which are followed by an accusative governed by πρὸς understood are, Ἔρχεσθαι: ἦλθον πατρὸς τάφον,^b for πρὸς πατρὸς τάφον, Sophocl. Electr. 899. Ἐλθὼν τὴν θύραν, for πρὸς τὴν θύραν, Aristoph. Thesmoph. 488. p. 792. Ἰκνεῖσθαι: ὅν κεν ἴκωμαι, Hom. Il. α, 139. See Spanhem. Observat. ad Callimach. Hymn. in Pallad. v. 18. Ὀρᾶν: ὀρᾶν τι, to affect; to desire; to aim at. See Eis, p. 200. l. 40. Πίπτειν: πέσω βρέτη δαιμόνων, for πρὸς βρέτη, Æschyl. Septem contra Thebas 95. Σπεύδειν: προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, for πρὸς τὴν παρουσίαν, 2 Pet. iii, 12.

ΣΥΝ, with.—Σὺν is understood in many datives or ablatives: e. g. αὐτοῖσιν εἰσοίσει, for σὺν αὐτοῖς, Aristoph. Eccles. 748. τὸν Μῆδον ἤκειν πάλιν ἰδροῦντι τῷ ἴππῳ, Xenoph. Cyrop. i, 4, 28. where see Zeun. παραπλεῖ ταῖς ἀπὸ Ῥόδου ναυσίν, Diod. Sic. xix, 64. τῶν Καρχηδονίων τριάκοντα ναυσίν ἐκπλευσάντων, Id. xx, 32. ἀνήχθη ταῖς ναυσίν, Id. xx, 55. Εἴτ' Ὀκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἵστατε Νύμφαις, Aristoph. Nub. 271.^c Νύμφαις. λείπει ἡ σὺν, ἡγουν σὺν ταῖς Νύμφαις, Schol. πορευόμενος ὀπλίταις, for σὺν ὀπλίταις, Thucyd. iv. καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἀγίων, for σὺν ταῖς προσευχαῖς, Rev. viii, 4. τῷ μὲν στόλῳ—παραπέπλευκεν, Diod. Sic. xix, 73. ἀπεχώρησαν τῷ στρατῷ, for σὺν τῷ στρατῷ, Thucyd. iv. (βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, Xenoph. Anab. i, 8, 1. where some omit σὺν.) See Dorvill ad Chariton. p. 698.

In ablatives which pass with grammarians for adverbs: as, δίκῃ, justly, for σὺν δίκῃ. See Moschopul. ad Hesiod. Ἔργ. 6. ἡχῇ, Homer Il. β, 209. Ἰαχᾶ δόμων θύρετρα καὶ σταθμοὺς Μοχλοῖσιν ἐκβαλόντες, Eurip. Or. 1480. for ἐκβαλόντες σὺν ἰαχᾶ. Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὡς, Homer Il. γ, 2. Σιγῇ, Xenoph. Cyrop. i. p. 36. Σιωπῇ, Ib. p. 37. Σπουδῇ. Σχολῇ, Onosander c. vi. See Hom. Il. β, 149. So in Latin ablatives are used adverbially; as *recta, sponte, forte, hodie, pridie, postridie, hac, illac*. So *silentio*: see Livy.

In *ablatives absolute*: καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως

^a Tradidit fessis leviora tolli Pergama Graiis, Hor. Od. ii, 4, 12. J. S.

^b This is one of the phrases, of which Professor Hermann says, "In his omnibus accusativus e verbo pendet occupare vel obtinere significante, pro quo verbum ponitur modum indicans, quo quis locus

occupetur." J. S.

^c There is no ellipsis here, says Hermann, "sed Νύμφαις nudus est dativus, isque propria sibi significatione: nymphis, i. e. coram nymphis, in earumque honorem ducitis choros." J. S.

ἀπήντησεν αὐτῷ, &c. St. Mark v, 2. καταβάντι δὲ αὐτῷ, ἠκολούθησαν αὐτῷ, St. Matth. viii, 1. παριόντι τῷ ἐνιαυτῷ, φαίνουσι πάλιν οἱ ἔφοροι φρουρὰν, Xenoph. for σὺν παριόντι τῷ ἐνιαυτῷ. Θεῷ θέλοντι, Isocrat. Sometimes fully ξὺν θεῷ θέλοντι. Οἷς γενομένοις, *which things having been done*, Isocrat. So in Latin, *diis volentibus*. Fully, *volentibus cum magnis diis*, Cic. de Offic. i. c. 12. *cum divis volentibus*, Cato de R. R. c. cxli. *Sequere hac, mea gnata, me cum diis volentibus*, Plaut. Pers. iii, 1.

In nouns agreeing with the pronoun αὐτὸς expressed before them : ἄρπασόμενός με αὐτῇ δέλτῳ, Lucian in Timon. φέρων αὐτῇ δορὰ τὴν αἶγα, καὶ αὐτοῖς ἐρίοις τὰ πρόβατα, Id. in Sacrific. p. 368. Αὐτοῖς ἵπποισι^a καὶ ἀνδράσιν, Homer. Fully, Ἀμφιάραον ἔκρυσ' ὑπὸ γῆν αὐτοῖσι σὺν ἵπποις, Orac. ap. Athenæum t. ii. p. 393. διέτεμον εἰς δύο τὴν κεφαλὴν αὐτῷ κράνει, Lucian Dial. Meretr. 549. *helmet and all*. Αὐτῇ λόγχῃ, Aristoph. Lysistr. p. 810. i. e. σὺν αὐτῇ λόγχῃ, Biset. ἐξενήξω εἰς Ταίναρον, αὐτῇ σκευῇ καὶ κιθάρα, Lucian Dial. Nept. et Delph. p. 250. τὰ χεῖλη, αὐτοῖς φιλήμασι, Lucian Dial. Mort. p. 278. αὐταῖς ὠλέναις τὰ πτερὰ, Lucian in Icaromen. σὺν αὐταῖς ὠλέναις, Schol. There are some who think that the article can have no place in this phrase; (among whom is Wesseling, who has ejected it from Herodot. ii, 47. iii, 45.) but the following examples prove their opinion to be erroneous : αὐτοῖς τοῖς ἵπποις κατακρημνισθῆναι, Xenoph. Cyrop. i, 4, 7. τὰς πόλιας ἐρεπίμπρασαν αὐτοῖσι τοῖσι ἱροῖσι, Herodot. vi, 32. Οἶμ', ὥς ἀπολεῖς αὐτοῖσι τοῖσι κανθάρους, Aristoph. Vesp. 1449. Ἀποδόσθαι βούλομαι Τὸν ὄνον ἄγων αὐτοῖσι τοῖς κανθηλίοις, Aristoph. Vesp. 169. Ὁν αὐτὸς αὐτοῖς τοῖς ταλάροις κατήσθιε, Id. Ran. 560. μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, Xenoph. Anab. i, 3, 17.—And the following, in which the preposition is expressed : Ὡστε πολλῶν μὲν βραχίονας σὺν αὐταῖς ταῖς ἀσπίσιν ἀποκόπτεσθαι, Diod. Sic. xvii, 58. τὰς δὲ γυναῖκας σὺν αὐτοῖς τοῖς κόσμοις πρὸς βίαν ἀπῆγον, Id. ib. c. 70.—[On this idiom see the Abridgment of Viger, p. 60. l. 31.]

In words following αὐτὸς joined with the article; (ὁ αὐτὸς, *the same*;) as, μή ποτε οὐχ αὐτῷ ταῦτά φρονῇ, Onosander c. xlii. τὸ αὐτὸ ποιοῦντες ἐμοὶ, for σὺν ἐμοὶ, Dionys. Halic. ix, p. 867. Ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ, 1 Corinth. xi, 5. πεισόμεθα ἄρα ταῦτά γε Ὀμήρῳ, Plato t. ii. p. 468. μὴ ταῦτά πάθωσι τοῖς Σελινουντίοις, Diod. Sic. xiii. p. 184. So, *Invitum qui servat, idem facit occidenti*, Hor. de Art. Poet. 467. *faciant idem majoribus suis*, Sallust de B. J. c. lxxxviii.—[See the Abridgment of Viger, p. 59. note 2.]

In words following ἅμα : as, μήποτε—ἐκριζώσητε ἅμα αὐτοῖς τὸν σῆτον, for ἅμα σὺν, St. Matth. xiii, 29. Ἀμα τῇ ἡμέρᾳ, for ἅμα σὺν τῇ ἡμέρᾳ. Ἀμα πρῶτ', St. Matth. xx, 1. ἀριστῶν ἅμα τοῖς ὑποζυγίοις, Theophrast. Charact. c. 4. ἅμα τῷ τοὺς ἐχθροὺς ἀπόλλυσθαι, Onosander c. xxxvii. ἅμα τῷ φανερόν γενέσθαι, Polyb. Exc. Leg. lxiv. Ἀμα τῷ δέξασθαι, Onosander c. xxiii. So in words after ὁμοῦ : ἀπέβαλον καὶ τὰς ἀρετὰς ὁμοῦ τοῖς ὀργάνοις, Maxim. Tyr. Dissert. xiv.

^a See Hermann de Ellipsis et Pleonasm. § 164. J. S.

p. 145.—The preposition is often expressed: e.g. ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις, 1 Thessalon. iv, 17. Νυκτιπόλοις ἅμα σὺν Βάκχαις, Euripid. Ion 730. συνεπανιστάντες δὲ οὗτοι ἅμα Πεισιστράτῳ, ἔσχον τὴν ἀκρόπολιν, Herodot. i, 59. Sometimes σὺν is put before ἅμα: in which case the two words usually coalesce into σύναμα, or συνάμα. Σὺν ἅμα, Lucian t. i. p. 652, 855. σὺν δ' ἅμα, Meleager i. v. 27. Ταῖς δὲ τριηκόσιοι ταῦροι συνάμ' ἐστιχόωντο, Theocrit. xxv, 126. ὅτῳ συνάμ' ἔσπετο πέτρῃ, Damagetas Epigr. v. v. 3. (σὺν ἅμ', Cod. Vat. as in Antipat. Sidon. Epigr. lxx. v. 3.) See Valcken. ad Theocrit. Id. x. p. 163. s.

In Latin *simul* is used elliptically for *simul cum*. *Verum Hypæpeni Trallianique Laodicenis et Magnetibus simul transmissi*, Tacitus Annal. iv, 55. *acervatim ex eo Annius Pollio, Appius Silanus, Scauro Mamercio simul ac Sabino Salvio majestatis postulantur*, Ib. vi, 9. *Quippe simul nobis habitat discrimine nullo Barbarus*, Ovid Trist. v, 10, 29.

In κρίνεσθαι τινι: τῷ θέλοντί σοι κριθῆναι, for σύν σοι, St. Matth. v, 40.

See Jens. Lection. Lucian. ii, 1. p. 134. ii, 20. p. 283. Maasvic. ad Polyæn. Strategem. i, 2. p. 14. Dorvill. ad Chariton. p. 698.

To the examples of the Latin ellipsis already given the following may be added: *Viridisque certat Bacca Venafro*, for *cum Venafro*, Hor. Od. ii, 6, 15. *Milesne Crassi conjuge barbara Turpis maritus vixit?* for *cum conjuge barbara*, Id. Od. iii, 5, 5.

ΥΠΕΡ, *for; on account of; &c.*—Υπὲρ is understood in genitives: as, ἀμύνεσθαι ὧν ἔπαθον, Thucyd. i, 96. λείπει ὑπὲρ, ἢ ὑπὲρ ὧν, Schol. χ' ἄτεροι τόκου Ἐνεχυράσεσθαι φασιν, Aristoph. Nub. 34.^a λείπει ἢ ὑπὲρ, Schol. Μή με, κύον, γούνων γουνάζεο, μηδὲ τοκῶν, Homer Il. χ, 345. Fully, Λίσσομ' ὑπὲρ ψυχῆς, καὶ γούνων, σῶν τε τοκῶν, Ib. v. 338. (or πρὸς may be understood: Ὡς πρὸς σε γονάτων, καὶ γερασμίου τριχὸς, Eurip. Phœn. 930. See Πρὸς.)

It is most frequently understood before the genitive of the article joined with an infinitive mood: as, τοῦ δὲ μηδ' ἐντεῦθεν διαφεύγειν, σκοποὺς καθίστης, *that they might not escape; for the purpose of preventing their escape*; Xenoph. Cyrop. i, 42. ἔλαβον χρήματα τοῦ μὴ πορθῆσαι, Polyb. t. i. p. 343. Fully, ὑπὲρ τοῦ μὴ ποιῆσαι τὴν πατρίδα ὑποχείριον Λυδοῖς, Ælian Var. Hist. iii, 26. In this phrase both the preposition and the article are sometimes omitted: διώκομαι, Τὸ κόσμιον μεθεῖσα, σὺν τάχει μολεῖν, [*for the sake of speed,*] Sophocl. Electr. 878. [872. ed. Brunck.] λείπει ἢ ὑπὲρ, ὑπὲρ τοῦ τάχα μολεῖν, Schol. See Eustath. ad Il. α, p. 97. l. 45. and Henr. Steph. de Dialect. p. 43.

ΥΠΟ, *under, by, &c.*—Υπὸ is understood in genitives absolute: as, Σειρίου ἀζαλέοιο, Hesiod Ἀσπ. 153. which Virgil has expressed fully, *sole sub ardenti*, Ecl. ii, 13. Ἀϋσάντων ὑπ' Ἀχαίων, Homer Il. β, 334. This, with the ellipsis, would have been ἀϋσάντων Ἀχαίων.

^a This is one of the phrases to which Περλ, p. 221. refer. J. S. Hermann's words quoted in note a on

In genitives after verbs passive : as, πῶς ἂν αὐτοὺς προτρεψαίμεθα πάλιν ἀνερεθισθῆναι τῆς ἀρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας ; Xenoph. Memor. iii, 5, 7. Ernesti understands ὑπό : Leunclav. and Valcken. think that preposition ought to be inserted : Schæfer sees no need of any addition, or of the supposition of an ellipsis.^a Ἀπηγγέλη αὐτῷ, λεγόντων, St. Luke viii, 20. Bos understands ὑπό : but Michaelis and Schæfer more properly take λεγόντων for a genitive absolute. Οὐδὲ ἀπερρίμενον τοῦ Ἑλληνικοῦ, Philostrat. Her. p. 126. Boiss. οὐδὲ ἀμεληθέντα ὑπὸ τῶν Ἑλλήνων, says the Scholiast. Ὁσμῆς μόνον γ' ὥς μὴ βαρυνθήσεσθέ μου, Sophocl. Philoct. ad Troj. Fragm. iii. ἀντὶ τοῦ, ὑπὸ τῆς ὀσμῆς, says Priscian. Ἐφραζε τῇ ἐωϋτοῦ γυναικὶ τὸν πάντα Ἀστυάγεος ῥηθέντα λόγον, Herodot. i, 109. ὅποσα ἄλλα ἀνδρῶν ἀλαζόνων ἐστὶν εἰρημένα, Pausan. vi, 8. Θηβαίων ἡσσᾶσθαι. Ἡττᾶσθαι τῶν συμφορῶν, for ὑπὸ τῶν συμφορῶν, Isocrat. Ἀλλ' ἄνα, μὴ τάχα ἄστν πυρὸς δηϊοιο θέρηται, Homer Il. 2, 331. ἡ διπλῇ, ὅτι ἐλλείπει ἡ ὑπὸ πρόθεσις, ὑπὸ πυρὸς, Schol. Venet. Καίεσθαι τινός, for ὑπό τινος. Βορᾶς κορεσθεῖς, Eurip. Hippolyt. 111. Περὶ σώματι χρυσέων Ὀπλων Ἡφαιστοπόνων Κεκορυθμένος, Eurip. Iphig. Aul. 1071. (but see Στέφανος.) Κρεισσόνων νικᾶσθαι.^b Τί δῆτ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ ; Aristoph. Nub. 185. δύο προθέσεων ἔλλειψις, ἀντὶ τοῦ, εἰς τοῦτο νικηθῆς ὑπ' ἐμοῦ, Schol. τῶν φίλων νικώμενος, Sophocl. Aj. 1353. Ἀνδρὸς ἀγαθοῦ πεισθεῖς.^c Λεῖπει, ἔθει Ἀττικῷ, ἡ ὑπὸ πρόθεσις, Phrynicius, quoted by Bast. Epist. Crit. ad Boisson. p. 117. Πληγεῖς θυγατρὸς τῆς ἐμῆς ὑπὲρ κᾶρα, Eurip. Orest. p. 491. Pors. 499. Br. Brunck understands ὑπό :^d and so Porson, who compares Soph. Electr. 123. viz. Κεῖσαι σᾶς ἀλόχου σφαγεῖς,^e Αἰγίσθου τ', Ἀγάμεμνον. Κρατίστου πατρὸς Ἑλλήνων τραφεῖς,^f Sophocl. Philoctet. 3.— Sometimes in genitives after verbs active : as, Πρῆσαι δὲ πυρὸς δηϊοιο θύρετρα, Homer Il. β, 415. πυρὸς δηϊοιο, ὑπὸ τοῦ πυρὸς τοῦ πολεμικοῦ, Hesychius. χορτάσαι ἄρτων, St. Mark viii, 4. for ὑπὸ ἄρτων, says Michaelis, who refers to St. Luke xvi, 21.

See Abresch Dilucid. Thucyd. Musgrav. ad Eurip. Orest. 328.

^a This is one of the phrases to which Hermann applies the remark quoted in the note *a* on Περὶ, p. 221.

^b “Νικᾶσθαι τινος est ἡττονά τινος εἶναι,” says Hermann. J. S.

^c See the note *a* on Περὶ, p. 221. J. S.

^d Ὑπαὶ κᾶρα, Hermann. J. S.

^e Σφαγαῖς, Hermann. J. S.

^f Τραφῆναι is put simply for εἶναι, Hermann. J. S.

ON THE ELLIPSIS OF CONJUNCTIONS AND ADVERBS.

The ellipsis of *conjunctions* and *adverbs* is less frequent than that of *prepositions*: a few examples however are subjoined.

ΑΛΛΑ, *but ; nevertheless*.—’Αλλὰ is often understood in the latter clause or member of a sentence: e. g. Οὐκ οἶος, ἅμα τῷ γε δύνω ’Αντήνορος νῆε, for ἀλλ’ ἅμα, Homer Il. β, 822. καὶ περίλυπος γένόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους, καὶ τοὺς συνανακειμένους, οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι, for ἀλλὰ διὰ, &c. St. Mark vi, 26. So before οὐχ ὥς, Acts xxviii, 19, See also Coloss. ii, 23. Philem. v, 9. Hebr. iv, 15.

Thus in Latin: *Hi nunciaverunt, Dolabellam Antiocheam—venisse, non receptum, for sed non receptum*, Cic. ad Div. xii, 15. *Qui fit, Mecænas, ut nemo, quam sibi sortem Seu ratio dederit, seu fors objecerit, illa Contentus vivat, laudet diversa sequentes?* for *sed laudet*, Hor. Serm. i, 1, 3.

ΑΛΛΟΤΕ, *at one time ; at another time*.—In Οἶος δ’ ἐκ νεφέων ἀναφαίνεται οὐλῖος ἀστὴρ Παμφαίνων, τότε (ὅτε Schæfer) δ’ αὖτις ἔδυνέφεα σκίοεντα. “Ὡς Ἐκτωρ ὅτε μὲν τε μετὰ πρώτοισι φάνεσκεν, Ἄλλοτε δ’ ἐν πυμάτοισι, Homer Il. λ, 62. for ἄλλοτε μὲν (οἷοι δὲ μὲν) ἀναφαίνεται. So Φορούμενος πρὸς οὐδας, ἄλλοτ’ οὐρανῷ Σκέλη προφαίνων, Sophocl. Electr. 754. Κεῖμαι δ’ ἐπ’ ἀκταῖς, ἄλλοτ’ ἐν πόντου σάλῳ,^a Eurip. Hec. 28. “ἄλλοτε eodem modo supprimit Sophocles Trach. 11. φοιτῶν ἐναργὴς ταῦρος, ἄλλοτ’ αἰόλος Δράκων ἐλκτός· ἄλλοτ’ ἀνδρείῳ κύτει Βούπρωρος.” Porson. Ἀπαλὰς δὲ μετετρωπᾶτο παρειὰς Ἐς χλόον, ἄλλοτ’ ἔρευθος, Apollon. Rhod. iii, 297. Δασὺς, ἄλλοτε

^a What is there, says Hermann, to prevent any one from rather understanding ἐνίοτε, or from thinking those words put for κεῖμαι δ’ ἐπ’ ἀκταῖς, οὐκ αἰὲν, ἀλλ’ ἄλλοτ’ ἐν πόντου σάλῳ? If we have any sense, we shall confess that nothing is omitted; but that Polydorus, after saying

in general that he was cast out upon the shore, adds afterwards, for the sake of greater accuracy and particularisation, ἄλλοτ’ ἐν πόντου σάλῳ. There is no language in which similar forms of expression are not common. J.S.

λεῖος, Ænigma x. δανείζεσθαι κριθὰς, ποτὲ δὲ ἄχυρον, for ἄλλοτε, (or ποτὲ,) μὲν κριθὰς, &c. Theophrast. Charact. ix. *tantôt de l'orge, tantôt de la paille*, Coray.

AN, POTENTIAL PARTICLE.^a—In καὶ οὐδεὶς μήποτε ἀνθρώπων εὖροι, τὸ κατ' ἐμὲ, οὐδὲν ἐλλειφθὲν, Demosth. t. i. p. 309, 5. but Schæfer reads εὖρη. See Meletem. Crit. i. p. 110. Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι, for ἐβουλόμην ἂν, Acts xxv, 22. ηὐχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι, Rom. ix, 3. ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, Galat. iv, 20.^b Such expressions have been imitated by Latin writers: *et nisi Deiotari (litteræ) subsecutæ essent, in eam opinionem Cassius venerat: for venisset: Cic. ad Div. viii. Ep. 10. et eadem navi thalamego pene Æthiopia tenuis Ægyptum penetravit, nisi exercitus sequi recusasset: for penetravisset: Sueton. in Jul. lii. servi per angiportum in balneum transeuntem pene interemerunt—nisi expressa cruciatu confessio esset: for interemissent: Id. in Galb. x. Nec veni, nisi fata locum sedemque dedissent: for venissem: Virgil Æn. xi, 111.*

ΔΕ, *but*.—There is sometimes an ellipsis of this particle, when μὲν has preceded: as ζηλούσθω μὲν δὴ ἡμῖν στρατηγὸς ἀγαθὸς,—μὴ ἀποδοκιμαζέσθω πένης μετὰ ἀρετῆς, for μὴ ἀποδοκιμαζέσθω δὲ, &c. Onosander c. ii. especially after εἶτα or ἔπειτα following μὲν: καὶ προσκυνῶ γε πρῶτα μὲν τὸν Ἥλιον, ἔπειτα σεμνῆς Παλλάδος κλεινὸν πέδον, Aristoph. Plut. 771. εἰ μὲν μὴ ὄμην ἥξειν πρῶτον μὲν παρὰ θεοῦς ἄλλους, σοφοὺς τε καὶ ἀγαθοὺς, ἔπειτα καὶ παρ' ἀνθρώπους, κ. τ. λ. Plato Phæd. c. 8. εἰ νὴ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέροις, μήτε ὑπομιμνήσκοις,—ἔπειτα τοὺς δεομένους, κ. τ. λ. Xenoph. Memor. iii, 11, 14. Τέως μὲν ἔκλαιε, φωνὴν οὐδεμίαν προῖεμένη· ἔπειτ' ἀνιστάντος αὐτὴν τοῦ πατρὸς, κ. τ. λ. Dionys. Halic. Antiq. Rom. t. ii. p. 800. πρῶτος μὲν οὖν ὁ Ποστούμιος—ἔπειτα καὶ οἱ, κ. τ. λ. Ib. p. 951. πρῶτον μὲν, ὅτι—ἔπειθ' ὅτι—Ib. p. 954. See Schæfer Meletem. Crit. i. p. 61. and the Abridgment of Hoogeveen, p. 105. xii.

ΔΗΛΟΝΟΤΙ, *to wit; savoir*.—In ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ ἀγαπήσεις, &c. for δηλαδὴ, or δηλονότι, ἐν τῷ, Galat. v, 14.

ΕΓΓΙΟΝ, *nearer*.—In the adage, γόνυ κνήμης, Cic. ad Div. xvi. ep. 23. Fully, γόνυ κνήμης ἔγγιον, Zenob. Diogenian.^c

^a “Equidem satis habeo breviter indicasse, quod longioris est disputationis, particulam ἂν ab antiquis sic esse usurpata, ut nihil ad verbi modum pertineret. Quare sicubi optativus vel conjunctivus vel etiam indicativus invenitur ea particula destitutus, ita est existimandum, hanc particulam non esse additam, non etiam omissam esse.” Hermann. J. S.

^b See the Abridgment of Viger p. 179. r, iii. and the Abridgment of Hoogeveen p. 14. For the fullest and most satisfactory information on the subject of this

particle the Reader may be referred to the Treatise of Professor Hermann published in the new edition of H. Stephens' Thesaurus printed by Mr. Valpy. J. S.

^c *Near is my shirt, but nearer is my skin. Charity begins at home, &c.* Ἀπωτέρω ἢ γόνυ κνήμα, Theocrit. xvi, 18. ἐπὶ τῶν ἀγαπώντων ἑαυτοὺς, καὶ λεγόντων προτιμωτέρους εἶναι αὐτοὺς τῶν ξένων, Schol. Hermann observes that ἔγγιον is omitted not by ellipsis, but by aposiopesis. J. S.

ΕΙ, *if*.—In ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει.— Πάντα πρὸς οἰκοδομὴν γένησθω, 1 Corinth. xiv, 26.

ΕΚΕΙ, *there*.—In παμπόλλου ὄχλου ὄντος, (viz. ἐκεῖ,) St. Mark viii, 1. ἦσαν δέ τινες ἐν Ἀντιοχείᾳ, κατὰ τὴν (viz. ἐκεῖ) οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, Acts xiii, 1. (This ellipsis has been disputed.) ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν (viz. ἐκεῖ) τὴν ἐπαγγελίαν τοῦ πατρὸς, Acts i, 4. κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διέτριβεν, (viz. ἐκεῖ,) Acts xii, 19. πάντων τῶν κατοικούντων (viz. ἐκεῖ) Ἰουδαίων, Acts xxii, 12.

ΕΚΕΙ, or ΕΚΕΙΣΕ, *thither*.—In αἶψα δ' ἔπειτ' ἵκανον, ὅθι Σκαιὰ πύλαι ἦσαν, Homer Il. γ, 145. So *eo*, or *illuc*, is omitted in Latin: *Qui te, Pollio, amat, veniat, quo te quoque gaudet*, for *eo quo*, Virgil Ecl. iii, 88. *Et redigam, ut, quo se vertat, nesciat*, Ter. Heautont. v, i, 73.

ΕΝΤΑΥΘΑ.—In οὕτως ὡς ἕκαστος ὥρμητο, Thucyd. v, 1. See the Schol.

ΕΝΤΟΣ or ΕΣΩ, *within*.—These particles may be understood in verbs joined, especially by Attic writers, with genitives, although the prepositions, of which those verbs are compounded, require another case: e. g. Τόνδ' εἰσεδέξω τειχέων, Eurip. Phœniss. 454. ἀντὶ τοῦ εἶσω ἐδέξω, Schol. Ἐρκέων—ἐγκεκλεισμένους, Sophocl. Aj. 1291. λείπει ἐντός. Ἡ ἐν ἀντὶ τοῦ ἐντός, ἢ ἐντός κεκλεισμένους, Schol. Gr. See Dorvill. ad Chariton. iii, 9. p. 345. or εἰς μέρος and ἐν μέρει may be understood.

ΕΠΕΙΔΗ.—In οἷδ' οὐκέτι μέλλουσι, Thucyd. i, 86. ὑπακουστέον τὸ ἐπειδὴ, Schol. (The true reading is οἱ δ' οὐκέτι μέλλουσι κακῶς πάσχειν: so that there is no ellipsis.)

ΕΠΕΙΤΑ, or ΕἶΤΑ, *afterwards; next; then*.—In Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος, for ἔπειτα καὶ, Rom. ii, 9. Fully, πρῶτον μὲν θεοῖς εὐχομαι πᾶσι,—ἔπειτα δὲ—&c. Demosth. Πρῶτον μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις, Εἶτα θυμαίνειν ἔφασκε, Aristoph. Nub. 609. See Camerar. in Notat. Figurar. ad l.

ΕΡΩΤΙΚΩΣ, *amorously; in the way of love*.—Often in διαλέγεσθαι, ὁμιλεῖν, ἐντυχεῖν, πλησιάσαι. Καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, Xenoph. Anab. iii, p. 27. Fully, ἐρωτικῶς ὁμιλούντων ἀλλήλοις, Aristænet. ii. ep. 7. πῶς ἐρωτικῶς οὖν διαλέξομαι γυναικί; Ib. ep. 8. See Abresch Lect. Aristænet. p. 50.

ΕΥ, *well*.—In ἔχειν: Πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει, Sophocl. Aj. 157. λείπει τὸ εὖ, Schol. Gr. In μαρτυρεῖσθαι and μαρτυρουμένος: ἐπισκέψασθε οὖν ἄνδρας ἐξ ὑμῶν, μαρτυρουμένους, ἐπτα, Acts vi, 3. “*of honest report*.” μαρτυρούμενος ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, for εὖ μαρτυρούμενος, Acts x, 22. See St. Luke iv, 22. Ælian Var. Hist. i, 30. In πάσχειν, when it signifies *to have a benefit or favor conferred on one*: Οἱ δ' ἀγαθοὶ τὸ μέγιστον ἐπαυρίσκουσι παθόντες, Μνῆμα δ' ἔχουσ' ἀγαθῶν, καὶ χάριν ἐξοπίσω, for εὖ παθόντες, Theognis 111. Fully, βουλοίμην γὰρ ἂν εὖ πάσχειν τοὺς ἐμοὶ φιλτάτους, Libanius epist. 69. p. 216. or ἀγαθὸν may be understood: καὶ ἀγαθὸν καὶ κακόν τι πάσχουσι, Artemidor. iv, 67. See Homberg in Parerg. Sacr. ad Galat. iii, 4. and Marc. v, 5. In ποιεῖν: πιστὸς ὁ Θεὸς, ὁ καλῶν ἡμᾶς, ὃς καὶ ποιήσει, for εὖ ποιήσει, *er wirds gut machen*; 1 Thessal.

v, 25. This use of ποιεῖν is derived from that of the Hebrew verb פשע. See Psalm xxii, 32. xxxvii, 5. lii, 11. Isai. xlv, 23. xlv, 4.

There is an ellipsis of *bene* in Latin: *favere et cupere Helvetiis*, for *bene cupere*, Cæsar B. G. i, 18.

ΕΩΣ, *until*.—In infinitives: as, ἀναμείναντες οὖν ἀπολῆξαι τὸ κλυδώνιον, for ἕως τοῦ ἀπολῆξαι,^a Alciphron i, 10. p. 40. An imitation of this idiom is not uncommon in Latin.

H, *or; than*.—There is an ellipsis of ἢ, *or*, in ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἐρμηνείαν ἔχει, 1 Corinth. xiv, 26. See Devarius p. 155.—Of ἢ, *than*, in τί γὰρ ἀνδρὶ κακὸν μεῖζον, ἀμαρτεῖν Πιστῆς ἀλόχου; Eurip. Alcest. 896. μεῖζον ἀμαρτεῖν, for μεῖζον ἢ ἀμαρτεῖν, says Wakefield; who remarks that the ellipsis is a very uncommon one. The ellipsis appears to Schæfer so harsh, that he is inclined to stop the passage thus; ἔμνησας, ὃ μου φρένας ἤλκωσεν, (Τί γὰρ ἀνδρὶ κακὸν μεῖζον;) ἀμαρτεῖν Πιστῆς ἀλόχου.^b [I think few persons of taste will much approve of Schæfer's punctuation.] Οὐ πλέον τῆς πόλεως σταδίου ἀπέχοντα ἑπτὰ, for οὐ πλέον ἢ σταδίου ἑπτὰ,^c Pausan. Arcad. p. 639. ἔτη γεγονὼς πλείω ἑβδομήκοντα,^d Plato Apol. Socr. c. 1. ἐλείπετο οὐδὲν ἔτι αὐτὴν φονεύεσθαι, Pausan. Achaic. p. 576. for ἢ φονεύεσθαι,^e Kuhn. οὐκ ἀνέζησαν ἕως τελεσθῆναι τὰ χίλια ἔτη, Revel. xx, 5. for ἢ ἕως, or πρὶν ἢ ἕως. So St. Matth. xvii, 9. Fully, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου, St. Luke ii, 26.

In the same manner *quam* is omitted in Latin; especially after *plus, amplius, minus*: e. g. *plus duo millia*, Liv. xxiv, 17. *paullo minus, patres conscripti, quinque millia ingenuorum fuerunt*, Plin. Panegy. c. xxxviii. See Tursellin. de Particul. c. xxi. Sanct. Minerv. iv, 7. also Scaliger ad Varron. de R. R. i. p. 201. ed. Dordrecht.

HN, *if*.—In ἀλίμενόν τις ὥς ἐς ἄντλον πεσὼν Λέχριος, ἐκπέση φίλας καρδίας, Ἀμέρσας βίον, Eurip. Hecub. 1018. Porson understands ἢν or ὅταν.^f

^a “Neque ulla est particulæ ἕως ellipsis in hoc exemplo, μείναντες ἀπολῆξαι τὸ κλ. quia infinitivus solus per se significat *ut aliquid fiat*, quod ubi de exspectando sermo est, sponte apparet tantumdem esse ac *donec aliquid fiat*.” Hermann. J. S.

^b “Expedita sunt omnia, si sic interpungas: Τί γὰρ ἀνδρὶ κακὸν μεῖζον ἀμαρτεῖν, Πιστῆς ἀλόχου; ut πιστῆς ἀλόχου non ex ἀμαρτεῖν, sed e comparativo μεῖζον pendeat: *quid enim viro tristius est ad amittendum, quam fida uxor?*” Hermann. J. S.

^c For σταδίου ἀπέχοντα οὐ πλέον ἑπτὰ σταδίων. Herm. J. S.

^d For ἔτη γεγονὼς πλείω ἑβδομήκοντα

ἔτων. Herm. J. S.

^e “Solutus per se infinitivus significat *ad pereundum*.” Hermann. J. S.

^f “Quid vero dicemus de eo, quod Porsono, viro Græce doctissimo, etiam ἢν vel ὅταν per ellipsin abesse visum est in Eurip. Hec. 1018. Tales enim particulæ si omitti possunt, nihil profecto usquam est, quod non possit ellipseos ope defendi. Particula ὥς, ut apud Homerum ὥστε, per se regit conjunctivum, si res non ut facta, sed ut quæ fieri possit, narratur: Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἀνδρες 'Ρεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν.” Hermann. J. S.

INA, that.—“*Ἰνα* is often understood before the subjunctive mood: as, ἐλοῦ γὰρ ἢ πόνων τὰ λοιπά σοι Φράσω σαφηνῶς, ἢ τὸν ἐκλύσοντ’ ἐμὲ, Æschyl. Prom. 786. Br. ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου, St. Matth. vii, 4. for ἵνα ἐκβάλω. Βούλει τράπωμαι δῆθ’ ὁδοὺς ἄλλας τινάς;^a Eurip. Phœniss. 729. βούλει ἵνα διανοήσωμαι μεθόδους ἄλλας, Schol. Θάπτε με ὅττι τάχιστα, πύλας αἶδαο περήσω, Homer Iliad ψ, 71.^a for ἵνα περήσω. See Schol. min. Ἄλλ’ ἄγε νῦν ἐπίμεινον, Ἀρήϊα τεύχεα δύνω,^a Homer Il. 2, 340. Τί σοι θέλεις ποιήσω; Anacreon Od. 12.^a for τί θέλεις ἵνα ποιήσω σοι; Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; St. Matth. xiii, 28. τί θέλετε ποιήσω ὑμῖν; Id. xx, 32. θέλετε ἀπολύσω, St. Mark xv, 9. ποῦ θέλεις ἐτοιμάσωμεν; St. Luke xxii, 9. See Nold. p. 521. and Pasor in Lexic. Nov. Testam. sub “*Ἰνα*. “Ὁρα μηδενὶ εἶπης, for ἵνα μηδενὶ εἶπης, St. Matth. viii, 4. ὄρα ποιήσης, &c. Hebr. viii, 5. In the following example the preposition is expressed; ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἓνα ὑμῖν ἀπολύσω ἐν τῷ πάσχᾳ, St. John xviii, 3. See Porson ad Eurip. Phœniss. 90. The following constructions [with the indicative mood] are thought by Schæfer very strange, and, if not solecisms, yet at least σολοικοφανεῖς, having the appearance of solecisms: Κύπρι, θέλεις οὕτως ἐς κρίσιν ἐρχόμεθα; Epigr. Adesp. ccxlix. ἢ ἐθέλεις ἐγὼ αὖθις ἐπάνειμι—; Lucian t. iii. p. 250. ἢ ἐθέλεις καταριθμήσομαι; Ib. p. 265.^b Michaelis gives an example with the imperative: ὁρᾶτε, μηδεὶς γινωσκέτω, St. Matth. ix, 30.

The ellipsis of *ἵνα* has been imitated in Latin by the omission of *ut*; especially after verbs of *wishing, asking, exhorting, ordering*: as, *Simplici myrto nihil allabores Sedulus, curo*, Hor. Od. i, 38, 5. *Latœ, dones, et precor integra Cum mente*, Id. Od. xxxi, 18. *velim ita fortuna tulisset*, Cic. iii. ep. 13. *præcipit ipsam oram maris legerent*, Frontinus Strateg. i, 4, 7. See Oudendorp there; and Cæsar B. G. iv, 16.

ΚΑΙ, and; also.—*Καὶ, and*, is understood in ἀνδρῶν, γυναικῶν, for ἀνδρῶν καὶ γυναικῶν, Aristoph. Ran. 157. See Sophocl. Antig. Lycophron Alex. 683. Reitz. ad Lucian. t. ii. p. 130. Schæfer ad Long. Pastor. p. 403. In inscriptions on marbles dedicated to several deities; as Διὶ (καὶ) Ἡλίῳ (καὶ) μεγάλῳ Σαράπιδι. See Obs. Crit. vol. vi. tom. ii p. 481.

Καὶ, also, is understood not only between two nouns or verbs,

^a “In Anacreontis et Euripidis versibus nihil est difficultatis. Sunt enim hic quoque duæ conjunctæ diversæ locutiones, una, τί σοι θέλεις ποιῆσαί με;—βούλει τρέπεσθαι με ἄλλας ὁδοὺς; quibus abruptis adjicitur conjunctivus deliberantis, ποιήσω, τράπωμαι. Eodem prorsus modo Latini; quid vis faciam? Ne Homeri quidem versus aliter quam ipso illo conjunctivi usu explicandi sunt. Orta est enim ista ratio loquendi e pari deliberatione; ut si dicas, βούλει τεύχεα δύνω; ἐπίμεινον τοί-

νυν· βούλει πύλας Ἀἶδαο περήσω; θάπτε με ὅττι τάχιστα. Eodem modo nos: *warte, soll ich die waffen anlegen: begrabe mich, soll ich in die unterwelt gelangen.*” Hermann. J. S.

^b “Nihil hic solecismi est. Sensus est: *visne? ipse conscendam: visne? enumerabo tibi: i. e. si vis, enumerabo tibi.* Scriptor epigrammatis pro futuro posuit præsens. Eodem modo nos loquimur: *willst du? so gehen wir vor gericht.*” Hermann. J. S.

(see Nold. p. 320.) but also after ἀλλὰ following οὐ μόνον in a preceding member or clause: as οὐ μόνον ὅτι χερεῖονές εἰσι πόδεσσι Θηλύτεραι τελείν δολιχὸν δρόμον ἐν ξυλόχοισιν. 'Αλλ' ὅτ' ἀλεύασθαι χρεῖω φιλοδέμνιον ἦτορ, for οὐ μόνον—ἀλλὰ καὶ ὅτι, Oppian Κυνηγ. i, 159. See Nold. p. 322. and Oudendorp ad Thom. Mag. p. 376. (who is however in error as to the passage from Æschines: in which if καὶ be inserted after ἀλλὰ, a pleonasm will be made, instead of an ellipsis being supplied.)

In a similar manner *etiam* in Latin is omitted after *non solum*, *non modo*: *Non modo sui nihil deperdere, sed gratia—auctiores velit esse*, Cæsar B. G. i, 43. *non modo ad insignia adcommodanda, sed ad galeas inducendas*, Id. ii, 21. *non mutavit tantum statum belli, sed subjecit ditioni suæ hostes*, Frontin. i, 2. And there is an ellipsis of *et* in the figure called *asyndeton*: as *equis, armis, viris, pecunia totam locupletavit Africam*, Nepos in Hamilc. iv, 1.

ΚΑΙ ΠΕΡ, *although*.—Καί περ is often understood in participles followed by ὅμως, which answers to καί περ or εἰ καί: e. g. *When they have unwittingly eaten of hyoscyamus or henbane*, says Ælian, speaking of wild boars, τὰ ἐξόπισθεν ἐφέλκουσι, *they drag their hinder parts, being disabled by paralysis*, Εἴτα, σπώμενοι, [for καί περ σπώμενοι,] *although dragging*, ὅμως ἐπὶ τὰ ὕδατα παραγίνονται, καὶ ἐνταῦθα τῶν καρκίνων ἀναλέγουσι, Var. Hist. i, 7. So, ἀλγοῦσα, ὅμως &c. Id. xii, 1. See Duker ad Thucyd. i, 11, p. 10. i, 9, p. 9.

ΚΑΚΩΣ, *badly; ill*.—There is an ellipsis of κακῶς in διαθεῖναι, when put alone in a bad sense. Fully, κακῶς διετίθεσαν τοὺς βαρβάρους, Polyb. t. i. p. 837. κακῶς διετίθει τὴν χώραν, Id. t. ii. p. 1338. διέθεσαν κακῶς, Diodor. Sic. p. 230. D. See not. ad Onosand. v. p. 30. (in the passage of Onosander Schæfer understands τι.) In πάσχειν, *to suffer evil; to be ill*; ὑποδέχονται γὰρ αὐτὸν ἀσμένως πάντες, καθάπερ τὸν ἱατρὸν οἱ πάσχοντες, Cebes c. 18. παθὼν μὲν οὐδὲν πρὸς Ἀλεξάνδρον, Arrian i. p. 51.^a Fully, Στρατήγιος ἐπὶ τῆς σῆς ἀρχῆς πάσχει κακῶς, Libanius ep. 35. See Artemidorus, and Homberg as above.

ΚΑΛΩΣ, *well*. See Eὔ.

ΜΑ, *verily*.—In ἀλλ' οὐ τὰν Διὸς ἀστραπὰν, Sophocl. Electr. p. 127. ed. Steph. v. 1069, [1063. ed. Brunck,] and other such juratory formulæ, μὰ is sometimes omitted, according to the custom of Attic writers. See the Schol. on the passage of Sophocles; Ὀμνύειν, above; the Abridgment of Viger p. 161. and note *w*; the Abridgment of Hoogeveen p. 100. and Schæfer on Long. Pastoral. p. 416. s.

ΜΑΛΛΟΝ, *rather; the more*. The ellipsis of μᾶλλον, *rather*, is very frequent: as, καλὸν τὸ νήφειν, ἢ τὰ πολλὰ κραιπαλᾶν, for καλὸν μᾶλλον ἢ, Menander. So, *Si quisquam est qui placere se studet bonis, Quam plurimis, et minime multos lædere; In his poeta hic nomen profitetur suum*, Ter. Prolog. Eunuch. See Sanct. in ellipsis.

^a Schæfer denies that there is any ellipsis in these passages. J. S.

τοῦ *Magis et Prius*. Gronov. ad Liv. xxvii, 20. i, 25. Jens. Lection. Lucian. ii, 20. p. 281. Fully, καλὸν γάρ μοι μάλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ, 1 Corinth. ix, 15. λευκοὶ οἱ ὀδόντες αὐτοῦ, ἢ γάλα, Genes. xlix, 12. τῇ δυνάμει πῖσυνοι^a ἢ τῇ γνώμῃ ἐπέρχονται, for τῇ δυνάμει μάλλον πῖσυνοι, Thucyd. ii, 11. χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενήκοντα ἐννέα δικαίοις, for μάλλον ἢ,^b St. Luke xv, 7. Sometimes both μάλλον and ἢ are omitted: as ψυχρὸν, ὥστε λούσασθαι, Xenoph. Memorab. iii, 13, 3. i. e. ψυχρὸν μάλλον ἢ ὥστε &c.^c See Wyttenbach in Bibl. Crit. iii, 2. p. 65.

The ellipsis of μάλλον frequently occurs after *verbs*: as Βούλομαι ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι, for μάλλον βούλομαι,^b Homer Iliad α, 117. Βούλεο δ' εὐσεβέως ὀλίγοις σὺν χρήμασιν οἰκεῖν, Ἡ πλουτεῖν, ἀδίκως χρήματα πασάμενος, Theognis. Ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται, ἢ Δαναοῖσι, Hom. Il. ρ, 331. λέγω ὑμῖν, κατέβη οὗτος δεικατωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος, St. Luke xviii, 14. ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλήσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ, for μάλλον θέλω, 1 Corinth. xiv, 19. λυσιτελεῖ αὐτῷ, εἰ μύλος ὀνικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα, i. e. λυσιτελεῖ αὐτῷ μάλλον ἢ —, St. Luke xvii, 2. See St. Matth. xviii, 6. Τοῖς ἁμαρτήμασι περιττεύει, ἢ ταῖς ἀρεταῖς λείπεται, Longin. § 35. τῶν χρησίμων, ἢ τῶν ἀχρήστων πεφροντικένοι, Themistius Orat. p. 14. A. See Georg. in Vindic. Nov. Test. p. 188. s. St. Matth. xviii, 8. 9. Septuag. Ps. cxvii, 8. 9. Joan. Henr. Mai. Observ. Sacr. i. p. 26. Observ. Miscell. vol. ii. p. 159. Duker ad Thucyd. vi, 86. Valcken. ad Herodot. p. 216, 63. Tyrwhitt ad Aristot. de Poët. p. 164.

This ellipsis has been imitated in Latin: *Tacita bona est mulier semper, quam loquens*,^d Plautus Rud. iv, 4, 7. *consilii, quam formidinis arbitrantur*, Tacit. de Mor. German. c. vii. *fortuna res cunctas ex libidine, quam ex vero celebrat*, Sallust de Bell. Catil.

^a These words are not in the place referred to. In Thucyd. ii, 89. says Hermann, which is perhaps the passage meant by Bos, the words are, ἀντίπαλοι μὲν γὰρ, ὥσπερ οὗτοι, τῇ δυνάμει τὸ πλεόν πῖσυνοι, ἢ τῇ γνώμῃ ἐπέρχονται. J. S.

^b The method which Hermann takes to get rid of the ellipsis of μάλλον is this: he represents ἢ as nothing else but the interrogative particle ἤ, with a change of accent: so that the following words, e. g. Ἡτοι βέλτερόν ἐστι, κατ' οὐρεα θήρας ἐναίρειν, Ἀγροτέρας τ' ἐλάφους, ἢ κρείσσοσιν ἴφι μάχεσθαι, mean properly, *melius sane est feras occidere: an forte dimicare cum fortibus melius est?* J. S.

^c “Nulla hic ellipsis est, sive positivum, sive comparativum, sive superlativum sit nomen. Nam hæc loquutio sic debet intelligi, ut istud nomen, in quo inest comparatio, tali vocis conformatione

pronunciari putetur, quæ dubitationem loquentis exprimat. Nemo enim non sentiet, aliud esse utrum *aqua frigida ad lavandum* sic dicatur, ut vocabulum *frigida* non aliter quam reliqua pronunciatur, an idem vocabulum gravius et cum quadam hæsitazione proferatur, cujus hæc vis est, ut indicatur, satis frigidam dici, quam qua quis lavari velit.” Hermann. J. S.

^d “Hoc, inquit, nisi ellipsin adhibeas, quid est aliud, quam, quod poeta dicere noluit, *tacita mulier tam est bona, quam loquens*. Equidem ad hæc non dubitem respondere, quum frequentissimus sit apud Latinos particulæ *quam* usus in comparatione inæqualium, eo usu factum esse, ut *quam* etiam solum per se significaret *magis quam*.” Hermann. J. S.

ipsorum quam Annibalis interesse, Liv. xxiii, 43. In these passages *magis*, or *potius*, must be understood. See Burmann ad Vell. Paterc. ii, 129.

Μᾶλλον, *the more*, is understood after *ὅσω*; and in verbs, when the act expressed by them is not simply signified, but an augmentation of it: as *ἐκ τούτου (μᾶλλον) ἐζητεί ὁ Πιλάτος ἀπολῦσαι αὐτόν*, St. John xix, 12. *εἰσῆλθεν (μᾶλλον) εἰς ἐκεῖνον ὁ Σατανᾶς*, Id. xiii, 27.

MEN, *truly*.—*Μέν* is sometimes to be understood when *δέ*, not preceded by it, is expressed in the latter clause or member of a sentence: as, *εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ*, St. James ii, 11.* So *quidem* appears to be omitted in *Libertas, quæ sera tamen respexit inertem*, Virgil Ecl. i, 28. *matura res erat, tergiversantur tamen*, Liv. ii, 45.

ΜΗ.—In *οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι*, Homer Iliad α, 262. *ὅτι παραλέλειπται ἢ μὴ ἀπαγόρευσις. Ἔστι γάρ, οὐδὲ μὴ ἴδωμαι, ὅμοιον τῷ· πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω*, Schol. Venet. *Οὐκ ἐστ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται*, Homer Odys. for *οὐδὲ μὴ γένηται*, i. e. *οὐδὲ γενήσεται*.

ΜΗΔΕ, ΜΗΤΕ. See *Οὐδέ*.

ΜΟΝΟΝ, *only*.—*Μόνον* is understood in the first clause or member of a sentence: *μηκέτι ὑδροπότει, no longer drink water only, ἀλλ' οἶνῳ ὀλίγῳ χρῶ*, 1 Timoth. v, 23. See St. Matth. xxiv, 8. *ἐπὶ τὴν περιτομήν, (viz. μόνον,) ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν*; Rom. iv, 9. *λογιζόμεθα οὖν πίστει δικαιοῦσθαι ἄνθρωπον*, Rom. iii, 28. *Εἶδος (viz. μόνον) ἀγητοὶ*, Homer Il. θ, 228. See the Gr. Schol. *Οὐκ εἰς ἀκοὰς ἔτι δυστυχία Δώματος ἦκει*, Eurip. Phœniss. 1489. See Valcken. *Οὐ γὰρ δὴ δρᾶσαι μὲν χρήσιμον, φυλάξασθαι δέ, μὴ παθεῖν οὐκ ἀναγκαῖον*, Onosander c. vii. *οὐκ ἔτι ὥς δοῦλον, ἀλλ' ὑπὲρ δοῦλον—ὑπολαβοῦ*, Philem. v, 17. *οὐ (viz. μόνον) φιλοκάλως ἔχοντες, ἀλλ' ἀπλῶς φιλέλληνες*, Dio Chrysost. Orat. xxxii. p. 459. *οὐ τοῖς ἀπίστοις (μόνον) ἀλλὰ (καὶ) τοῖς πιστεύουσιν*, 1 Corinth. xiv, 22. *οὐ γὰρ μέγεται τῶν ἀρετῶν, ἀλλὰ καὶ τῷ πλήθει πολὺ λειπόμενος ὁ Λυσίας*, Longin. § 35. *οὐ διὰ τὸ γεγόμενον, ἀλλ' ὅτι καὶ διάστροφος ἦν τοὺς ὀφθαλμοὺς*, for *οὐ μόνον διὰ*, &c. Artemidor. Oneirocritic. v. p. 264. *μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἐτέρων ἕκαστος*, for *μὴ μόνον τὰ ἑαυτῶν*, &c. Philipp. ii, 4. *Κοῦδ' οὖν, εἴπερ ταῦτα δοκεῖ δρᾶν, Ὀπτησάμενοι (μόνον viz.) παρέθενθ' ὑμᾶς, ἀλλ' ἐπικνῶσιν τυρὸν, ἔλαιον, κ. τ. λ.* Aristoph. Av. 531. Fully, (and without *καὶ* in the second member as before,) *καὶ γὰρ οὐδὲ τοῦτό με Μόνον τὸ λυποῦν ἐστίν, ἀλλ' ὅταν φάγω, κ. τ. λ.* Aristoph. Eccles. 358. *Καὶ* without *ἀλλὰ* is in the second member in Apollon. Rhod. iv, 1674. And *δέ* is often put instead of *ἀλλά*: as in Lucillius Epigr. xii, 4. Fully, *οὐ μόνον—δέ*—Julian p. 7. c. 16. c. 46. A. B. and still more fully, *οὐκ ἀνδράσι μόνον—καὶ γυναιξὶ δέ*—, p. 46.

See further, St. John xii, 44. St. Luke xiv, 12. St. Mark ix, 37. Acts v, 4. Nold. p. 49. 499. Duker ad Thucyd. iv, 92. Hemsterhus. ad Lucian. t. i. p. 85, 26. Wesseling ad Diodor. Sic. t. i. p. 7. et 141. sq. Valcken. ad Eurip. Hippol. p. 202. b. ad Joann. Chry-

* See the Abridgment of Hoogeveen p. 105. x, xi. J. S.

sost. Orat. i. p. xv. Lennep ad Phalar. p. 107. 373. Toup ad Longin. p. 294. (where however the error, which Toup appears to have fallen into, of supposing that, which is expressed simply for the sake of contradistinction, to need explanation by this ellipsis, must be carefully avoided.)

A similar ellipsis occurs in Latin writers: *eumque non armis* (tantum), *sed vulneribus oneratus tranavit*, Frontinus Strateg. ii, 13, 5. *nec judicia hominum, sed deorum etiam in consilium assum-sit*, Plin. Paneg. c. viii. *nec cum Maronitis, inquit, mihi aut cum Eumene disceptatio est, sed etiam vobiscum, Romani*, Liv. xxxix, 28.

ΟΜΟΙΩΣ, *in like manner; equally*. — In θανόντ' Ὀρέστην νῦν τε καὶ τότ' ἐννέπω, Sophocl. Electr. 679. Fully, καὶ νῦν θ' ὁμοίως καὶ τότ' ἐξεπίσταμαι, Ib. v. 913. See Abresch Animadv. ad Æschyl. p. 281.

ΟΜΩΣ, *yet; nevertheless*. — As καί περ, or εἰ καί, is sometimes understood before ὅμως, so is ὅμως after εἰ καί: εἰ καί περιεσώθη, θάνατος ἢ ζημία ἦν αὐτῷ, for ὅμως θάνατος, &c. Ælian Var. Hist. xi, 37. ἀλλ' εἰ καί σπένδομαι, — (ὅμως viz.) χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν, Philipp. ii, 17. It is sometimes understood when εἰ καί has not preceded: καίτοι καλοῦ ὄντος τοῦ κατὰ τὰς παρθένους θεάματος, (ὅμως viz.) πάντες ἰδόντες Ἀβροκόμην, ἐκείνων ἐπελάθοντο, Xenoph. Ephes. p. 4. τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, [ὅμως viz.] οὐκ ἐπίστευον εἰς αὐτόν, St. John xii, 37. ἀκούεται ἐν ὑμῖν πορνεία, — ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται — καὶ (ὅμως viz.) ὑμεῖς πεφυσιωμένοι ἐστέ, 1 Corinth. v, 2. See Ἀλλὰ, and Abresch Lect. Aristæn. p. 46.

So in Latin *tamen* is omitted after *cum*, *quamquam*, *etsi*, &c. *Qui cum in illa societate versarentur rapinarum, nihilominus* (tamen) *oderant eum, cujus nomine peccabant*, Hirtius de Bell. Alexandr. c. 50. *cum virtute et numero præstarent Scythæ, astu* (tamen) *Philippi vincuntur*, Justin ix, 2.

ΟΠΩΣ, *that*. — There is often an ellipsis of ὅπως or ἵνα after ὅρα, σκόπει, and the like: as, ὅρα γὰρ, φησὶ, ποιήσης πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὅρει; for ὅρα ὅπως ποιήσης, Hebr. viii, 5.

So in Latin: *velim* (ut) *ita fortuna tulisset*, Cic. ad Div. iii. ep. 13. *tu velim, ut consuesti, nos absentes diligas et defendas*, Id. xv, 3.

ΟΤΑΝ. See "Ην.

ΟΤΕ. See "Αλλοτε.

ΟΤΙ, *because*. — There is sometimes an ellipsis of ὅτι in words which assign a reason for something which has preceded: as, καὶ προσβολὰς ἐποιοῦντο, βουλόμενοι ἄλλως τε προσγενέσθαι σφίσι, καὶ ὁμηροὶ ἐκ τῆς Ἀρκαδίας ἦσαν αὐτόθι ὑπὸ Λακεδαιμονίων κείμενοι, for^a καὶ ὅτι — ἦσαν, Thucyd. v, 61. εἰάν τοῦτον ἀπολύσης, οὐκ εἶ φίλος τοῦ

^a "Non animadvertit, Thucydidem, ipsius sententia loqui pergere." Hermann. quod is facit sæpissime, quum ante ex J.S. aliena sententia loquutus esset, ex sua

Καίσαρος· πᾶς ὁ βασιλέα ποιῶν ἑαυτὸν, ἀντιλέγει τῷ Καίσαρι, for ὅτι πᾶς, &c. St. John xix, 12. Comp. 2 Corinth. xiii, 1. and St. Mark v, 19.

Οὐ, *not*.—Bos supposes an ellipsis of οὐ in οὐχ ὅτι, οὐχ ὅπως, οὐχ οἷον, μὴ ὅτι, used in amplification or exaggeration, and followed by ἀλλ' οὐ, or ἀλλὰ, with words between which and those introduced by οὐχ ὅτι, &c. a contrast is intended: e. g. καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ, Xenoph. Memor. ii. c. 9. οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἂν, ἀλλ' οὐδ' ἂν ἔζην, Demosth. in Timocrat. p. 367. ed. Taylor. οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδὲ δουλείας μετρίας ἠξιώθημεν τυχεῖν, Isocrat. Plataic. p. 586. καὶ διὰ τοῦτο οὐχ ὅπως αὐτὸν ἐδέξατο, ἀλλὰ καὶ τοὺς προπεμφθέντας ὑπ' αὐτοῦ συνέλαβε καὶ κατέδησε, Dio Cass. xxxvi. p. 28. φάλαγξ—οὐχ οἷον ὠφελεῖν δύναιτ' ἂν τοὺς φίλους, ἀλλ' οὐδὲ αὐτὴν σώζειν, Polybius. οὐχ ὅτι ἡμῶν τινὰ προσβλέποντες, ἀλλ' οὐδὲ ἀλλήλους, Athenæus. See Budæus Comment. Ling. Græc. p. 911. But in reality the word understood after the negative, as Schæfer observes, is λέγω: for neither ὅτι nor ὅπως signifies *solum*, *only*, as Bos imagines, assigning the signification *non solum* to οὐχ ὅτι, οὐχ ὅπως, &c. See the Abridgment of Viger, p. 153. l. 18. p. 170. r. xiii. Abridgment of Hoogeveen p. 152. 153.

So in Latin: *non modo præmiis, quæ apud me minimum valent, sed ne periculis quidem compulsus ullis*, Cic. ad Div. i, 9. for *non modo non præmiis* (understand, by zeugma, *invitatus*)—*sed ne compulsus*. See Muretus Var. Lect. x, 7. Vechner Hellenol. p. 83.

ΟΥΔΕ, ΟΥΤΕ, *nor*.—One of these particles is frequently to be understood before words followed by οὐδὲ or οὐτε expressed: thus, ναυσὶ δ' οὐτε πεζὸς ἰὼν Εὐροῖς ἂν κ. τ. λ. Pindar Pyth. x, 46. Πάρις γὰρ οὐτε συντελὴς πόλις Ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον, Æschyl. Agam. 543. Οὐς Τρωᾶς, οὐδ' Ἑλληνῖς, οὐδὲ βάρβαρος Γυνὴ τεκοῦσα κομπάσειεν ἂν ποτε, Eurip. Troad. 481. Γῆ δ', οὐδ' ἀῆρ, οὐδ' οὐρανὸς ἦν, Aristoph. Av. 695. Τί τοι πλέον, ἀνίκα τήνας Ὀστέον οὐδὲ τέφρα λείπεται οἰχομένας; Theocrit. Epigr. vi, 5. ἐλπίδος οὐδὲ Τύχης ἔτι μοι μέλει, Palladas cviii. τῆς φύσεως ὅσα γαῖα φέρει τροφὸς, οὐδ' ὅσα πόντος, Ænigma xiv. ἐπωνυμίην δ' οὐδ' ὄνομα ἐποιεῦντο οὐδενὶ αὐτέων, Herodot. ii, 52. ἡμίονοι δὲ οὐδὲ ὄνοι ἀνέχονται τὴν ἀρχὴν, Id. iv, 28. ἐκ δὲ οἱ ταύτης τῆς γυναικὸς οὐδ' ἐξ ἄλλης παῖδες ἐγίνοντο, Id. v, 92, 2. ἔντερον δὲ ἐν αὐτῇ οὐδὲ ἦπαρ φαίνεται, Lucian t. ii. p. 90. δένδρον δὲ οὐδὲ ὕδωρ ἐνῆν, Id. t. ii. p. 126.

In the same manner μηδὲ or μήτε: πρῆξαι μήτ' εἰπεῖν, Pythagor. Aur. Carm. 26. πρὸς θεῶν, ἐφίεμαι Ἐκόντα μήτ' ἄκοντα, Sophocl. Philoctet. 770. Μητερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένῃ Λέγουσα μήτε δρῶσα, Eurip. Hec. 376. i. e. μήτε λέγουσα μήτε δρῶσα. [*“Hæc longe alia figura est quam ellipsis,”* says Hermann.]

So in Latin: *quo justior alter Nec pietate fuit, nec bello major et armis*, Virgil Æn. i, 544.

See Wakefield on the passage of Sophocles above quoted.

ΟΥΤΩ, *so*.—Οὕτω is understood before ἵνα: as ὥς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα, for ὥς οὕτως πεποιημένων, Hebr. xii, 27.

Before *ὥς*, and *ὥστε*: Ἐμίσει τὸν Σωκράτην, ὥστε καὶ, &c. for οὕτως ἐμίσει ὥστε, Xenoph. Memor. i. διαφθαρήναι τὰς ὄψεις, ὥς ἀμυδρὸν βλέπειν, for οὕτω διαφθαρήναι, Ælian Var. Hist. vi, 12. After *ὥς*, and correlative to it: ὥς ἔδοξεν αὐτοῖς, καὶ ἐποιοῦν ταῦτα, for οὕτω καὶ ἐποιοῦν, Thucyd. viii, 1. ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, for οὕτω καὶ ἐπὶ τῆς γῆς, St. Matth. vi, 10. ὥς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς, for οὕτω καὶ ὑμεῖς, Acts vii, 51. ὥς ἀτυχῆς, οὐ γέγονα τὴν γραφικὴν ἀφύης, for οὐχ οὕτω γέγονα, Aristænet. ii. ep. 10. οὐκ ἐγνωρίσθη τοῖς νίοις τῶν ἀνθρώπων, (viz. οὕτως,) ὥς νῦν ἀπεκαλύφθη, Ephes. iii, 5. So after *ὥσπερ*: Ὡσπερ γὰρ ἀγαθὸν ἱατρὸν προκατανοήσαντα νόσον σώματος, ἀντεπάγειν τὰ ἀλεξήματα, καὶ τὴν δύναμιν ἐκτάττειν, for οὕτω καὶ τὴν δ. ε. Onosander c. xxx. And after *καθὼς*: Καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεός, &c. for οὕτω παρέδωκεν, Rom. i, 28. καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς, for οὕτω καὶ γὰρ, St. John xx, 21. καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν (for οὕτω καὶ νῦν) ἀντίχριστοι πολλοὶ γεγόνασιν, Id. Ep. i, 2, 18. See Nold. p. 437. Palairer Observ. in N. F. p. 81. and Schæfer Meletem. Crit. in Dionys. t. i. p. 73.

So *sic*, or *ita*, is understood in Latin: *videri voluit*, (ita) *captum sese gratia locorum, ut ad mores Alexandrinos vitamque deficeret*, Frontinus i, 1, 5. *quos ille, multa jam nocte, (ita) silentio ex fuga excepit—ut procul in via—deducendos curaret*, Cæsar de B. G. vii, 28. *Ut gregibus tauri, segetes ut pinguibus arvis, Tu decus omne tuis*, for *sic tu es decus*, Virgil Ecl. v, 33.

ΠΟΤΕ, *formerly; heretofore*.—Ποτὲ is perpetually understood: e. g. in ὁ κλέπτων, Ephes. iv, 28. τοὺς ὑπομένοντας, St. James v, 11. τελώνης, St. Matth. x, 3. ἐκ τῆς τοῦ Οὐρίου, Id. i, 6. See "Ἄλλοτε.

ΤΟΣΑΚΙΣ, *so often*.—In ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, —τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, for τοσάκις τὸν θάνατον, &c. 1 Corinth. xi, 26. See Camerar. de Not. Figur.

ΤΟΤΕ, *then*.—In ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς καὶ γνώσομαι, for καὶ τότε γνώσομαι, 1 Corinth. iv, 19. and in other such designations of the future.

ΧΑΜΑΙ, *on the ground*.—In τιθέναι τὰ γόνατα, Acts vii, 60, τιθέντες τὰ γόνατα, προσεκύνουν αὐτῷ, St. Mark xv, 19. In πίπτειν: καὶ πεσόντες προσεκύνησαν, &c. St. Matth. ii, 11. Fully, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαὶ, St. John xviii, 6.

ΩΔΕ, *hither*.—In ἡγάγετε γὰρ τοὺς ἄνδρας τούτους (viz. ὧδε), Acts xix, 37. and in other such passages, the sense requiring it.

ΩΣ, *as*.—There is very frequently an ellipsis of *ὥς*:—

1. In *nouns*: as ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες ἐπιλαβόμενοι ἀκοντίοις ἐναγκυλῶντες,^a for ὥς ἀκοντίοις, Xenoph. Anab. iv, 2, 28. Λευκοὶ, ἀποστίλβοντες ἀλείφατος, Homer Odyss. γ, 408. λείπει τὸ ὥς, Schol.

^a "Quid omissum putabimus, si eadem ἀκόντια ᾗν? An hic quoque ὧς erit inter ita dicatur: τὰ τοξεύματα αὐτοῖς telligendum? Credent hoc fortasse, et

σὺ δ' Ἀρίστυλλος ὑποχάσκων ἐρεῖς, "Ἐπεσθε μητρὶ χοῖροι, for^a ὥς Ἀρίστυλλος, Aristoph. Plut. 314. p. 35. Οἱ μὲν πόδες ἀστράγαλοι τεῦ, Theocrit. Id. x, 36. ἐνδύσεται θώρακα δικαιοσύνην, for ὥς θώρακα, Wisd. v, 18. πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, for ὥς λίθον ζῶντα, 1 Pet. ii, 4. Δαῖτέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ, Homer Iliad ε, 4. for ὥς ἀκάματον πῦρ, Eustath. εἴστε τοὺς Ἕλληνας ἐναγκυλοῦντας τὰ ῥιπτόμενα βέλη, τούτοις σαυνίοις χρωμένους ἐξακοντίζειν, Diod. Sic. xiv, 27. Ὀτριχας, οἰέτεας, σταφύλη ἐπὶ νῶτον εἵσας, Homer Iliad β, 765. ἔχει δὲ ἔλλειψιν τοῦ ὥς παραβολικοῦ ἐπιρρήματος ὥφειλε γὰρ εἶναι, ὥς σταφύλη, Eustath. τράγοι δ' ἀκρατιεῖσθε, Aristoph. Plut. 295. λείπει τὸ ὥς. ὥς τράγοι, Schol. See Nold. Concord. Partic. p. 379. Gataker Advers. Misc. ii, 20. Port. Dict. Doric. v. Ὡς. Schæfer ad Long. Pastoral. p. 375. s.—So the Latin writers: *Nec verbum verbo curabis reddere fidus Interpres*, for *tamquam fidus interpres*, Hor. de Art. Poët. 133. *Vixisset canis immundus, vel amica luto sus*, Id. Ep. i, 2, 26. *Non missura cutem, nisi plena cruoris hirudo*, for *tamquam hirudo*, Id. de Art. Poët. 476. *vivendi recte qui prorogat horam, Rusticus expectat, &c.* for *ut rusticus*, Id. Ep. i, 2, 42.

2. In *verbs*: as *δοκῶ*, for ὥς *δοκῶ*, Polyb. t. i. p. 900. ἐμὶν *δοκεῖ*, for ὥς ἐμοὶ *δοκεῖ*, Theocrit. Idyll. xi, 2. cf. xiv, 7. Ἐλπομαι, and οἶμαι, for ὥς ἔλπομαι and ὥς οἶμαι. Φασὶ, for ὥς *φασιν*: Ἀπελάυνων αὐτῶν τὸν φθόγον, φασὶν, Ælian Var. Hist. i, 15. Fully, Ἡμιθέων, ὥς φαντὶ, μονώτατος, Theocrit. Id. xv, 137. So in Latin: *licitum est tibi, credo, pro tua dignitate*, Cic. ad Div. iv. ep. 5. *litteræ, credo, quibus utor assidue*, Id. v. ep. 15.

It is understood too when it signifies *qua ratione*: πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως, for ὥς ἀπ' ἀρχῆς, 2 Pet. iii, 4. And in the protasis, when οὕτω is either expressed or understood in the apodosis: as, ἐν δ' ὀλίγῳ βροτῶν τὸ τερπνὸν αὖξεται, οὕτω δὲ καὶ πιτνεῖ χαμαὶ, for ὥς δ' ἐν ὀλίγῳ, Pindar Pyth. Od. viii, 131. So 1 Corinth. xv, 45. St. James i, 11. iii, 3. 4. See Abresch Animadv. ad Æschyl. p. 281. and p. 500. Lect. Aristænet. p. 269.

Lastly before *εἰπεῖν*, and other such infinitives, ὥς or ὥστε is not seldom omitted: as ἐνὶ δὲ λόγῳ εἰπεῖν, Pæanias x. c. 4. n. 7. Συνελόντι εἰπεῖν.^b It is often expressed: as ὥς εἰπεῖν, ὥς ἔπος εἰπεῖν. See Athenagor. in Legat. pro Christ. c. xxvi. Onosander c. xx. and not. Linacer de Emend. Structur. Lat. Serm. p. 244. ed. Steph.

ΩΣΤΕ, so that; so as that.—Ωστε is very often omitted before

credant per me licet, qui φασὶ, vel ἐμοὶ *δοκεῖ*, mediæ orationi inserta, non putant nisi advocato ὥς stare posse." Hermann. J. S.

^a "Quum in comparatione omitti putant ὥς, tantum abest ut ea particula omitatur, ut, ubi iis videtur omissa, ne addi quidem potest. Ut in isto Aristophanis loco, Σὺ δ' &c. non hic est sensus, *tu tamquam Aristyllus hiatus dices*, sed *ipse eris, quum id facies, Aristyllus*. Sic, præter Homerica, in cæteris quoque ex-

emplis, de quibus pudet quidquam adjicere." Hermann. J. S.

^b "Quæ hæc dementia est, si tibi difficile videatur *συνελόντι εἰπεῖν*, a particulis ὥς et ὥστε auxilium petere, quæ nec magis, quam ulla alia particula, infinitivum regant, et ipsæ quid hic sibi velint, a te explicari postulent?—Ὡς *συνελόντι εἰπεῖν* e duabus compositum est loquutionibus, una, ὥς *συνελὼν εἶπω*, altera, *συνελόντι εἰπεῖν*." Hermann. J. S.

infinitives : as ἀπηνεγκάμεθα γαμεταῖς καὶ παιδίοις ὄγκον οὐκ ὀλίγον ἔχειν τῶν λεπτοτέρων ἰχθύων, Alciphron ep. i, 1. p. 8. for ὥστε ἔχειν. See Bergler. So, *suo dat habere nepoti*, for *ut habeat*, Virgil. The omission frequently renders the construction rather harsh : as, συνέβησαν ἐς τῶντὸ—, τόνδε βασιλεύειν,^a Herodot. i, 13. ^bOn the other hand ὥστε is sometimes added, when it might not seem to be required : as συνήνεικε ὥστε—τὴν ἡμέραν ἐξαπίνης νύκτα γενέσθαι, Id. i, 74. (but it is omitted, according to the ordinary construction in c. 73. συνήνεικε ἐλεῖν σφέας μηδέν.) So, ἄρ' ἐστὶν ὥστε καγγύθεν θέαν λαβεῖν;^c Soph. Philoct. 656. Πάρεστ' ἄρ' ἡμῖν ὥστε κάμφυνῃ μαθεῖν; Id. Electr. 1454. ἐπειδὴ δὲ ἐγένετο αὐτῷ ὥστε χρήμασιν εὐεργετεῖν, Xenoph. Cyrop. viii, 2, 2. (where there is no ellipsis of Δύναμις in ἐγένετο, but the latter word is equivalent to ἐξῆν. See Δύναμις.) Κύπρις γὰρ ἠθελ' ὥστε γίγνεσθαι τάδε, Eurip. Hippol. 1337. Br.

^a “Hic eo minus mirum est, nudum positum esse infinitivum, quod συνέβησαν idem est atque ἔγνωσαν, decreverunt.” Hermann. J.S.

^b “Hoc si reputasset Schæferus, (with reference to what Hermann had said respecting the confusion or mingling of two distinct phrases in ὥς συνελόντι εἰπεῖν, &c. See note *b* p. 238.) maluisset, opinor, dicere, in quibusdam loquutioni-

bus raro inveniri ὥστε, in aliisque plerumque addi, quam reperiri ubi non desideres, (desideratur enim nusquam,) interdum autem paullo durius deesse.” Hermann. J.S.

^c Here again, according to Hermann's interpretation, two distinct phrases are blended: the one, ἄρ' ἐστὶν ἔγγυθεν θέαν λαβεῖν; the other, ἄρ' ἐστὶν ὥς ἔγγυθεν ἂν θέαν λάβοιμι; J.S.

ON THE ELLIPSIS OF SEVERAL WORDS TOGETHER.^a

So far on the ellipsis of *one* word. The ellipsis of *two or more together* will now be briefly treated of.

§ I. *The ellipsis of two or more words in general :—*

Ἄλλα πᾶσιν ἐπὶ ῥέει ἀφθόνως τῶν ἑαυτοῦ, for τι τῶν ἑαυτοῦ χρημάτων, Xenoph. Memor. i, 2, 60. Οἶμαι γε τῶν νεωτέρων τὰς καρδίας πηδᾶν, ὃ τι λέξει, (viz. βουλομένων εἰδέναι,) Aristoph. Nub. 1393. (but see Ἀκούειν, p. 165.)

Πλήσσειν, (viz. γῆν ποσὶν,) Callimach. hymn in Dian. 243. *pede terram quatere*, or *pulsare*, Hor. See Hom. Odys. 2, 318.

Ἐκατοστή, (viz. μερὶς ἀρχαίου.)

When κάλλιστα, ἐπαινῶ, and πάνυ καλῶς are used to decline an invitation, the expressions are elliptical: *you are very kind; I commend your liberality; but beg to be excused*. [See the Abridgment of Viger p. 84. r. ix. and note n.] Αὐτῷ δὲ τῷ ἐπαινεῖν ἀντὶ τοῦ παραιτεῖσθαι νῦν κέχρηται, καθάπερ ἐν τῇ συνηθείᾳ καλῶς φάμεν ἔχειν, καὶ χαίρειν κελεύομεν, ὅταν μὴ δεώμεθα, μηδὲ λαμβάνωμεν, Plutarch, quoted by Casaubon ad Laert. ii, 76. Ἄλλ' εἴσιθι. Ξα. Κάλλιστ', ἐπαινῶ, Aristoph. Ran. 510. ἀλλ' εἴσιθ' ἄμ' ἐμοί. Ξα. Πάνυ καλῶς, Ib. 515. Cf. 915. and the Schol. So, *Jam satis est, sed tu quantumvis tolle: benigne*. Hor. Serm. i, 6, 16.

When δεκάτη denotes, *the day when a name was given to a child, nominalia*, it is put elliptically for ἡ δεκάτη τῶν ἡμερῶν ἀπὸ τῆς γενέσεως: for by the Greeks a child was named on the tenth day from its birth. See Aristoph. Av. 923. 494. and Maussac. ad Harpocrat. in Ἐβδομενομένον.

Φοιτᾶν, when it signifies *to attend at a school*, is put elliptically for φοιτᾶν εἰς διδασκάλου οἶκον, or διατριβήν. See Wolf ad Liban. p. 74.

Ἡ χύτρα δεῦρ' ἔξιθι, Νῆ Διά μέλαινά γ', οὐδ' ἂν, εἰ τὸ φάρμακον

^a See Hermann on Ellipsis and Pleonasm § 110. and following. J.S.

Ἐψοῦσ' ἔτυχες, ᾧ Λυσικράτης μελαίνεται, Aristoph. Eccles. 730. for νῆ Δία μέλαινά γε, ὥστε οὐκ ἂν εἴης μελαντέρα, οὐδ' εἰ τὸ φάρμακον &c. Οὐδ' ἂν σὺ, σώφρων γ' οὔσα, Sophocl. Electr. 365. for οὐδ' ἂν σὺ αὐτῆς τυχεῖν ἤρας, εἰ σώφρων ἦς.

Ἔς τε τὴν Πελοπόννησον ἔπρασσε, ὅπη ὠφέλειά τις γενήσεται, Thucyd. i, 65. for ἔς τε τὴν Πελοπόννησον ἄνδρας πέμπων ἔπρασσε.

Ἡ οἰκουμένη is sometimes put, not for ἡ οἰκουμένη γῆ simply, but e. g. for ἡ οἰκουμένη γῆ ὑπὸ τοὺς Ῥωμαίους, (fully in Herodian v, 2, 4.) ἡ οἰκουμένη ὑπὸ τοὺς Ἰουδαίους, or ὑπὸ τῶν Ἰουδαίων, and the like. This observation may perhaps be serviceable in explaining St. Luke ii, 1.

Ἰέναι τὴν ἐπὶ θάνατον is elliptical, for τὴν ἐπὶ θάνατον φέρουσαν ὁδόν.

§ II. Sometimes two words are omitted.—E. g. ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου, Rom. xvi, 10. for ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου οἰκετῶν ἀγίους or ἀδελφούς. See v. 14 and 15.

Οὐ μόνον is understood before ἀλλὰ καί : as ἐν Λυδία ἰδὼν φυτὸν εὐμέγεθες πλατάνου, καὶ τὴν ἡμέραν ἐκείνην κατέμεινεν, οὐδέν τι δεόμενος, καὶ ἐχρήσατο σταθμῷ τῇ ἐρημίᾳ τῇ περὶ τὴν πλάτανον, ἀλλὰ καὶ ἐξῆψεν αὐτῆς κόσμον πολυτελῆ, Ælian Var. Hist. xi, 14. καὶ σὺν ὀλίγοις παμπόλλους μυριάδας κατηγωνίσσατο, ἀλλὰ καὶ τὴν ἀρχὴν μείζω ἐποίησε, Id. iv, 8. Διόπερ ἐν ταῖς νήσοις, ἀλλὰ καὶ κατὰ τὴν Ἀσίαν, κ. τ. λ. Diod. Sic. v. 84. for διόπερ οὐ μόνον, &c. See Wesseling, and xiii, 94. ἄνδρα τὰ πρῶτα τῶν Ἀριστοτέλους ὁμιλητῶν, ἀλλὰ καὶ ἀστρονομίας εὖ ἤκοντα, Synesius p. 35. c. ἦν δὲ περισπούδαστος ἅπασιν Ἐφεσίοις, ἀλλὰ καὶ τοῖς τὴν ἄλλην Ἀσίαν οἰκοῦσι, Xenoph. Ephes. p. 2. πλουῖτος δ' ἦν οὐκ ὀλίγος, ἀλλὰ καὶ χρυσοῦ πλῆθος, Joseph. Ant. Jud. viii, 14, 2. ὁ πατὴρ ἀκρίτως λάρνακι Τέννην κατακλείει, ἀλλὰ καὶ τὴν Ἡμιθέαν, Conon. Narrat. c. xxix. πτωχὸς δέ τις ἦν, ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος, καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου, ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ, for ὃς οὐ μόνον ἐβέβλητο—, St. Luke xvi, 20. (οὐ μόνον τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ) ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, Rom. vi, 5. And before ἀλλὰ alone in 2 Corinth. i, 9. Οὐ μόνον is understood in καὶ πάντες δὲ also : for that is the same as οὐ μόνον δὲ, ἀλλὰ καὶ πάντες, Acts iii, 24. v, 32. 2 Timoth. iii, 12.

Ἐν τῷ ὀνόματι τῷ ἰδίῳ is understood in πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί, St. John x, 8. for ἔρχεσθαι signifies *to come as a teacher*; from the Talmudical expression, **וְשֵׁב בְּיָמֵי ר' יוֹסֵף** **וְשֵׁב בְּיָמֵי ר' יוֹסֵף**, *venit R. Dimi nomine R. Jose*; i. e. taught what he had from R. Jose. See St. John v, 43.

Ἐπὶ τόκῳ is understood in δανείζειν. See Duport ad Theophrast. Charact. c. ix. p. 333. 334.

In εἴ τις ἄλλος something is always understood : e. g. καὶ περ, εἴ τις ἄλλος, ἔχεις πρὸς ἔτος μέλαιναν τὴν τρίχα, Theophrast. Char. c. iii. for εἴ τις ἄλλος ἔχειν δύναται.

Bos.

Ἐγὼ δὲ, εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα, ὥσπερ σὺ, Lucian Deor. Dialog. i. e. εἰ καὶ μηδὲν ἄλλο σου διαφέρω. So, *non triumphum impedire debuit, quem, si nihil aliud, senatus justum esse judicaverat; for si nihil aliud justum esse probat or vincit, &c.* Liv. xlv, 37. *pro rege, si nihil aliud, longinquo vicinum tyrannum dominum habiturum Græciam, for si nihil aliud spectandum est, or the like,* Livy xxxiii, 44. τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι, σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, &c. Xenoph. Memor. ii, 3, 17. See Thucyd. iii, 85, 39. and 58. Aristoph. Eq. 1103. Jens. Lection. Lucian. p. 272.

Ἀγεσθαι is sometimes used elliptically for, *to be taken before a judge*: see Duport ad Theophrast. Charact. c. vi. p. 314. 315. Sometimes ἐπὶ θανάτῳ, or εἰς θάνατον, is understood in ἄγεσθαι and ἀπάγεσθαι: Ἡρώδης δὲ ἐπιζητήσας αὐτὸν, καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι, Acts xii, 19. *to be led to execution.* Ἀπάγεσθαι is used in the same sense in Diog. Laert. viii. § 85. Fully, ἰδὼν δὲ πόρρωθεν ἀγομένους τινὰς ἐπὶ θανάτῳ, Ælian Var. Hist. i, 30. and presently afterwards, κατὰ τινὰ δαίμονα τῶν ἀγομένων ἀγαθόν. Ῥῶσαι ἀγομένους εἰς θάνατον, Prov. xxiv. 11. So in Latin, sometimes *duci ad supplicium* is said, sometimes *duci* alone, elliptically: *confitentes iterum ac tertio interrogavi, supplicium minatus; perseverantes duci jussi*, Plin. Ep. ad Traj.

Καλεῖσθαι used elliptically signifies, *to be summoned before a magistrate, to a tribunal*; Aristoph. Vesp. 1410. 1425. Eccles. 859. and so ἔλκεσθαι, Nub. 1000.

Ἄξιος is often used elliptically: e. g. ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι, St. Matth. x, 11. i. e. worthy of your stay with him. Οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι, Id. xxii, 8. i. e. worthy of an invitation to such grand nuptials. See Homberg and Knatchbull on St. Matth. x, 11.

Ἐπιφώσκειν, or ἐπιφάυσκειν, or ἐπιφαίνειν, when used of parts of time, is elliptical: e. g. ἡμέρα ἐπιφώσκει, is for, ὁ ἥλιος ἐπιφώσκει, οὗ ἐπιφώσκοντος γίνεται ἡμέρα. But in καὶ ἡμέρα ἦν παρασκευῇ, καὶ σάββατον ἐπέφωσκεν, (St. Luke xxiii, 54.) the full expression would be, καὶ ἐπέφωσκεν ἡ σελήνη ἡ ἄγουσα τὸ σάββατον. [This is taken from Casaubon Antibar. p. 416. but in reality there is no good ground for supposing these ellipses. See Leisner's Preface.]

Τῷ often occurs in Homer for ἐπὶ τούτῳ τῷ αἰτίῳ: τῷ οὐ νεμεσίζομι' Ἀχαιοὺς Ἀσχαλάαν, Iliad β, 296. and in Myro iii, 7. Eustathius appears to have read τῷ καὶ νικήσας πατέρα Κρόνον, εὐρύοπα Ζεὺς Ἀθάνατον ποίησε. See Eustath. ad Iliad p. 1351, 34. (1484, 50.) This τῷ, Schæfer observes, is, wherever it occurs, of the neuter gender.

Τὶ in Homer Iliad ι, 374. is for κατὰ τι πρᾶγμα. Λόγῳ, Sophocl. Electr. p. 123. ed. Steph. and ἐνὶ λόγῳ, Athenagor. Legat. pro Christ. c. i. are for ὥστε ἐνὶ λόγῳ εἰπεῖν. Ὡς εἰπεῖν λόγῳ, Id. c. xxvi. (*mit einem worte*, without any ellipsis, Schæfer.) Συντομώτατόν γε εἰπεῖν, (Alexis Comic.) is for ὥστε κατὰ συντομώτατόν γε λόγον εἰπεῖν. Συντεμόντι, (Athen. xiii. p. 588. E.) for ὥστε συντεμόντι λόγῳ εἰπεῖν. Ἐνὶ δὲ ἔπει πάντα συλλαβόντα εἰπεῖν, Herodot. iii, 82. So τὸ λοιπόν,

τὸ ὅλον, τὸ κεφάλαιον, are for τὸ λοιπὸν, τὸ ὅλον, τὸ κεφάλαιον εἰπεῖν. So in Latin, *uno verbo, omnia sana faciet*, Cato De R. R. clvii, 7. Sometimes fully, *ut uno verbo dicam*; or *uno verbo absolvam*, as in Plaut. Rud. iii, 2, 39. There is an ellipsis of several words in various forms of salutation, as χαίρειν, εὖ πράττειν, εὖ διάγειν, ὑγιαίνειν: see the Schol. on Aristoph. Nub. 609. for the full expression would be, for example, Τρύφων Θεῶνι λέγει, or εὐχεται, χαίρειν. So the valedictory formula ῥωννύειν, would be, if fully expressed, Τρύφων Θεῶνι λέγει, or εὐχεται, ῥωννύειν.

Ellipsis prevails especially in proverbs; which, if fully expressed, would lose all their grace and vivacity: e. g. Ὑς τὴν Ἀθηνᾶν. Ἐκ παντὸς ξύλου. Οἶνος καὶ ἀλήθεια. See Schott. Proverb. Græc. Antwerp. 1612. 4. An ellipsis of several words is very frequent too in Lacedæmonian brevity; as ἡ τὰν, ἡ ἐπὶ τᾶς.^a See Ἀσπὶς, p. 15. and Schol. ad Dion. Chrysost. Orat. lxiv. Plutarch Apophthegm. Lacon. Meurs. Miscellan. Lacon. iii, 3, 4. Valcken. Adnotat. in Adonias. Theocrit. p. 257. sqq. In the figure called ἀνανταπόδοτον there is an ellipsis of the apodosis of a sentence; the clause or member which should answer to the protasis, being omitted: thus, Κἄν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψει αὐτήν, St. Luke xiii, 9. εἰ μὲν τι δώσεις· εἰ δὲ μὴ, οὐκ ἐάσομεν, Athen. viii, 15. καὶ ἦν μὲν ξυμβῇ ἡ πείρα· εἰ δὲ μὴ, Μιτυληναίους εἰπεῖν, &c. Thucyd. iii, 3. Εἰ μὲν οὖν τίς ἐστίν· εἰ δὲ μὴ, ἡμεῖς, &c. Aristoph. Thesmoph. 543. See Voss Institut. Orat. iv, 12. In such expressions sometimes καλῶς ἔχει, sometimes κακῶς ἔχει, according to the tenor of the context, is to be understood: the latter e. g. in Hom. Iliad θ, 423. ἀλλὰ σύγ' αἰνοτάτῃ, κύον ἀδδεῖς, εἰ ἐτεόν γε Τολμήσεις Διὸς ἄντα πελώριον ἔγχος ἀεῖραι: viz. κακῶς σοι ἔσται, as it is expressed in Iliad ι, 547. The figure *aposiopesis* too is usually referred to ellipsis; thus, ἀλλ' ἐμοὶ μὲν—. οὐ βούλομαι δὲ δυσχερὲς εἰπεῖν, Demosth. de Coron. t. i. p. 313. B. on which passage see Ulpian p. 66. So, *Quos ego; sed motos præstat componere fluctus*, Virgil Æn. i, 139. See Tiberius de Schemat. ap. Demosthen. p. 185. Hermogenes de Form. Orat. p. 288. Servius on the passage of Virgil; Voss Institut. Orat. v, 5. and H. Steph. de Dial. p. 24. In infinitives used in laws, as Θεοὺς καρποῖς ἀγάλλειν,—Θεοὺς τιμᾶν,—Τοὺς ἰκέτας εἶναι ἀσφαλεῖς, and the like, there is an ellipsis of θεσμός or νόμος ἔστω, or ἐγὼ λέγω or προστάσω ὑμῖν: thus, Θεσμός αἰώνιος τοῖς Ἀτθίδα νεμομένοις κύριος τὸν ἅπαντα χρόνον, Θεοὺς τιμᾶν καὶ ἥρωας ἐγχωρίους ἐν κοινῷ, &c. a very ancient law of Triptolemus, restored by Draco. See Porphyrius de Abstinens. iv, 22. Προσέταξε τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου, Acts x, 48. and ἐγὼ λέγω is expressed by our Saviour himself; ἐγὼ δὲ λέγω ὑμῖν. Μὴ ὁμόσαι ὅλως, St. Matth. v, 34.

There are besides many passages in which an ellipsis must be supplied by taking several words, sometimes even a whole sentence, from what has preceded: thus, Ὁ δὲ οὐδὲν ἔφη διαφέρειν τῷ μέλλοντι βασιλεύειν, ἀλλ' οὐκ ἐπὶ τέχνῃ καθαρίζειν μέλλοντι, (viz. διαφέρει οὐδὲν,)

^a This was said δεικτικῶς, with the finger pointed to the shield. J.S.

Ælian Var. Hist. iii, 32. καὶ Κάτωνα δὲ, (viz. θαυμάζομεν, πατέρας δὲ αὐτῶν οὐκ ἴσμεν,) Id. xiv, 36. Εἰ σε θεὸς ἐς μέλαθρα, Soph. Electr. 1281. i. e. εἰ σε θεὸς ὥτρυνε μολεῖν ἐς τὰ ἡμέτερα μέλαθρα: for ὥτρυνε μολεῖν is to be repeated from v. 1277. ἐπεὶ δὲ καὶ τοὺς Ἀθηναίους ἠσθάνοντο, (viz. πληροῦντας τὰς ναῦς,) Thucyd. vii, 69. See Dorvill. ad Chariton. iii, 3, 15. Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, φόρον, Rom. xiii, 7. i. e. τῷ προσήκοντι λαβεῖν τὸν φόρον, ἐκείνῳ ἀπόδοτε τὸν φόρον, as the ellipsis is supplied by Camerarius: who supplies that in xiii, 6. also in the following manner; εἴτε προφητείαν ἔχει τις, ἐχέτω αὐτήν, or χρήσθω αὐτῇ κατὰ τὴν ἀναλογίαν πίστεως· εἴτε διακονίαν ἔχει τις, ἐν τῇ διακονίᾳ μενέτω, ἡγουν πιστὸς ὢν διατελείτω. So in c. i. of Onosander, the words φημὶ τοίνυν αἰρεῖσθαι τὸν στρατηγὸν are to be repeated in every paragraph of the chapter: e. g. Σώφρονα, Ἐγκρατῆ, Νήστην, &c. and in § 11. of the same chapter, with οὐ μὴν χρή γε τὸν πένητα, οὐδὲ τὸν πλούσιον· ἀλλὰ καὶ τὸν πλούσιον καὶ τὸν πένητα, the words αἰρεῖσθαι and παραιτεῖσθαι are to be repeated. With εἰ δὲ μὴ in the second clause or member of a period the words of the first clause or member must sometimes be repeated: e. g. προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, (viz. προσέχετε, &c.) St. Matth. vi, 1. καὶ ἐὰν μὲν ἦ ἐκεῖ ὁ υἱὸς εἰρήνης,—εἰ δὲ μὴ γε, (viz. ἦ ἐκεῖ ὁ υἱὸς εἰρήνης, &c.) St. Luke x, 6. λαμβανέτω δὲ τὴν θεραπείαν—ἐν μέσῃ τῇ δυνάμει χωρίς· εἰ δὲ καὶ μὴ, (viz. θέλει τὴν θεραπείαν λαβεῖν ἐν μέσῃ, &c.) Onosander c. vi. ἐκ γὰρ τῆς πολεμίας, εἰ μὲν εἶη δαψιλῆς καὶ εὐδαίμων, τροφὴν ἔξει καὶ ἀφθονίαν· εἰ δὲ μὴ, (viz. εἶη δαψιλῆς καὶ εὐδαίμων,) Id. c. 38. That the deficiency is to be supplied in the foregoing manner is evident both from the context, and from passages in which the repetition is actually made: e. g. καὶ ἐὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἀξία, &c. St. Matth. x, 13. Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ—Εἰ δέ κε μὴ δώωσιν, Homer Iliad α, 135. 137. To avoid the repetition of the same words, the more general word γίγνεσθαι is sometimes used: as, εἰ μὲν οὖν ἐπὶ τῶν πρώτων λόχων—εἰ δὲ μὴ τοῦτο γένοιτο, &c. Dionys. Halic. Antiq. Rom. vii. p. 465. (without γίγνεσθαι: Εἰ μὲν περισωθείης—εἰ δ', ὅπερ καὶ ἀκοὴν λάθοι τὴν ἐμὴν, Heliodor. p. 151. Cor.) So in Latin: *si perficitis quod agitis, me ad vos venire oportet. Sin autem,* (viz. *minus perficiatis quod agitis,*) Cic. ad Div. xiv. ep. 3. *ut, si res a nobis abesset, liberti nostri essent, si obtinere potuissent: sin,* (viz. *res non abesset,*) *ad nos pertinerent,* Id. xiv. ep. 4. and before, in the same letter, without ellipsis; *si est spes nostri reditus, eam confirmes, et rem adjuves. Sin, ut ego metuo, transactum est,* i. e. *sin minus est spes nostri reditus.* In passions of the mind an ellipsis both of single words and of whole sentences is common. Μὴ τι κακὸν ῥέξωσι, Homer Odyss. π, 381. θυμοῦ δὲ σχῆμα τοῦ πολλοῦ, μὴ ἑῶντος λαλεῖν ἀνελλιπῶς, says Eustathius. So, *Me, me, adsum qui feci: in me convertite ferrum,* Virgil Æn. ix, 427. “*Subaudi interficite: et est interrupta elocutio dolore turbati.*” Servius. See Valcken. ad Eurip. Phœniss. 354. Abresch Lection. Aristænet. p. 203. and Ferrar. de Acclamat. Vet. i, 21. vii, 9. In answers to interrogations also there is usually an ellipsis of one or more words:

e. g. καὶ τίνι δὴ σὺ τεκμαιρόμενος, ὦ παῖ, λέγεις; "Οτι σὲ, φάναι, ὁρῶ, &c. Xenoph. Cyrop. i, 3, 5. where in the answer the words τούτῳ δὴ τεκμαιρόμενος λέγω, &c. are omitted. Ἐρομένου δὲ αὐτὸν Βαρβάρου, τοῦ ὑπάτου, τίσι διδασκάλοις ἐχρήσατο, Τῷ δεῖνι μὲν, καὶ τῷ δεῖνι, ἔφη. (viz. ἐχρησάμην.) Philostrat. de Vit. Sophist. i, 7. Fully, Τί γάρ, ἔφη, τῶν ἄλλων μέμνησαι; Καὶ γὰρ, ἔφη, μέμνημαι, ὅτι ἐγὼ, &c. Xenoph. Cyrop. i, 6, 12. In οἶδ' ὅτι, and εὔ οἶδ' ὅτι, used parenthetically, for asseveration, there is an ellipsis to be supplied from what precedes: as, ἀκούετε μὲν οὖν, εὔ οἶδ' ὅτι, καὶ ὑμεῖς Ἰάσονος ὄνομα, i. e. εὔ οἶδ' ὅτι ἀκούετε, Xenoph. Hist. Gr. vi, 1, 4. Fully, Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις, Acts xxvi, 27. See Aristoph. Lysistr. 59. 154. 764. Pac. 365. Schæfer Meletem. Crit. in Dionys. Halic. i. p. 92. and the Abridgment of Viger p. 89. r. xiii. In ἔστι δὲ, put unconnectedly in the beginning of a period, and signifying ἔχει δὲ οὕτως, there is an ellipsis: the full phrase would be ἔστι δὲ ταῦτα οὕτως. See the Abridgment of Viger p. 81. r. v. In εἶεν,^a employed in transition, ταῦτα μὲν δὴ ταῦτα may be understood: εἶεν ὅστις δὲ ἐπὶ τοξικῇ ἐλλόγιμος εἶναι ἔρωτα ἔχει, Themistius Orat. xviii. p. 217. A. εἶεν, ἔφην ἐγώ· ὥς καλὸν λέγεις τὸν τόπον εἶναι, Cebes p. 37. Or the full expression may be εἶεν ταῦτα μὲν οὕτως ἔχοντα, as in Cebes, ἀλλ' ἔστιν, ἔφη, οὕτως ἔχοντα, p. 9. In ἐμφαίνει, used to express assent, there is an ellipsis of οὕτως ἔχειν: Ἐμφαίνει, νῆ Δία, Cebes p. 35. ed. Gronov. Fully, ἐμφαίνει οὕτως ἔχειν, Id. p. 37. When one only of many is expressly mentioned, the number of the remainder being indicated by an ordinal adjective agreeing with the word expressed, there is an ellipsis of several words: e. g. ὀγδοὺν Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, 2 Pet. ii, 5. for ἐπὶ τὰ ἐφύλαξε, καὶ ὀγδοὺν Νῶε. Οὗ τύχοι τῆς πόλεως ἀλύων ἐφαίνετο δεύτερος καὶ τρίτος, Athen. t. ii. p. 246. as Casaubon corrects the passage. Fully, ἐκ δ' ἄγον αἶψα γυναῖκας ἀμύμονας, ἔργ' εἰδυίας, "Επ' ἄτὰρ ὀγδοάτην Βρισηίδα καλλιπάρηον, Homer Iliad τ, 246. Πετάλοισι ὑποπεπτηῶτες Ὀκτώ· ἄτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα, Id. II. β, 313. See Wesseling ad Diod. Sic. t. ii. p. 330. In τί οὖν, and τί δὴ, which often occur in an unconnected position, ταῦτα ἐθέλει εἶναι may be understood: thus τί σοι ταυτὶ ἐθέλει (εἶναι viz.) Maxim. Tyr. Dissert. xiv, 6. To these ellipses may be added the following, which deserve notice: νεμόμενοί τε τὰ αὐτῶν ἕκαστοι, ὅσον ἀποζῆν, for ὅσον ἐς τὸ ἀποζῆν μετρίως ἂν πον ἀρκέσειεν, Thucyd. i, 2. Δραμοῦσα τοῦ προσωτάτου, (προσώτατα Schæfer,) for δραμοῦσα δρόμον τοῦ προσωτάτου τόπον, Sophocl. Aj. 742. τὸ μεσαμβρινὸν, for κατὰ τὸ μεσαμβρινὸν μέρος τῆς ἡμέρας, Theocrit. i, 15. ἐν δὲ λέαινα, for ἐν τούτοις δὲ τοῖς θηρίοις ἦν λέαινα, Id. ii, 68. τὸ νῦν, for κατὰ τὸ νῦν ἔχον πρᾶγμα. Τὰ νῦν, for κατὰ τὰ νῦν ἔχοντα πράγματα. The ellipsis is in part supplied in Acts xxiv, 25. τὸ νῦν ἔχον πορεύου. Ἴσον ἴσῳ, (see Athen. Deipnosoph. x, 8.) for οἶνον ἴσον μέρος κεράσας ὕδατος ἴσῳ μέρει. Τὰ ὅλα, the universe, or the world, for ὅλα τὰ μέρη τοῦ κόσμου. Fully, οἱ δὲ ἀπόστολοι ἥλιοι ἦσαν ἐκλάμποντες εἰς ὅλα τὰ μέρη

^a See the Abridgment of Viger p. 81. r. ix. and note l. J. S.

τοῦ κόσμου, Macarius Homil. xiv. p. 178. ed. Morel. See Πρᾶγμα. Τὰ ἐνδεχόμενα, (see the Abridgment of Viger p. 120. r. v.) for τὰ ἐνδεχόμενα ἄλλως ἔχειν: which last words are sometimes expressed: ἐν μὲν, ᾧ θεωροῦμεν τὰ τοιαῦτα τῶν ὄντων, ᾧ αἱ ἀρχαὶ μὴ ἐνδέχονται ἄλλως ἔχειν, ἐν δέ γε, ᾧ τὰ ἐνδεχόμενα, Aristot. Eth. vii, 1. In τὸ πρὸς νότον τῆς πόλεως, Thucyd. iii, 6. understand μέρος κείμενον. In βίβλος γενέσεως, St. Matth. i, 1. and in ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, St. Mark i, 1. understand ἡδ' ἐστὶ. In τοῖς δοκοῦσι, Galat. ii, 2. εἶναι τινὰς ἄνδρας μεγάλους. See Μέγας. In οὐ μόνον δέ, Rom. ix, 10. understand ταῦτα οὕτως ἔχει. The Epistles of St. Paul will furnish an abundance of elliptical phrases, and of full expressions, which show in what manner the deficiency in the first mentioned phrases is to be supplied.

§ III. A *whole clause or member* is in some places omitted; sometimes *the first* of a sentence, sometimes *the last*.—Οὐ μωρόν ἐστιν; Οὐ σκαίον; Οὐκ ἄθλιόν ἐστι; Οὐ θαυμαστόν; Τίς ἂν ἀκούων ἀνάσχοιτο; and the like, are often understood in expressions with the infinitive mood prompted by some passion or emotion of the mind. Τὸ δὲ μὴ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα, Aristoph. Nub. 267. Οὐ μωρόν; δηλονότι οὐκ ἀνόητον; ἐλλιπῶς γὰρ εἴρηται, says the Scholiast there. Ἰστέον ὅτι ἡ Ἀττικὴ ἔλλειψις ἦτοι ἐν ἀρχῇ γίνεται, ὡς τὸ, ὅπως μὴ ποιήσης τόδε νοουμένου ἔξωθεν τοῦ σκόπει ἢ ἐν τῷ τέλει, ὡς ἔχει τὸ ἐν Νεφέλαις, Τὸ δὲ μὴ κυνῆν ο. ε. ε. τ. κ. ε. κἀκεῖ γὰρ νοεῖται ἔξωθεν τὸ Οὐ σκαίον, &c. Schol. on Aristoph. Plut. 469. p. 49. τῆς τύχης, τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν; viz. οὐκ ἄθλιόν ἐστιν; Xenoph. Cyrop. xi, 10. [ii, 1.] Ἀλλὰ τῆς ἐμῆς κάκης, Τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενὶ, Eurip. Med. 1047. ὦ τῆς ἀγριότητος, τὸ μὴδὲ ἐπικλασθῆναι δακρυούσης, Lucian t. iii. p. 312. (as Schæfer reads.) This species of ellipsis is indicative of indignation especially, as the Schol. on the following words of Aristoph. Plut. 593. observes: τὸ γὰρ ἀντιλέγειν τολμᾶν ὑμᾶς. viz. τίς ἂν ἀκούων ἀνάσχοιτο; or πῶς οὐκ ἂν εἴη φορτικόν; or πῶς οὐκ ἀντιλέγοιτο; or πῶς ἂν εἴη φορητὸν ἀκούεσθαι; Schol. See Aristoph. Av. 7. Virgil Æn. i, 41. Ter. Eun. iv, 3, 2. iii, 5, 5. ii, 3, 94. ii, 1, 19. Πόθεν γάρ; for πόθεν ταῦτα γίνεσθαι δυνατόν; Lucian Timon p. 73. See Lamb. and Barlæ. Οὐ δυνατόν ἐστιν is an ellipsis, which, as Beza observes, is most common, when some absurd consequence is indicated: Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον· Οὐκ εἰσιν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες· εἰ μὴ τι πορευθέντες, &c. St. Luke ix, 13. before εἰ μὴ, there is an ellipsis of οὐ δυνατόν ἐστιν, or οὐ δυνάμεθα.

§ IV. In *hypothetical phrases* εἴ or καλῶς ἔχει is often to be understood.—Ἀλλ' εἰ μὲν δώσουσι γέρας μεγαθύμοι Ἀχαιοί—· Εἰ δέ κε μὴ δώωσιν—&c. Homer Il. α, 135. See Eustathius. Εἰ μὲν τις οὖν ἔξεισιν· εἰ δὲ μὴ, λέγε, Sophocl. Fragm. of Νίπτρ. or Ὀδυσσ. Ἀκανθοπλ. See Brunck there, and Valcken. Adnotat. Crit. in N. F.

p. 402. Εἰ ἐγὼ ἱκανῶς διδάσκω ὑμᾶς, οἷους χρὴ πρὸς ἀλλήλους εἶναι· (viz. καλῶς ἔχει·) εἰ δὲ μὴ &c. Xenoph. Cyrop. viii. καὶ εἰ μὲν ἐκὼν πείθεται. (viz. εὖ ἔχει·) εἰ δὲ μὴ &c. Plato Protagor. κἄν μὲν ποιήσῃ καρπὸν· (viz. καλῶς ἔχει·) εἰ δὲ μὴ &c. St. Luke xiii, 9. See xxii, 42. ὅτι εἰ μὲν δέχεσθε ἐπὶ τούτοις· εἰ δὲ μὴ, &c. Aristid. Panathen. p. 234. καὶ τοῦτο εἰ μὲν ὅλως ὁμολογεῖται· εἰ δὲ μὴ, &c. Ib. p. 332. καὶ εἰ μὲν σοι, δρῶντι ταῦτα, λωφᾷ τι τὸ νόσημα· εἰ δὲ μὴ &c. Plato de Legib. ix. p. 652. Fully, καὶ εἰ μὲν λάβῃ, εὖ ἔχει· εἰ δὲ μὴ, &c. Theophrast. Charact. Ethic. c. ix. where see Duport p. 349. Also Casaub. ad Athen. in Deipnosoph. v, 2. Aristoph. Eccles. 973. Thesmoph. 543. Thucyd. iii, 3. iv, 13. 1 Samuel xii, 14. Corinth. de Dial. Steph. Animadv. in lib. de Dial. p. 23. Bud. ad lib. ii. de Orig. Juris; Voss Institut. Orat. iv, 1, 12. H. Steph. Annot. in Xenophont. p. 39. Kuster ad Aristoph. Plut. 468. Schol. on Aristoph. Plut. 468. p. 49. Clark ad Homer Il. α, 135. sq. A similar ellipsis occurs in Latin writers: see Virgil in Cir. 241. Plaut. Asinar. i, 1, 104. Ter. Eunuch. iii, 4. l. ult. Adelph. i, 2. l. penult.

The ellipsis is to be supplied sometimes by other words: e. g. ἔασον, or ἐάσατε: in Κἄν μὲν ἀποφῆνῳ, μόνην Ἀγαθῶν ἀπάντων οὔσαν αἰτίαν ἐμὲ Ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς· εἰ δὲ μὴ, Ποιεῖτον ἤδη τοῦθ', ὅ, τι γ' ἂν ὑμῖν δοκῇ, Aristoph. Plut. 468. p. 49. for κἄν μὲν ἀποφῆνῳ μόνην ἐμὲ ἀγαθῶν οὔσαν αἰτίαν, ἐάσατε, εἰ δὲ μὴ &c. See the Schol. In ἀλλ' εἰ μὲν εἰπόμεν· Ἐξ ἀνθρώπων· ἐφοβοῦντο τὸν λαόν, St. Mark xi, 32. κακῶς ἔξει, or τί γενήσεται ἡμῖν; or the like, must be understood; unless, with Beza, we suppose a transition from direct to indirect phraseology. In εἰ μὲν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον, St. John vi, 62. there is an ellipsis of τί ἐρεῖτε; or τί γενήσεται; This ellipsis after conditional or hypothetical particles, as εἰ, ἢν, ἂν, and εἰ μὲν, is sometimes supplied by the best writers with ταῦτα δὴ τὰ κάλλιστα. ταῦτα ἄριστα. ταῦτα βέλτιστα. ταῦτα κράτιστα. τοῦτο ἄριστον. See Herodot. viii, 80. Thucyd. i. p. 55. Plato Theag. extr. Aristid. t. ii. p. 100. Gregor. Nazianz. Orat. xxxvi. p. 586. ed. Colon. Observat. Miscell. vol. iii. tom. i. p. 145. by Lysias with other words; ἂν μὲν ἐμοὶ πεισθῆτε, εὖ περὶ αὐτῶν βουλευέσσεσθε· εἰ δὲ μὴ, χείροσι τοῖς ἄλλοις πολίταις χρήσεσθε, Orat. xxvii. p. 170. ed. Ald. and by Xenophon; εἰ μὲν οὖν ἄλλος τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγοῖτο &c. Anab. iii. p. 180. From Eustathius (on Il. α, 135) we learn too that the ellipsis may sometimes be supplied with παῦσομαι, or ἐφήσυχάσω.

Among conditional or hypothetical expressions are rightly ranked those which signify *a wish*, and begin with the particle εἰ: in which the ellipsis is supplied with καλῶς ἂν ἔχοι, or the like. See the Abridgment of Hoogeveen p. 52. The particle ἂν or κε therefore may possibly be found joined with εἰ thus expressive of a wish: for in these conditional phrases ἂν or κε may be joined with both members. See Schæfer Meletem. Crit. i. p. 50. s.

In καθὼς παρεκάλεσά σε, προσμεῖναι ἐν Ἐφέσῳ, πορεύομενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισι μὴ ἑτεροδιδασκαλεῖν μηδὲ προσέχειν

μύθοις &c. 1 Timoth. i, 3. there is an ellipsis of οὕτω καὶ νῦν παρακαλῶ. (rather the apodosis is to be found in v. 18. after a long parenthesis.) Ὡσπερ γὰρ ἄνθρωπος κ. τ. λ. St. Matth. xxv, 14. understand οὕτως ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν. See St. Mark xiii, 34.

In ἀλλ' ἵνα in the writings of St. John a complete sentence must be understood: e. g. οὐκ ἦν τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, Gosp. i, 8. for ἀλλ' εἰς τοῦτο ἦλθεν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. So "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." ἀλλ' ἵνα γνῶ ὁ κόσμος. "but (*to this end only does the prince of this world come against me, and impel the Jews to crucify me,*) that the world may know that I love the Father, and as the Father gave me commandment, even so I do." xiv, 30, 31. Add xv, 25. "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us:" ἀλλ' ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. "but (*they went out from us*) that they might be made manifest, that they were not all of us." 1 Ep. ii, 19. There is a similar ellipsis in St. John's Gospel xiii, 18. ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ: unless indeed the following words ὁ τρώγων μετ' ἐμοῦ &c. are spoken by Christ as his own, rather than as a quotation from the Psalms. Τούτο γέγονε or γίνεται also may be understood: see St. Mark xiv, 49. compared with St. Matthew xxvi, 56. Also Cloppenburg Collat. Crit. n. 14.

§ V. Ellipsis of a whole sentence before γάρ.—Sometimes a whole sentence is omitted before γάρ, which assigns a reason for what is contained in the sentence so omitted. Thus Zoilus, when asked why he spoke ill of all men, answered ποιῆσαι γὰρ κακῶς βουλόμενος οὐ δύναμαι. i. e. κακῶς λέγω πάντας, *I speak ill of all: for to do ill to all, although I desire it, is not in my power*: Ælian Var. Hist. xi, 10. Ἀτρείδη κύδιστε, φιλοκτεανώτατε πάντων, Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί; i. e. *your demand is unjust; for how &c.* Homer Il. a, 123. Οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν, Id. Il. e, 22. where γάρ does not refer to what immediately precedes; but to what is elegantly suppressed; viz. *that he fled in vain*; for he would not have escaped death even so, unless &c. So Virgil, *Nam quis te, juvenum confidentissime, nostras Jussit adire domos?* Virgil Georg. iv, 445. where there is an ellipsis of *Ego te male accipiam*: or *Quanto malo ego te adficiam?* or some such threatening sentence. *Cadit et Ripheus, justissimus unus Qui fuit in Teucris et servantissimus æqui. Dīs aliter visum.* Virgil Æn. ii, 426. Here too there is an ellipsis of a whole sentence, although not before *Nam*. *Aliter* does not refer to the words before it, but to the sentence which is very elegantly omitted: viz. *that he, who was a most just man, ought not, in the common opinion, to have perished with the rest.*

This ellipsis occurs in the prose writings as well as in the poetry of the Greeks. Thus in Xenophon's Memorabilia, when the sheep has expressed its wonder that its own condition was by its master made

worse than that of the dog, the dog replies, *ναὶ μὰ Δία, ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι, μήτε ὑπὸ λύκων ἀρπάζεσθαι*, ii, 7, 14. where after *ναὶ μὰ Δία* the words *ὀρθῶς ποιεῖ* are understood; and to them the following *γὰρ* is to be referred. See Memorab. ii, 6, 15. In ii, 7, 12. also, there is a notable brevity of expression, to be explained by ellipsis, though not before *γάρ*. *Νῦν δέ μοι δοκῶ*, says Aristarchus, *εἰς ἔργων ἀφορμὴν αὐτὸ ποιῆσαι*. (viz. *borrow money*.) After which Xenophon immediately adds, *ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη δὲ ἔρια*. Before these last words therefore we must understand, *Having therefore left Socrates, he immediately borrowed money:*^a *ἐκ τούτων δὲ* (ἃ ἐδανείσατο,) &c.

§ VI. There are besides many ellipses, which must be supplied from the tenor or context of the parts in which they occur. See Glass. Grammat. Sacr. lib. iv. Tractat. ii.

^a Ἐκ τούτων appears to me to mean after what had passed between Socrates simply, *after this; after these things;* and Aristarchus. J.S.

THE END.

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